

The Witness

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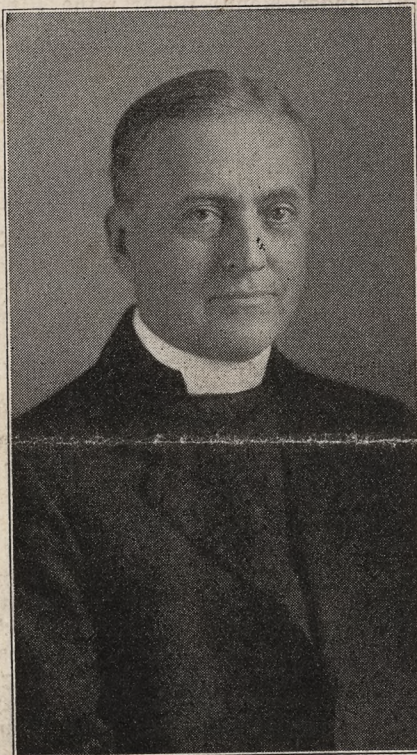
Oregon Starts a Busy Summer With a Conference

Leaders, who will be Heard at the Convention Next Month, Address Study Class

By David Welch

During the past six years the clergy of the Diocese of Oregon have held a Summer School in the city of Portland, to which have been invited the clergy of the neighboring Diocese. Till this year it has been convenient to hold the school in some of the buildings belonging to St. Helen's Hall, but with the sale of that property it became necessary to look for another place. After due consideration, in view of the coming General Conference, and the difficulty of securing a suitable meeting place, the Committee concluded to suspend the school for this year. Two years ago, in addition to the clergy school, an effort was made to hold a lay workers' conference in connection with it. This cannot be said to have been a success. Several night conferences were held, and a few local church workers attended. For lectures the people would come. For conferences, an interest was difficult to awaken. The conference idea had hardly reached us.

The Committee on the local workers' conference, hearing that the clergy school was to be discontinued for this year, proposed that our Committees merge their interests, form a new committee and arrange for a Church Workers' Conference, under a new plan, and possibly at some point away from the city of Portland. This was accordingly done, and after some considerable investigation, Gladstone Park, a well-known Chautauqua center, was selected. This is a beautiful park in the midst of a primitive forest, quite near the confluence of the Chackamas and the Willamette rivers. Due to the lateness of starting the undertaking, we found the greatest of difficulty at the first in arranging a program. Three leaders were secured at the very start, and these three alone made the conference more worth while. Dr. Herbert Powell of San Francisco gave four lectures on "The Development of the Notion of God in the Old Testament," which were not only illuminating, but distinctly reinforcing to one's faith. I thought several times as I listened to these lectures, what a pity it was that the last General Convention did not authorize some official word of explanation at the reading of Old Testament lessons in Church. It was easy to see why the Church retains the reading of the Old Testament, but it is difficult to understand why she should be afraid to have it



Rev. J. A. Schaad

who takes up work as a General Missioner in October. He is also to report the General Convention for The Witness.

explained. Should a Commission to draw up a list of explanations be made this year, certainly Dr. Powell should be on that Commission.

The Rev. Dr. Ramsey of the Pro-Cathedral in Portland gave a series of fascinating addresses on subjects connected with the New Testament. One would not have missed them for a good deal. Coming at the first hour of the day, they were attended by nearly everyone resident at the Conference. These addresses were followed by a good many questions and discussions, and it was delightful to note the interest of the lay people.

Archdeacon Severance of Spokane created great enthusiasm in his Conferences on Christian Nurture and the small school. I am glad to say he is to conduct a series of Conferences at the General

(Continued on page 7)

General Missioners to Enter Field in October

Rev. J. A. Schaad, a Witness Editor, one of those to be Appointed for This Work

Dr. W. J. Loaring-Clark and the Rev. J. A. Schaad, notice of whose election by the Presiding Bishop and Council as General Missioners appeared in the report of the actions of the Presiding Bishop and Council at its recent meeting, have notified the department of the Nation-Wide Campaign of their acceptance, to take effect the first of October.

Dr. Clark and Mr. Schaad are both members of the Commission of the Department of the Nation-Wide Campaign on Preaching Missions, of which Bishop Johnson of Colorado is chairman, and Dr. Tomkins of Philadelphia and Father Hughson are members. The purpose and duty of this Commission is to enlist and train the clergy of the Church who may be available for special service in holding Preaching Missions. The two appointees will give their whole time as executive officers and agents of the Commission.

Dr. Clark has been rector for fourteen years of one of the largest parishes in Tennessee, St. Paul's, Chattanooga, and has also had long experience and special training in the work of mission preaching. He has for a number of years been a delegate to General Convention, and has been one of the most active of the clergy in the Nation-Wide Campaign in Conference work throughout the general Church.

Mr. Schaad has been rector in recent years of Trinity Church, Bay City, Michigan, is a delegate to General Convention, and is also an experienced missioner of long standing in the Church.

In addition to their services in holding missions and in training parish clergy for the work, they will act where necessary and desirable as field secretaries of the department of the Nation-Wide Campaign, especially during the intensive periods of the year in holding Conferences and Institutes on the Church's Mission.

Notice of Suspension From the Ministry

The Bishop of Tennessee desires that notice be given of the fact that, acting under the first proviso of Canon 35, Section I, he has suspended the Rev. Samuel Evans, Presbyter, from the ministry of the Church for six months, for cause not affecting his moral character.

(Signed) THOMAS F. GAILOR,

GENERAL NEWS OF THE EPISCOPAL CHURCH

Return Your Directory of Anglo-Catholic Parishes

To the Editor of The Witness:

Dear Sir: In a Directory of Anglo-Catholic Parishes in the United States and Canada, lately published by the Churchmen's Alliance, there are several errors of sufficient consequence that the Executive Committee of the Alliance has recalled, as far as possible, all copies thus far distributed. The compilation of the directory was entrusted to a very small committee and some parts of the pamphlet were never seen by the members of the Executive Committee, which now desires to disavow responsibility for the errors therein contained. It is asked that all who have copies of this directory return them to the secretary at 126 Claremont Avenue, New York. If they have bought them, their money will be refunded. A corrected edition will be issued later.

Very truly yours,

FRANCES GRANDIN,

Secretary of the Churchmen's Alliance.

Fine Summer School Held at Evergreen

The Summer Conference for Church School Workers, just held at Evergreen, Colo., has been a marked success. The attendance is double that of last year, and it is expected that the enrollment for the next conference will have to be limited to those for whom accommodations can be provided. The spirit of those attending has been one of increasing enthusiasm and interest.

The daily round began each morning with a 7:30 Eucharist, followed by breakfast and a forenoon of study, including a general class under the Rev. Robert S. Chalmers, a lecture by Bishop Irving P. Johnson, and group study work on the Christian Nurture series, under eight teachers. It is hoped that Bishop Johnson's lectures, on "The Church—Visible or Invisible" will be published for the benefit of those who did not have the privilege of hearing them.

After dinner, and a quiet hour, the afternoons were given to recreation, and the program was taken up again after dinner. Each night there was something different—Music, Pageantry, Young People's Societies, Church School Administration, and similar topics being discussed.

Exergreen is not only among the loveliest of mountain resorts; it possesses features of particular interest to Church-people. It is decidedly a Church colony, and no one who has visited the exquisite little Church of the Transfiguration will readily forget it. The Dean Hart Memorial Conference House can accommodate fifty people, and is in regular use throughout the summer, between more formal conference groups and individuals from all parts of the Diocese. Evergreen is only a few hours' ride from Denver, and an auto stage plies between them.

Church Colleges to Have Dinner at Portland

One of the interesting events in connection with General Convention will be a dinner arranged by a committee appointed

by the College Presidents' Association, to be held on the evening of Monday, September 11th. The Presidents of the five Church Colleges, Trinity, University of the South, Hobart and St. Stephen's, have organized an Association with the above title for the purpose of bringing about closer relations between their institutions, as well as to have authorized representatives to confer from time to time with the Presiding Bishop and Council.

All graduates, former students and trustees of the five Church Colleges will be asked to attend the dinner. The committee appointed to arrange for it consists of William J. Tully, representing St. Stephen's, as Chairman; the Right Reverend Charles H. Brent and the Reverend Dr. Alexander Menn, Hobart; the Right Reverend William A. Leonard, Kenyon; Vice-Chancellor B. F. Finney, the University of the South, and William G. Mather, Trinity.

Deaconesses to Be Entertained at Portland

A bright idea entered the mind of Mrs. J. F. McIndoe of Portland the other day.

"Why not entertain our Deaconesses who come to General Convention," she asked in a meeting of the Housing Committee, of which she is a member.

"Fine," everybody responded, "and will you not be kind enough to become chairman of that committee?"

The enthusiastic church woman did not refuse; so the Housing Committee was divided immediately, and Mrs. McIndoe was named chairman of the new Deaconess Committee.

To carry out this program of entertaining the Deaconesses, the new committee has arranged for the use of St. Mark's Parish House, said to be one of the finest in Portland. The first floor is one large room, and the second floor has a nice, cozy kitchen, dining room, living room, four bedrooms and bath.

The ladies are now busy transforming the commodious room on the main floor into a cozy living room. It will be equipped with easy chairs, writing tables, and other pieces of furniture which make a living room so comfortable. Here it will be possible for all the Deaconesses, and any of their visitors, to all gather at the same time and still nobody need be crowded.

This arrangement will make the living room on the second floor unnecessary, so it and the other four bedrooms will be equipped with beds sufficient to care for the needs of at least twenty Deaconesses. If more than twenty Deaconesses attend General Convention, arrangements will be made to care for them in private homes. To aid these willing Church workers still further, the Portland Committee has decided to stock the Parish House pantry with many of the good things of life, so the Deaconesses will be able to secure their breakfast without cost.

So far as the Portland Committee has been able to ascertain, this is the first time such an effort has been made at General Convention.

St. Mark's Parish House will not only be the sleeping quarters for the Deaconesses, but it and the church will also be their headquarters. St. Mark's is about ten minutes by automobile or about fifteen minutes by street car from the Municipal Auditorium, where the General Convention sessions will be held.

September 14th has been set aside as Deaconess Day, when special services will be held at St. Mark's Church. Corporate Communion will be celebrated in the chapel at 7:30 a. m., after which breakfast will be served in the Parish House. The official conference will occur the afternoon of the same day at 2:30 o'clock. On one evening of General Convention a large reception will be given in honor of the visiting Deaconesses, but the time and place of this social gathering has not yet been determined.

Committee to Aid Students Appointed in Harrisburg

Thousands of our young people who are to be a most important factor in the life of the nation and of the Church are attending schools and colleges throughout the country. Therefore the Church must make a special effort not to lose sight of them during the years of training but to use the utmost care of them during that period. To aid in this work the Department of Religious Education of the Diocese of Harrisburg has appointed a Committee on Student Affiliations consisting of the Rev. Edward M. Frear, Chairman; Prof. Thomas E. Gravatt, and Prof. Elton D. Walker, Secretary, all of State College, Pa.

The duty of this committee is to give information concerning Church students in attendance at the various schools and colleges to the chaplains assigned to such institutions or in case there is no chaplain, then to the rector of the nearest parish.

The committee desires information concerning two groups of students; first, those residing in the Diocese of Harrisburg leaving home to attend schools or colleges either in the diocese or elsewhere; second, those residing outside the diocese attending schools or colleges within the diocese. Any one knowing of such students is requested to send full information to the secretary of the committee, Prof. Elton D. Walker. Please give the student's full name, home address and parish, and the name and address of the school or college. This information is desired as promptly as possible so that it may be sent to the rectors concerned before the opening of the fall term.

Social Service Classes Planned for Convention

Social Service Classes, at the General Convention at Portland, in the rooms assigned to the Department, at Labor Temple, will be held as follows:

9:00 a. m. daily: A Discussion Group on "The Relation of the Parish to Industrial Problems, led by Miss Mary van Kleek, Director of the Department of Industrial Studies, Russell Sage Foundation, New York City.

Normal Classes, in the Method of the Discussion Group as applied to Social Service, with full opportunity for conference. These classes are intended to train leaders for parish groups. Rev. Charles K. Gilbert, Secretary of the Social Service Commission of the Diocese of New York, and Rev. Charles N. Lathrop, Executive Secretary of the National Department of Christian Social Service.

Classes at other times will be organized as the demand warrants.

Dr. Cloud Preaches in Denver

The Rev. James H. Cloud, a priest of the Church, and for thirty years principal of the St. Louis Public School for the Deaf, has resigned that position to give himself exclusively to the work of the ministry among the deaf, in which he has hitherto employed all of his spare time.

The month of August he is giving to the Diocese of Colorado. During this time he will conduct services in the sign language each Sunday at St. Mark's, Denver, and will prepare a number of deaf candidates for confirmation. At one of these services he will deliver a sermon for Bishop Ingley, translating it into the sign language. Dr. Cloud will give a series of mid-week lectures, and will make visits to the State School for the Deaf at Colorado Springs.

Ordination Held in Idaho

On Trinity Sunday, in St. Luke's Church, Coeur d'Alene, Idaho, the Rev. Francis D. McCabe was advanced to the Priesthood by the Rt. Rev. Herman Page, Missionary Bishop of Spokane. Bishop Page preached the sermon, and was assisted in the service by the Rev. J. G. Larsen, rector of St. David's Church, Spokane, who presented the candidate; and the Rev. D. J. W. Somerville, who read the Litany. Holy Communion was celebrated by the Bishop, assisted by the Rev. Mr. Somerville. The Rev. Mr. McCabe has been Deacon-in-Charge of the Church at Coeur d'Alene for the past two years.

Georgia Sends Out Publicity Bulletins

The Diocesan Department of Publicity has undertaken the distribution of Official Bulletins of the Bishop and Executive Council of the Diocese of Georgia, the first one issued by the Nation-wide Campaign Department, giving the full program, having already been distributed. In September, this department will issue number two, presenting the Budget and Program for the next triennium, and in October the Department of Religious Education will send out number three on the program of the Diocesan Church School Service League.

Summer Preachers in New York

The special preacher during August at the Cathedral of St. John the Divine is the Rt. Rev. Sydney C. Partridge, D.D., Bishop of West Missouri. During the summer months, the music at the Cathedral is in charge of Mr. William Ander-

son of St. John's Church, Stamford, Conn.

The Rev. J. Stuart Holden, D.D. of St. Paul's Church, Portman Square, London, who is special preacher during August at the afternoon service at Columbia University, preached on Sunday morning, July 30th, at Grace Church, Broadway and Tenth Street. Dr. Holden has been special summer preacher at St. Bartholomew's Church, this city, and elsewhere in this country for many years; as well as a frequent and always much appreciated speaker at the Northfield Conferences.

The Rev. Lyman P. Powell, D.D., able educator, sometime President of Hobart College, has been the preacher at St. Thomas' Church, for several Sundays past.

At Trinity Church, the Rev. Professor Lauderburn of Berkeley Divinity School, special preacher for July is succeeded in August by the Very Rev. George B. Myers, Dean of Holy Trinity Cathedral, Havana, Cuba.

Church Service League Conference at Portland

The National Committee of the Church Service League, with Mrs. A. S. Phelps, president, and Mrs. Paul Sterling, secretary, will confer with the diocesan delegates at Portland on September 7th, at 1:45 p. m. The meeting will be held in the Auditorium.

A survey of the work of the past three years will be made by the national officers, and Mrs. Julius Freeman, of Maryland, will tell how the Church Service League has been used in a centralized diocese. Mrs. Averill, of Northern Indiana, will speak for its value in scattered communities, and Mrs. Quinn, of Texas; Mrs. Potter, of Nebraska, and Miss Corey, of Massachusetts, will portray its value in different types of parishes.

On September 16th, there will be a conference of delegates and all others interested, when the ideals of the Church Service League will be presented by those who have been responsible from the first. Reports will also be given by those who have followed these ideals in their parish units.

Pay of Rectors Raised

A horizontal increase in the salaries of Episcopal clergymen during the last two years, ranging from 10 to 35 per cent, was noted in the report of the nation-wide campaign department of the Church, which was made public yesterday.

"Salaries have been increased twice during this period, the total increase amounting to \$1,418,000, and for 1921 to \$997,000; these figures being based on reports of the church pension fund into which various churches pay premiums based on the amount of salary paid the clergy," the report said.

In the case of married men the standard salaries prior to the campaign were given as from \$1,000 to \$1,500, while now they range from \$1,500 to \$2,000 plus. The scale for single men is lower. The highest salary paid to a rector comes from the diocese of New York and is \$18,000.

A Foundation for Healing in New Jersey Parish

Three loyal and devoted sons of a sainted mother have just created a memorial which might well serve as model for others who desire to show in a material way their love and appreciation for dear ones who have entered into the larger life beyond. They are Frederick L., Arthur P., and Harold G. Green, and their memorial has taken the character of a Fund to be known as the "Elizabeth Jane Green Foundation," to "perpetuate her works of love and mercy." Mrs. Green devoted much time and effort in bringing children to baptism and in ministry to the sick. The foundation therefore, calls for the extension of these two aspects of Church work, by a series of regular sermons on these subjects and an annual healing mission. The mission is to be held in St. Mark's Church, West Orange, New Jersey, of which Mrs. Green was a member. The clause in the document is as follows:

"To promote in said parish, this parish, this Church's practice of Christian Healing, as taught by our Blessed Saviour, Jesus Christ, by anointing, or by the laying on of hands with prayer, and to care for the sick.

The rector of the corporation shall also appoint an especially qualified clergyman, clergymen or laymen to preach in St. Mark's church a sermon, or course of sermons, on the subject of Christian Healing by anointing, or by the laying on of hands, with prayer, as taught by our Blessed Saviour.

The date of the sermon, or the last of the course to be preached on the Sunday after Ascension Day, each year, and shall be followed immediately with a Healing mission for the sick.

"The Rector and Corporation shall see that due publicity and notice of the sermons, or course, is given in the community in which the parish is located."

Early in May, the Rev. Henry B. Wilson, Director of the Society of the Nazarene was notified of the establishment of the Foundation and was invited to organize the work by an address of instruction. He therefore, visited St. Mark's Church on Sunday evening, June 11th, and after a sermon, held an extended conference. The following morning he celebrated the Eucharist and held another conference, which was followed by the reception of a group for laying on of hands. On Tuesday, the 20th he again visited the parish for a concluding address and conference. This resulted in the formation of a Guild of the Nazarene which will continue the work with regular meetings every Sunday night.

Help The Witness by renewing your subscription during the summer months.

Have the Rector put The Witness on sale at the Church door on Sunday morning.

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SECTS AND INSECTS

Bishop Johnson

Time was when society was shaken to its foundations by religious controversy.

Religion was the one vital issue. The great parish church was the outstanding building in the community; the rector was the parson, or the person, to whom the people turned for help and counsel; the service at the high altar was the great event of the week and the anathema of the church was more dreaded by princes than was the revolt of the people.

Unquestionable men abused the privileges of their high office, and prelates were not always distinguished by humility or spirituality.

Then arose certain men who disputed with these great men as to their credentials, and there was war in the Kingdom of God.

The prophet rose up against the priest and the power of the church was broken.

The principle of strife and dissension replaced that of confident assertion.

Great sects arose, which agreed neither with the church, nor with one another.

Calvin and Luther and Zwingli put forth their confessions of faith, and the world rejoiced because the church was no longer the dominant force that it had been. Not that the world fared any better. With all of its faults, the church was a lenient landlord and she was ever kindly to the poor.

Her leaders were but men, and when those men who were born to leadership, threw off the mantle of religion, they became even less kindly and more brutal than they were before.

Under the Georges, England was still ruled by men, irreligious men and the sordid brutality of the times was unrelieved by pious princes or kindly priests.

And after the Georges came the age of Saurian corporations and Simian aristocracy and sordid politicians.

In truth, the world was still ruled by men and the absence of religious domination did not produce more kindly masters nor more contented masses.

The sects went their way and soon fell into the habits which they had dethroned.

The post-reformation period did not

produce kindly pastors or charitable courtesy.

After all, whether the world leaders have been Christians, Turks, Atheists, Sec-tarians, or Politicians, they have all been men, and have, in their day, illustrated the principle that "man being in honor hath no understanding but is compared to the beasts that perish."

When we say that the church was to blame, or the state was to blame, or the sect was to blame, it isn't so. We are merely assuming an alibi for the real culprit. Man is to blame—selfish, sinful, silly man, who ignores God and deceives himself.

Whether he be priest, preacher, professor, politician, or prince, he is prone to be a tyrant when he finds himself clothed with power.

Having found the guilty man, let us see what has happened. When the church was a big thing it produced big men. They may not always have been kindly men, but there were kindly men among the host that filled the churches.

It would be hard to find a St. Francis today; it might be worth while to put up with an occasional pompous prelate if we only could produce the other thing as well.

There have always been plenty of honest men and virtuous women and beautiful children in every age, thank God; but there haven't always been big men and there haven't always been great saints. These are worth as long a journey as to the Yellowstone to see.

It is almost a truism to say that when the church ceased to be big, the Christian world began to be little.

Each sect, being a fraction of the whole, attracted to leadership men who were proper fractions.

For a sect is a segment of the whole, and the whole is greater than any of its parts.

But the principle of subdivision went on indefinitely until the sects became smaller and smaller, and men's vision grew pettier and pettier.

The grace of God became confined to a small section of the civilized world, or the truth of God to a small segment of the whole truth; and the church which had been hated, usually by wicked men, because it was big and powerful, now came to be despised, often by decent men, because it was small and petty.

This process of devolution has continued until the spirit of the sect has become the spirit of the insect, and the world is filled with small folks, who buzz and bite and poison; they infuriate large mammals and destroy the charms of a peaceful valley.

Formerly church leaders went out valiantly to battle with lions. Now one hesitates to assume leadership in either church or state because these bands of insects buzz around the head of the vulnerable hunter.

And many a man will go out against large game who is powerless to protect himself against klans of insects.

A big hunter told me once that he would like to visit the headwaters of the Amazon, but he couldn't put up with the chiggers, for they had invalidated him on a previous trip for several years.

The situation reminds me of an anecdote of Sam Jones:

He had gone to hold a revival in a large Canadian city, but the revival lacked pep. He could not account for the failure of the thing to go until he discovered that certain local leaders had spread the information that Sam smoked, and because of this foible in his character, they refused to be charmed by his eloquence. Whereupon, Sam told the following fable at the next revival meeting:

"Once upon a time, as a traveler in the far west approached a certain village, he met several big bears carrying little children off to their dens. He was intensely excited, and when he arrived at the village, was met by the fathers of the children, just returning from a squirrel hunt. Whereupon, he berated them roundly for their callous indifference to the loss of their children. Their reply was that they would like to go and kill the bears, but unfortunately the only weapons which they possessed were squirrel guns, so they must content themselves with shooting squirrels, while the bears continued their depredations."

"These villagers," said Mr. Jones, "are like the leaders in this revival. You have nothing bigger than squirrel guns, so you go out to shoot my peccadilloes, while the children of the city are being carried off to dens of vice."

The political and religious atmosphere today is full of swarms of petty people, whose sole claim to virtue consists in their ability to sting the man who is trying to accomplish something.

* * *

It ought to be evident to the smallest mind that one cannot produce character in one's self by destroying it in others. The essence of the Christian gospel is to repent of our own sins, to be charitable toward the faults of others, and to be kind and helpful to sinners.

When Christians forget to be kindly they cease to fulfill the law of Christ.

But when people become petty they cease to be kindly.

Malicious assertions about men who are trying to do big things is the order of the day, and it is based upon a failure to grasp the bigness of Christ's gospel, which was not so much concerned with the faults of the sinner as it was with the kindness of the saint.

The Pharisee who posed as a pious man was lacking in that very thing. The Christian world lacks it today. It lacks the grace of charity and it lacks it because charity can be developed only in a large room and the Christian body is cut up into small compartments.

The sect spirit makes for zeal and destroys charity.

The mosquito is zealous, but most un-charitable.

The Witness Fund

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

R. L. S. \$2.00
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\$3.00

Total for 1922 \$168.00

Cheerful Confidences

Rev. George Parkin Atwater, D.D.
THE CONCORD CONFERENCE ON
THE MINISTRY

VI.

The most important Conference in the annals of the American Church was the Concord Conference on the Ministry. The fact that nearly 400 boys came together to give careful attention to the work of the ministry is unique in our history.

I heard several men say that this conference was of value to the Church equal, if not greater, than the value of the Nation-Wide Campaign. If we do not get the right clergy, our Nation-Wide Campaign efforts would be as absurd as for our nation to build battleships without training navigation officers.

But the question now before the Church (not officially but by pressure of conditions) is this, "Shall we have other conferences of the same nature?"

Many of the leaders expressed the opinion that the boys of this conference should not be permitted to attend another conference of the same nature, or at least not until they might attend conferences of college men several years hence. I agree with this opinion. This conference was a unique experience for the boys. The Church contributed its best in an intensive way. The remainder of the work with each boy must be left to the boys' rector.

Shall other conferences of a similar

nature be held elsewhere? The fact that 200 boys desired to attend this conference who could not do so because of lack of accommodations, seems to indicate a willingness on the part of boys, if not an eagerness, to learn of the ministry. Most of the boys were from New England, New York and Pennsylvania. It might seem that other sections of our land would be as responsive as the East.

If it were certain that a conference could be held next year in the Middle West, with a large attendance, and equal facilities and with a group of leaders who would devote their best energies to the work, then a conference of boys would be most desirable. But it must be a conference that would have confidence and victory written large upon it.

Inasmuch as Dr. Drury is the father of the idea, and the promoter of the first conference, wouldn't it be well to let the whole question come first under his guiding mind and hand. If you think several conferences should be held at various places, write to Dr. Samuel S. Drury, St. Paul's School, Concord, New Hampshire.

Dr. Freeman Becomes a Major

Dr. James E. Freeman, rector of the Church of the Epiphany, Washington, has just been commissioned chaplain, with rank of major, in the Officers' Reserve Corps.

In the spring of 1918, upon the personal request of the Secretary of War. Dr. Freeman entered upon an extensive field of service covering the camps over the

country, and during the period of this service, he spoke to more than 450,000 men, speaking to thousands at a time. He also visited naval stations and shipyards, and was active in the "Liberty Loan" drives. Dr. Freeman received numerous letters from government officials and officers in command of military and naval posts commendatory of his service.

Would you give 2c to have a friend hear Bishop Johnson preach? Then let the friend hear him every week by sending him The Witness for one year.

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Evolution: A Witness to God

By Rev. George Craig Stewart, D.D.

The recapitulation of the history of the race is written in the development of the individual. It may be said that everyone of us climbs his ancestral tree all over again. The analysis of the human foetus in its early stages would leave some doubt as to whether it is a man or a beast in the making. The child before birth bears unmistakable marks of the long climb, or series of leaps upward from lower forms of life. But this difference between the highest animal, the highest anthropoid ape and the lowest form of man is, as John Fiske pointed out, the difference between a blade of grass and a seraphim, because this difference is not biological at all, but psychical. *Homo Sapiens*,—Man,—is a new species. He is Adam, and he stands out clear and distinct with "heaven-erected face," made in the image of God. Mr. Bryan has written a book called "In His Image." I have read it. And if I did not mistake his meaning, he seems to conclude that because we are made in the image of God, therefore, we are not physically made in the image of apes. He seems to be at bottom a materialist. But God is not physical; He has neither hands nor feet, nor face, nor legs, nor arms (I speak as a Christian, not as a Mormon). To be made in the image of God cannot be to be made physically in His image. God is Spirit, and man made in His image is a spiritual being capable of moral distinctions, sensitive to those high spiritual challenges of beauty, and righteousness, and holiness, and sacrifice, which are the notes of a pure spiritual social being.

The question, after all, is not where did man's body come from, but whence comes this majestic difference between man and the animal.

"What a piece of work is man! How noble in reason! How infinite in faculties! In form and moving how express and admirable! In action how like an angel! In apprehension how like a god! The beauty of the world! The paragon of animals!" "Thou hast made him a little lower than the angels!" "Animals," as Walt Whitman says,

"Do not lie awake in the dark and weep for their sins. They do not discuss their duty to God. Not one of them is respectable or unhappy in the whole world."

No, just because they are animals. But man is here, and, after all, the question is not merely one of origins, but one of goals. As the Irishman said, when some one told him that he sprang from a monkey, "An Irishman doesn't spring FROM, he springs AT!" What is man reaching up toward? What is his manifest destiny? He feels within him the struggle going on. St. Paul felt it. Every real man feels it. A warfare between the flesh and the spirit. He feels within him the demands of the beast; the hunger lust is on him, and the sex lust is on him; but he feels within him too, the upward pull, the call of his higher being. I do not turn to a tiger who is about to eat a friend of mine and strike him on the head, and say, "Brace up! Be a tiger!" That is what he IS being. But

whenever I see a man becoming bestial, I strike him on the shoulder and say, "Brace up, be a MAN!" And everybody knows what I mean. We are tingling with moral responsibilities; we are eager for life more abundant; man is a tip-toe reaching out into the heavens, crying, like Amiel, for "the one thing necessary, and that is to possess God!"

And God is not away back yonder in the remote past creating man and letting him go his own gait; nor away out in the remote future beckoning to man to struggle up by his own power. He is within man. He is within all life, compelling life, moving it upward and ever upward and compelling and moving man to realize within himself ever more and more that divine life of which he is aware.

Some people think that evolution puts God so far away. Why, on the contrary, it brings God with a rush to every point of the universe, and to every instant in time.

"An ancient king was seated in his garden and one of his counsellors spoke to him of the wonderful works of God. 'Show me a sign,' said the king, 'and I will believe.' 'Well, here are four acorns,' said the counsellor. 'Will your Majesty plant them in the ground and then stoop down and look into the clear pool of water?' The king did so. 'Now look up!' said the counsellor, and forty oak trees stood where the acorns had been planted. 'O, this is wonderful!' said the king. 'This is indeed the work of God!' 'How long were you looking into the water?' said the counsellor. 'Only a few seconds,' said the king. And then, said the counsellor, 'No, Sire,

eighty years have passed as a second!' The king looked at his garments, then he bent over and looked at his reflection in the water; true, he was a very old man. 'Then,' said the king, 'this is no miracle at all! God did not do it; nature did it!'"

Must God do a thing like that—to be God? Are we to lose the sense of wonder in creation because of vast stretches of time? Is God some petty magician, who must startle us and surprise us? Or is the God whom we worship the God in whom we live and move and have our being all the way along?

There is one fundamental distinction that I want to make clear. There is no antithesis between Creation and Evolution. Mr. Bergson has in our own day joined them together in a happy wedlock. The evolution that is going on is a **creative evolution**. To conceive of God as outside of His universe, as a sculptor, a molder, an infinite artisan, is a defective conception of God. God is not only transcendent; He is also immanent, moving within every whorl of ether, within every bombardment of electrons. His center is everywhere; His circumference is nowhere; He is within every assemblage of crystals, within every movement of life all the way along, through mineral, vegetable, and animal, and psychical, working out His purposes, until at last there stands up upon the earth in a body born of a woman, there stands up upon the earth in a nature that is the nature of a man, God himself in human life, the one whom St. Paul calls "the Second Adam," the archetypal man, toward whom the whole creation groaning and travailing, strives. "The first man is

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of the earth earthy; the second man is the Lord from heaven. And as we have born the image of the earthy, we shall also bear the image of the heavenly." And thus as we are united to Him, we are, as we say, born again, become new creatures in Christ Jesus, a new stock, a new species, in the spiritual realm; so that there is not only Homo Neanderthal, but there is Homo Christianus. At the 250th anniversary of Harvard University, the students marched in a great procession with original and amusing banners; and the Freshmen carried this motto, "The University has been waiting 250 years for us!" Well, the universe has been waiting a good many hundreds of thousands of years for you and me. And here we are! And the romance of life is on, and the race of man is still in its childhood, and Christianity is only beginning its triumphal march. The process of evolution is continuing, for God is alive; He is alive! still creating, molding; and we are wrestling against flesh and blood, and against forces, as St. Paul says, that are something beyond flesh and blood, and He wrestles with us. Our feet are on the road that goes upward, yes, to the very end, and when we think that the crown is to fall, we find the tug's to come, that's all. Voices from the past call us back, but higher voices call us on, and the spirit of God within us presses us forward.

"From the lower world within him,
Moods of tiger and of ape,
Man as yet is being made, and ere the
crowning age of ages,
Shall not aeon after aeon pass and touch
him into shape?
All about him shadows still, but, while the
races flower and fade,
Prophet eyes may catch a glory slowly
gaining on the shade,
Till the peoples all are one, and all their
voices blend in choric,
Hallelujah to the Maker! It is finished,
Man is made!"

"Beloved, now are we the Sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is. And every man who has this hope in him, purifieth himself, even as He is pure."

"I know," says Dante, "that I am going upward because the face Beatrice grows ever lovelier. And we know that we are moving forward and upward as more and more we reflect the mind of Christ."

The End.

The Oregon Conference

(Continued from page 1)

Convention. I want to say this for those who are coming to the Convention, that if they are interested in the small school, and the training of Church children, they can do no better than enter Archdeacon Severance's classes.

The Rev. William Weston, who is in Portland in the interest of the Seaman's Institute, gave three illuminating addresses on Christian Social Service. These addresses brought forth considerable discussion as to the problem, both local and

general. The third conference was devoted entirely to the Church's work among seamen. I believe all of us acquired a new idea about what a Seaman's Institute might mean for our port.

The Conference was particularly fortunate in being able to have Prof. and Mrs. Remer of St. John's University, Shanghai, for two days. Professor Remer's informing addresses are such as the Church needs. I say informing rather than hortatory, because such they were. The whole Conference was agreed that if the Church could be informed so straight-forwardly, the difficulties of Church Extension would be greatly reduced. Mrs. Remer held a conference with the women, and we are told that she gave them information of the intimacies of Chinese life that they could not have read nor perhaps learned in any other way. Their visit brought great pleasure to the Conference, as well as contributing so helpfully to the program. The Department of Missions would do well to keep these representatives speaking at every opportunity possible.

The open night conferences should not be overlooked. They were handled by men of broad experience and ability. Canon Bliss of Seattle on "Narcotics—Its Curse and Its Cure," drew a dreadful picture of what his investigations and experience had revealed to him. Mr. John Handsaker, recently returned from the Near East, related to us the observations of his itinerary through the war-ridden and famine-stricken sections of Asia Minor. Prof. Norman Coleman, of the Loyal Legion of Loggers and Lumbermen, described in two unusual conference addresses, the conditions of the men in our Northwest, who spend their lives in the lumber camps and sawmills, and Dr. Powell gave an address on "The Fundamentals of a Christian Education."

The Mission Study Course was led by Mrs. Thomas Kirby, in the textbook "Life of the Church" by Sturgis. Archdeacon Black and the Rev. Thomas Jenkins conducted conferences on "Parish Organization and Leadership."

The last but not least was what we believe to be an innovation at Summer Conferences. The Committee provided for the interest of the children, and secured Mrs. Edmund T. Simpson, the wife of the Rector of Corvallis, who is a trained and cultured kindergartner, to have charge of this. The interest among the children became enthusiastic by the third day, and an exhibit of some of the handwork brought surprise to all the members of the Conference. Mrs. Simpson has undoubtedly made a place for herself in any future conferences that may be held.

It will be of interest to know that the members of the Conference, after hearing the story of the suffering and need in the Near East, raised a sufficient amount to adopt four children for one year, one member giving a hundred bushels of wheat.

The Conference is indebted to the Bishop of the Diocese for his interest and support. He found time to spend the opening day and the last half day at the Conference, making an address on each occasion.

Of the one hundred and sixty who signed the Conferences book, fifty-two registered

for one or more courses. The generosity of a few persons enabled the Committee to meet all expenses not covered by the fees.

At the business meeting on Thursday night the following Committee of nine were elected to arrange for next year's conference:

Archdeacon Black Mrs. Horace Ramsey,
Rev. John Cleland, Mr. Blaine Coles,
Rev. Thomas Jenkins Mrs. Wm. Powell,
Mr. Charles Moody, Mrs. Paul Cowgill
Miss Bessie Nye Grant

The fine spirit and continued harmony of the Conference was in no small measure due to the quiet and refined ministrations of the Conference Chaplain, the Rev. Wm. E. Couper, who won for himself a place in the hearts of us all.

His Treasured Shrub

The gardener in the great Trinity Church Cemetery, which surrounds the Chapel of the Intercession in New York, has a treasured shrub which is none other than a thorn bush from the Holy Land of the same kind as that from which the Crown of Thorns was made. When the Rev. R. L. Harding's play, "The Upper Room," was given at the Chapel, the gardener, who will not let any living soul touch his thorn bush, gave enough branches from it to fashion a crown of thorns, which is one of the properties used in the play.

The Rev. R. B. H. Bell, rector of St. Thomas', Denver, is spending his vacation in an automobile trip to California and back with his family.

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Rector.Conference at Union
Surpasses all Records

The summer conference of ministers at Union Seminary which has just closed has surpassed all previous records in the matter of attendance. Two hundred and thirty men came together this year. Professor Scott of Union gave a stimulating course on the Holy Spirit in the New Testament. Professor Willard L. Sperry, the newly elected dean of the Theological School of Harvard University, did fundamental work in his course on Worship. Professor Gerald B. Smith of Chicago dealt with the Social Program of Christians in its historical and practical aspects in a very competent way. Professor Lewis B. Paton of Hartford Theological Seminary gave a suggestive course on the Social Problem in Ancient Israel. The lectures of Professor Fosdick of Union on Christianity and Progress had a philosophical foundation. Professor Coe of Union treated The Reconstruction of Religious Education. He insisted that the ministry should push this work rapidly and intelligently forward. Among other activities of the week was a visit to Ellis Island and to certain social institutions about the city. The enrollment was by no means confined to the alumni of Union Seminary, though the course was primarily designed to serve them.

Religious Leaders in Canal
Zone Defeat Vice Promoters

Recently the Union church in the Canal Zone called Rev. Harry B. Fisher, a Methodist, as minister. On his way out from New York he learned that vice promoters were preparing for the coming of the American fleet, and on his own ship were girls who were destined for the vice parlors of the Canal district. The booze sellers had stocked up with enormous quantities of the stuff which is no longer a legal beverage under the American flag. The minister got busy even on ship-board, and as a result the fleet will not go to the Canal for the winter target practice. The business men of the Canal Zone overreached themselves in allowing immoral conditions there, and their fancy stocks are now a dead loss. The Union Church, which is functioning in many ways, is supported by the mission boards of a number of American denominations.

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