

The Witness

Vol. VII. No. 16

CHICAGO, ILLINOIS, DECEMBER 9, 1922

\$1.50 A YEAR

Carnegie Hall Packed to Hear Famous Speakers

Elihu Root Urges Churchmen to Complete the Cathedral of St. John the Divine

Elihu Root called on the people of New York to build the Cathedral of St. John the Divine now as a protest against the present "hatred and brutality and wrong" in an address Monday evening, November 20, in Carnegie Hall before a mass meeting of the Diocese of New York known as "The Bishop's Meeting." The hall was crowded.

Bishop Manning made an equally strong appeal for the erection of the nave of the cathedral on Morningside Heights. Pictures of the architect's plan for the west front of the nave were distributed inside the programs. Other speakers were Dr. Nicholas Murray Butler, president of Columbia University; Stephen Baker, president of the Bank of the Manhattan Company, who is treasurer of the diocese; Mrs. Vladimir G. Simkhovitch and Lewis B. Franklin, treasurer of the National Council.

The bishop was presented by Henry L. Hobart, president of the Church Club, under the auspices of which the meeting was held. Opening prayers were said by Bishop Lloyd, and the audience was led in the recitation of the creed and collects by Bishop Shipman.

A surpliced choir, made up from large parishes of the city, led the music under the direction of Dr. Miles V. Farrow, organist of the cathedral, and with Channing Lefevre, organist of Trinity Church, at the organ.

The audience passed standing and unanimously resolutions asking the United States to take some action to help the sufferers in the Near East.

Bishop Manning introduced Mr. Root as "the first citizen in the United States." The audience rose to receive Mr. Root. Bishop Manning said that Mr. Root voluntarily spoke upon the topic. "The Cathedral."

Bishop Manning was the last speaker. After paying tribute to Bishops Lloyd and Shipman as faithful and hard-working co-laborers in doing the work of the diocese, the bishop spoke of the cathedral.

"We have been deeply stirred by what Mr. Root has said to us on this subject," he said. "I want to see that great cathedral built before very long—not only a part of it, but the whole of it, in all its majesty and beauty. I believe that the call to erect this building, one of the greatest in the whole world, will arouse not

Western Clergy Urged to Fight Against Divorce

Bishop Sumner Delivers Address Appealing for Greater Respect for Married Life



Rev. Robert Scott Chalmers

Rector of St. Marks, Toledo, and an Editor of the Witness

only our diocese, but that it will stir deep interest in our whole community and country. It is not too much for us to undertake when we consider the sums that are readily raised for other purposes. Our expenditures for religion should be commensurate with our expenditures for the development of education, of science and of business."

Mrs. V. G. Simkhovitch, director of Greenwich House, spoke on the Social Message of the Church. She referred to applied Christianity as a misnomer. A Christianity not applied ceases to be Christian. The social message of the Church means following Jesus in the industrial struggle, in race warfare, in international relationships. It means tackling the problems involved in the ten million existing in the United States, under the poverty line, the five million of illiterates—over three million of whom are native-born—the one million child laborers, and here in New York solving the apparently insoluble problem of housing for the lower income groups who must be content to live in dark rooms, in basements and where overcrowding is the only possibility.

Bishops and clergymen of the Pacific northwest strongly denounced the fast-growing tendency to the trial marriage and reaffirmed their position on the problem of marriage and divorce, at the conference of the northern section of the Province of the Pacific. Strong resolutions were adopted, the main thought being the education of the coming generation in sanctity of the home.

Bishop Walter T. Sumner of Portland led the discussion, declaring that Oregon stood third in divorce percentages and that the problem of remarrying divorced persons was becoming more and more insistent.

That the problem of divorce was one primarily of marriage was the opinion of the conference which voiced the desire to influence the coming generation rather than waste time on divorcees.

Following are the resolutions:

"Whereas, as the widespread and increasing evil of divorce is a matter of dismay to those who are working for the sanctity and integrity of the home which is the real basis of family life, and

"Whereas, the safeguarding of the home is the work of the church, therefore,

"Be it resolved, that we, the representatives of the northern section of the Province of the Pacific of the Episcopal Church, urge upon every citizen in our respective states the necessity of facing the menace of broken homes and lowered ideals of married life especially in the northwest; to the end that a definite program be undertaken which will include:

"Definite teaching to boys and girls of the sanctity and permanency of the home, together with an educational policy from Church, home and school, emphasizing the care with which marriage be entered into as to worthiness of contracting parties, both physical and moral:

"That husbands and wives be urged to view the marriage relationship as one of patient love, mutual sacrifice, as well as of joy.

"The enactment of state legislation to prevent the marriage of those with criminal records; of known mental defectives; physical defectives as shown by examination, which includes blood tests; the passage of a national uniform divorce law, which will prevent collusion and minimize the number of causes for which divorces may be granted."

GENERAL NEWS OF THE EPISCOPAL CHURCH

A Christmas Candle in Every Window

There is an old legend that a candle in your window on Christmas Eve will guide the Christ Child to your home that He may bring you happiness.

John Harry Stedman of Rochester, N. Y., for several years confined to his house by illness, spent a large part of his time telling people all over the world about this lovely custom. He issued an attractive leaflet and with its aid he helped to light Christmas Eve candles in tens of thousands of homes in the United States, from the humblest cottage to the White House itself, as well as in India and France, England, Canada and Japan.

To the very great sorrow of his countless admirers, on the 27th day of October, 1922, Mr. Stedman passed on to that sphere whence came the Christ Child. In his last illness he called together a group of children, his dear friends, and asked them to send out these leaflets about the Christ candle for him. This they eagerly promised to do.

These leaflets will be forwarded without cost to anyone who requests it by The Christmas Candle Club, 400 East Avenue, Rochester, N. Y.

Certain fire insurance underwriters have sent out a warning against the careless use of Christmas candles. This warning should be carefully regarded, but Mr. Stedman was always happy that in the seven years in which he corresponded with friends all over the world, he never heard of any fire, however small, originating from this custom.

Mr. Franklin and Dr. Patton in the Diocese of Lexington

Mr. Lewis B. Franklin recently conducted a diocesan Conference on the Church's Program at Trinity Church, Covington, Ky., for the Diocese of Lexington. All the clergy were present and most of the parishes and missions were represented. As a result of the conference those present went back to their several stations with a clearer idea of the task before them and with an enthusiasm to do all possible to make the program a success.

The Rev. R. W. Patton, D.D., gave a parochial conference on the program at Christ Church Cathedral, Lexington, Ky., from Sunday, October 29, to Wednesday, November 1. The sessions were well attended, a goodly number of the Cathedral parish being present. As a result of the conference the Cathedral is going into the work of the Church with renewed energy and a determination to lead on to greater things.

N. W. C. Mass Meetings Held in Western New York

If the Forward Movement in Western New York does not accomplish what it ought it is not because it did not receive a splendid impetus at the two great mass meetings in Buffalo and Rochester, November 16-17. At both of these Bishop Brent presided and both evenings Bishop Ferris was on the platform. Bishop Brent earnestly and affectionately bade his peo-

ple rise to their high privilege and responsibility and expressed his faith that they would do it.

The two outside speakers each evening were Mr. Lewis B. Franklin and the Rev. George Craig Stewart, D.D. Any man or woman who left the meeting unmoved by the words of these three men is in a bad way! We hope there was no one so selfish and case-hardened. Both nights the bidding prayers and other devotions were most impressive and the singing a real offering of praise.

Connecticut Pushing the Campaign

The Diocese of Connecticut is actively at work on the Nation-Wide Campaign. The whole state was aroused to greater interest in the Church by the recently celebrated anniversary of the consecration of Bishop Brewster, so that those in charge of the work are finding it easier to rally the people.

Denver Vestrymen Have Dinner Together

The vestrymen of the Denver parishes met recently at a dinner in a down-town hotel, at which Bishop-Coadjutor Ingley presided. The principal speeches of the evening were by Mr. James H. Pershing of the National Council, on "What the Church Has Accomplished in the Last Three Years," and by Dean Browne of the Cathedral, on "What the Church Undertakes for the Next Three Years."

Gives Up Business to Enter Ministry

St. Thomas', Denver, was recently the scene of the ordination to the diaconate of one of its parishioners, William M. Brown, who is giving up a business career to enter the ministry.

Bishop Brent Speaks at New York Parish

The Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, will speak in the Church of the Incarnation, Madison Avenue and 35th Street, New York City, on Friday afternoon, December 8th, at 5 o'clock, on "America's Relation to World Problems." A cordial invitation is extended to all to hear Bishop Brent's presentation of this important and timely subject.

Program for the Diocese of New York

An attractive leaflet has been issued by the Diocese of New York, setting forth the program for 1923. First of all, it makes perfectly clear the difference between the terms used: Assessment; Nation-Wide Funds; Designated Offering; Specials; Maintenance and Extension. It then sets forth in figures what is expected under each head.

Missions in Buffalo Parishes

At least four Buffalo parishes are arranging for missions before Christmas. In Trinity the Rev. Bernard Iddings Bell, D.D., will be the missionary from Dec. 3 to 8, his foreword being "The problems of

the world, and our own personal problems, can never be solved until we find ourselves in right relationship to God, until, humble before Him, we rediscover our proper dignity." The Rt. Rev. David Lincoln Ferris, D.D., Suffragan Bishop of the diocese, will conduct missions in the Chuach of the Ascension, St. John's and St. Simon's.

The Rev. Brayton Byron Ends His Work

The Rev. Brayton Byron, whose last work was that of assistant rector of St. John's Church, Detroit, Mich., died at Oakes Home, Denver, Colo., on November 14, 1922. Mr. Byron had been ill for three years preceding his death.

The funeral service was held in Minneapolis, November 18th, from Gethsemane Church, where Mr. Byron did his first work in the Church as lay reader under the Right Rev. Irving P. Johnson, who was then rector of Gethsemane Church. The Rev. Don Frank Fenn, rector of Gethsemane Church, celebrated the Requiem Communion Service.

Mr. Byron was assistant rector at Rochester, N. Y. rector at Redding, Pa., and Bethlehem, Pa., and assistant rector at St. John's, Detroit. During the time of his service at the last named place, he was taken with the illness from which he never recovered.

After spending a few months in Phoenix, Ariz., he was removed to Oakes Home, Denver, where it was possible for him to receive the best care which could be given. Unfortunately, the ravages of tuberculosis had gained such headway that his constitution was unable to win the battle and, although he made a brave fight, he could not recover.

In his various parishes, Mr. Byron made hosts of friends and was well known throughout the country as a sympathetic friend to all who needed spiritual help and he was a special friend to young men everywhere.

Successful Home-Coming Week at St. Edmund's

A very successful home-coming week has just closed at St. Edmund's Church, Chicago. Several services were held daily, with social activities, luncheons and dinners scattered through the week. Several of the former rectors preached and both of the Chicago Bishops were present at services. The Rev. Gardner MacWhorter has been the rector of the parish for the past year, having previously been the Religious Editor of the Chicago Tribune.

Deanery Meeting Held in Chicago

The 195th Chapter Meeting of the Northeastern Deanery of the Diocese of Chicago was held at St. Thomas' Church, Chicago. Forty priests of the diocese were present as well as Bishop Griswold and the Rev. Mr. Lund, a missionary from China. The morning session was given over to a discussion of the racial problem, the principle speaker being Mr. T. A. Hill, well known for his work among Negroes. In the afternoon Professor Norwood of

the Western Theological Seminary spoke on "Self-Government in the Church of England."

Georgia Has Diocesan Normal Schools

Extension of the Church Normal School plan has been made in the Diocese of Georgia this year by the Executive Secretary of the Department of Religious Education, the Rev. W. A. Jonnard, to include Augusta. Last year Mr. Jonnard conducted a successful twelve weeks' session for the four parishes in Savannah, and in addition to the Savannah school, the three parishes and one mission in Augusta are now being benefited by this opportunity for teacher training. The Savannah school meets once a month with a two and a half hour session. The Augusta school meets bi-monthly with a two hour session each evening. The Savannah school meets at 7 p. m. and serves supper for those who make reservation, and at 7:30 teachers' meetings are held by each Church School separately. During the season, Mr. Jonnard proposes for both Augusta and Savannah to have special speakers from away, and the first speaker announced is Miss Mabel Lee Cooper, child psychologist, and field worker of the Province of Sewanee, who will be in Georgia the latter part of December. The director of the Savannah school is the Rev. John D. Wing, D.D.; secretary, Miss Hattie Saussy; and the director of the Augusta school is the Rev. H. Hobart Barber; secretary, Mrs. W. J. Cranston.

Some One Please Page Mr. Edison With This Information

So far from being unwilling to work as Edison has said, college students are willing and industrious if Trinity College is an average college, as it seems to be. Investigation just completed shows that 70 per cent of Trinity students are either working their way through or in some way add to their financial resources by work outside of college hours. Besides the students who have jobs that take all their time not occupied by study, many students work in college offices or library, wait on table, and do other odd jobs.

The Church News of Missouri offers a pleasant and helpful thought: "Systematic doing gives big results!"

Eating Bitterness for Sake of Education

To be supervisor of all the schools in a Chinese diocese is a liberal education in Chinese life. Miss Alice Gregg holds that office for the District of Anking, and writes, in the South Carolina diocesan paper, that it means traveling three seasons of the year, and then home for the Anking schools in the winter; traveling in sedan chairs, wheelbarrows and "beastly little Chinese junks," and sleeping anywhere; and being without any other foreigner for two to three weeks at a time, with only three cities in the district where there are foreigners. All such discomfort is "eating bitterness," in the Chinese proverb, but the bishop writes Miss Gregg, "After all, bitterness isn't such bad eating when once you get used to it."

Religion in the Hospitals of China

About three years ago there was a patient who stayed in the hospital as long as four months and every day he listened carefully to the Christian doctrine that was preached to him or to others. After his recovery he returned to his native village, which is about thirty miles from the city, and proclaimed to his village folks what Christianity can do for Chinese people in the way of saving souls and healing bodily diseases. Six months afterwards he brought a dozen persons to the church and five of them are now baptized.

St. Mark's, Denver, Has Large Church School

The Church School of St. Mark's, Denver, is the largest in many years, and the parish house is taxed for room, it being necessary to curtain off the main hall into class-rooms. There is a new superintendent and a staff of twenty-five teachers and officers, nine of whom are men.

Rev. W. Blair Roberts Consecrated Bishop

The Rev. W. Blair Roberts was consecrated Suffragan-Bishop of the District of South Dakota in Calvary Cathedral, Sioux Falls, on Wednesday of this week. A full report of the service will appear in the Witness next week.

United Service for Campaign Held in Savannah

A united service in the interest of the Nation-Wide Program of the Church, was held by the parishes of Savannah, Ga., at Christ Church, on Sunday evening, Nov. 19, to hear the Rev. Gardner Tucker, D.D., Field Secretary of the Province of Sawanee. Dr. Tulker was invited to fill the pulpit of St. John's Church in the morning, in the absence of the rector and as-

sistant rector, and the Diocesan Department of the Nation-Wide Campaign made arrangements, through its chairman, the Bishop of the Diocese, to have the joint evening service. The notice was given first in the evening paper of Saturday and again in Sunday morning's paper and from the chancels of the four parishes, and even with this short notice, the church was filled with members of the Church, who responded to the call.

A Way to Double Sunday Evening Attendance

The Young People's Service League of St. Paul's Church, Augusta, Ga., has taken, as part of its work, the planning of the Sunday evening service. The boys are doing the ushering, some of the girls are singing in the choir, a committee meets the congregation at the door, and all members are promoting the attendance generally. In the short time that the young people have taken charge, the attendance has doubled at the evening service of this parish.

If You Want the Book It Is Easy to Get

Any one desiring a copy of J. Studdart Kennedy's book, "I Believe," referred to by Bishop Johnson in the editorial of Nov. 25th, can secure it by sending to the Morehouse Publishing Co., Milwaukee, Wis.

TO RECTORS

Put the Witness on sale at the Church door on Sunday morning. A boy can sell them readily at five cents a copy. We charge you two and one-half cents for the copies sold—unsold copies are not charged for. Over 100 churches are finding this an effective way of keeping their people alive to what the Church is doing. Try it for three months. The cost is negligible.

A NEW METHOD WITH IMMIGRANTS FOREIGNERS OR FRIENDS

— BY —

Thomas Burgess, Charles T. Bridgeman and Charles K. Gilbert.
Prepared by Foreign-Born American Division, Department of Missions.

A MINE OF INFORMATION AND PRACTICAL SUGGESTION
For Study Classes or individuals who desire to give real service for God and Country in dealing with the serious national problem resulting from immigration.

FOREIGNERS OR FRIENDS is . . . one of the pioneer efforts to understand the human beings who constitute our country. *Foreign-Born*, October, 1921. Displays a more broadly sympathetic attitude and understanding than is generally found among people primarily concerned with the religious needs of others . . . It must be comforting to the foreigner to note that at last someone has realized that the religion of others is a most delicate problem. *Foreign-Born*, December, 1921. (International Y. W. C. A. publication).

This handbook is offered not only as the result of the authors' study, but as the knowledge and criticism of many experts to whom various chapters and sections dealing with particular races were submitted for revision. . . . The handbook aims to train the membership of one of the great influential Communion, asking them intelligently to relate themselves to the efforts put forth to win the immigrant to a normal and useful place in American life. . . . Valuable reading lists. *Survey*, December, 1921.

This book is far more than a sectarian treatise. It is a human document on New Americans, the latest comprehensive study of what can be done and should be done by Christian agencies. . . . Practical answer as to what individuals, communities, Churches and Churchmen can do. *Missionary Review of the World*, 1921.

Price Cloth, \$1.25; Paper, \$1.00. Special rates on orders in quantity.

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A Token of His Love

By Bishop Johnson

It seems a pity that theological controversy should have raged around that which our Blessed Lord intended should be the center of friendship and the inspiration to Christian hospitality.

It does not speak well for us human-kind that we quarrel chiefly over that which our Master intended should be the sacrament of fellowship.

We must be a contentious, quarrelsome lot if we cannot live and let live in that which recalls to us that He died for us and that which reminds us that His greatest concern was that we should be one body with Him.

I know that people blame "the Church" for the sins of the race, but I wonder if God will not judge us all, Churchmen and non-Churchmen alike, for our attitude toward the Church, just as I fancy He judged all men for their attitude toward His beloved Son.

The Church is not a "person who is a sinner," but we are sinners whether we misrepresent the Church to which we belong or censor the Church to which we do not belong. For Christ died for us and gave us the Church to be our bond of fellowship, and all are guilty who fail to measure up to His standard, whether we misrepresent the Church, reject it or abuse it.

How keen we are to attach blame to someone else, when we ourselves are really not able to appreciate and use the instruments which the love of Christ has provided for us.

* * *

Let us take the Lord's Supper out of the sphere of theological controversy and look at it solely from the standpoint of affectionate loyalty.

What did Jesus institute it for?

What does it mean to you?

What has it meant to me, who have received it nearly every Sunday for more than thirty years?

Let us not try to solve the mystery, but rather let us understand the love behind it.

It was the night of His betrayal, and, in the Jewish Calendar, the day of His passion.

He loved His own dearly and proposed to leave them under the most harrowing circumstances.

His intensely human love for His children prompted Him to establish with them a perpetual point of contact.

Is not this exactly what we humans try to do when our loved ones leave us?

We are not satisfied with the merely spiritual contact of memory or thought; we want some tangible contact with our own.

When they are gone, we write to them, or wire them, we call them on long distance phone.

We enjoy the Kodak picture which they send us.

We cherish their gifts for the remembrance that they involve.

We welcome them with a kiss and an embrace when they return.

It is not enough for human contact that we be satisfied with a mild platonic interest: we want a vivid physical touch, because we are human.

* * *

Christ was intensely human. "The Word became flesh and dwelt among us." Neither did He seek to divest Himself of the physical by seeking the Nirvana of abstract thought.

As He went about among men, He touched those whom he loved and healed; He wept over the afflictions of those whom He loved; He broke bread with His intimate friends; He suffered Himself in the flesh and as He suffered was comforted by the one whom He loved, who leaned upon His breast.

Why this attempt to dehumanize Christ? He did not deny nor evade the physical; He consecrated His body to pure acts of love.

Think then of the Lord's Supper not as a mysterious something which you dread, but rather as a human something which His love provided for your need; which His voice bade you to observe; which His care for you provided as your comfort and solace.

And if His graciousness awakens in you any tenderness, any love, any desire, then tell me, how can His last request be a matter of cold indifference to you unless you are incapable of responding to His love?

God so loved you that He gave: Christ so loved you that He gave Himself; and as He gave Himself for you, He bade you, "Do this in memory of Me." In doing this you give yourself in order to show forth His death until He came.

Christ came, I am sure, not to satisfy the curiosity of intellectuals, but to meet the need of a humble folk, for as His mother said: "He puts down the mighty from their seats and exalts the humble and the meek."

It is a homely thing that Christ bids you sup with Him, but it is the most human thing in all the world.

It is human contact with His own.

Moreover, does it mean anything to you that for nineteen centuries, amid all of the selfishness, sensuality and cruelty of this wicked world, in all these centuries, little groups of faithful people, loving their Master, have continuously gathered on the first day of the week to break bread with Him.

Would it have been the same; would love have persisted so continuously; would men have held together so compactly in His fellowship; if these same souls had merely had a thought about God or an emotion concerning God or even a silent prayer to God?

Was it not the fellowship of Christians in Christ at His altar that kept together the faithful in all the trials and tragedies of history?

In short, can human beings who seek actual contact with their beloved, be satisfied in their contact with the human Christ, unless they are eager to make that particular contact to which His love has invited them—He bade us do this.

Does not the prayer of humble access express most beautifully the need of human affection when it says "Grant that we may so eat the flesh of Thy dear Son Jesus Christ, and drink His blood, that our sinful bodies may be made clean by His body and our souls washed by His most precious blood and that we may evermore dwell in Him and He in us."

Would we care who else might kneel beside us, be he hypocrite or sinner, providing we may touch Him, if we really love Him as He loves us?

Would He reject us because the man beside us was a brute?

Why then are we so captious unless we seek an excuse to withhold the devotion that His love invites?

"Do you not stay away because your love is cold?"

And it is just this touch that we need to have in America. Some physical contact which is not debasing. A pure love that is not stained with impure passion.

* * *

He drew men to Him with the word of His mouth and the touch of His hand. Those who loved Him touched the hem of His garment; washed His feet with tears and wiped them with hairs of the head; broke alabaster boxes of ointment on His body and He approved, because He knew that, even in the woman stained with lust, there was holy affection in the act. "Because she loved much, she was forgiven much."

How often have you learned to love those whom you had not met before in the breaking of bread in your own household?

The Lord's Supper is the sacrament of human affection, of Christian fellowship, of Christ's hospitality.

The large wafer consecrated by the priest has been well named the "Host," because Christ is in truth a host in the Lord's Supper.

The season of greatest human hospitality has been well named from Christ's Mass—Christmastide.

"Why do you walk and are sad?" said the Master as the two disciples walked toward Emmaus. Well might He ask the same question of those today whose lives

are sad as they walk toward their destination.

They told him then of their disappointment in their hopes of the Christ, "Whom they had trusted would redeem Israel." So men have turned away from a Christ whom they have never really understood, because they merely thought or talked about Him.

"And it came to pass, as He sat at meat with them. He took bread and blessed it, and brake, and gave to them. And their eyes were opened and they kissed Him, and He vanished out of their sight."

Gone was He, but they had seen Him and known Him, if only for the moment in the breaking of bread.

"And they said one to another, Did not our hearts burn within us?"

It is just this intimate, instant touch that the Lord's Supper provides for those who vainly plod along the dreary way.

It is just this that the weekly reception of the Lord's supper has meant to me, as I look back on thirty years of service at the altar.

Once a week, at least, I have dwelt in Him and He in me.

What more is there in any embrace or in any intimate touch which we have with a friend.

Just a touch of the hand or lips and we pass on, but the way is no longer dreary and one is no longer weary, for we have been with Him.

Make the Lord's Supper, the time, the place and the occasion when in the early morning you spend one-half hour with Christ.

NOTE:—This editorial by Bishop Johnson was first printed in the October 14th issue of *The Witness*. There have been so many requests for extra copies of this issue of the paper because of it, that we feel justified in repeating it.

Nation-Wide Campaign Mass Meeting for Entire District

A mass meeting was held in the High School Auditorium, Batavia, Ill., with over three hundred present from Maywood, Glen Ellyn, Wheaton, Sycamore, DeKalb, Dundee, Elgin, Geneva and Aurora, gathered from a radius of twenty miles by auto.

Bishop Anderson and Mr. Rodney Brandon of Mooseheart were the speakers. Mr. Brandon spoke of the program from the standpoint of a business man, and said that though he was not a churchman, the splendid constructive appeal of the program of unselfishness made one believe in the Episcopal Church as a living, growing reality.

The bishop gave the report of the General Convention, told of the preparation of the program, and urged the individual responsibility of the layman.

The meeting was one of the most enthusiastic ever held in the Fox River Valley.

Trinity to Give Twenty-sixth Bishop to the Church

When the Rev. William Blair Roberts is consecrated Suffragan Bishop of South Dakota on December 6th, Trinity College

will have given her twenty-sixth bishop to the Church. The Rev. Mr. Roberts was graduated from Trinity in 1905 and is a member of the Psi Upsilon fraternity. He will be the fourteenth living Trinity alumnus among the bishops of the Church. Trinity believes that she has given to the Church more bishops than any other American college.

People Go to Church in Honolulu

Bishop LaMothe, writing from Honolulu on October 11th, just after his return from the General Convention, says:

"The schools are in full swing and have

a larger enrollment this year than ever before. I wish you could have attended service with me this morning at 9:15. There wasn't a vacant seat in the cathedral and even the choir stalls and chairs in the choir were filled. It was one of the most inspiring services I have ever known and makes one realize the worth-whileness of the educational work we are trying to do here at the cathedral."

Denver Church Starts a Boys' Choir

A boy choir has been organized in Epiphany Church, Denver, which provides the music for the Sunday evening services.

KALENDARS

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GIRLS' FRIENDLY



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THE GUIDE BOOK

In another column I have given the results of the examination questions which appeared in the Witness of November 11. The number of letters I have received from parents and teachers has convinced me that people who take the Church papers read and enjoy them.

Those who like statistics often tell the long suffering men how much they could save if they would give up one cigar a day. It would save so many millions of dollars a year, and with those millions the men could endow a college, or build several churches, or probably buy all the Church papers published in our land. I never liked that plea. It seems to ignore the fact that undoubtedly even men who smoke do give generously and handsomely to good objects. We want the full force of the strong man's direct energy, and the full impact of all his possessions for good works, not merely the byproduct of a trifling and annoying sacrifice. Smoke that cigar, if you smoke, and enjoy it, but look over the bank account and determine if you may not enlist some of its tens, or hundreds, or thousands of dollars in the good work.

We do not want you to take and read a Church paper because it costs you only what one cigar a week costs. There is a far better reason. Listen a moment.

I was traveling one year in Switzerland. In the same compartment in the train was a fine looking man, with his wife. We fell into a conversation and he was very agreeable. He noticed my guide book, and looked at it curiously. He had never seen a guide book.

"What is it for?" he asked.

I gasped, but managed to reply.

"Why, a guide book gives you the necessary information about the country and your journey. It describes routes, and gives maps of districts. It tells of cities, and of the hotels where you may forget you are abroad and think you are back on Fifth Avenue, and other hotels and pensions, where you think you are abroad, and do not have to endow the servants when you leave. It tells you what to see, and the personage responsible for its existence. You simply cannot get on without it. You may lose your hat, or your clothes, or your shawl-strap, but you must not lose your guide book or you will never know where you are, and you will stand before the Opera House in Paris and say to your wife, 'This Pathenon is certainly a grand place for the Pope to live in, and I hear he never leaves it except to walk in the Tuileries gardens!'"

So I went on. He was impressed. He had been in England, France, Belgium and Holland without a guide book. He said he was a hustler and didn't have much time to look at things. He had made a record at Warwick Castle. He drove up in a fast taxi, jumped out and said to his wife, "You take the inside and I'll take the outside and we'll see it all in fifteen minutes."

But he was fascinated by my book and

determined to buy one. Good for him. With the book his trip would be worth as much more as the value of a five dollar gold piece above a pfennig (which is one one-hundredth of a mark).

Now you need a Church paper in your home as much as my acquaintance needed a guide book. A Church paper is the constantly fresh guide book to the Church's life and activities. You become a traveler at once. You go from ocean to ocean in imagination. You see the strong surging life of the Church in other places, and you realize what a mighty corporation the Church is. The Church has a greater capital investment than the Standard Oil Co. It has romance, adventure, pioneering conquests, stately cathedrals, hospitals and other benevolent agencies without number. It has picturesque personalities, stirring incidents and great gatherings.

When guided by a Church paper, you see your own parish in a new light, and you feel the mighty movement of the Church. You begin to live in the great area of the continent instead of in your own door yard.

Likewise you read many words of wisdom and encouragement. The editors glean the continent for things that will interest you. Without a Church paper you are like a man in a great gallery of pictures, who puts on blinders, so that he may think about his dinner without distraction. With the Church papers, you are the alert man in the same gallery, with a catalog in hand, who stores up treasures for many a day's delight.

Our Church has several good national papers, The Churchman, the Living Church, the Southern Churchman, the Spirit of Missions, and the Witness; all

have their place and value. But subscribe to one of them before the day is over and begin to enjoy the riches of the Church.

If you like the Witness, send your dollar and a half to "The Witness," 6140 Cottage Grove Avenue, Chicago, and have a cheerful guide book delivered each week for a year at your very door.

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Current Comment

By The Observer

It is the fashion to decry Puritanism, Mid-Victorianism, and (in some quarters) Protestantism. But many of our critics should remember that many of the greatest Saints have had all the ear marks of the Puritan.

What would these critics substitute? The joy of the Catholic religion, they say. And their answer may be correct. Only, somehow, they do not seem to realize that the kind of person who so violently denounces Puritanism, has little sympathy with the discipline of the Church, looks on an early Communion as out of the question, and sees no reason why he should not dance in Lent.

The foregoing was called forth by reading a very spirited defence of an American Presbyterian Manse in the November issue of the "Bookman." I believe it is true that our clergy are the best storytellers in the world, but a group of good Presbyterian ministers, especially of the older school would give us a run for the first place.

In the city where I live, there are the following luncheon clubs that I know of, personally: Rotary, Kiwanis, Exchange, Lions, "Fraters", Optimists, Credit Men's Boosters; and even the Chamber of Commerce has a daily lunch served. At all of them there is a speech at almost every session, and usually the speech is an exhortation. Personally, I am amazed at the endurance of the modern business man—and I am not surprised at his taking refuge in golf on Sundays, that is, if he has no positive Christian convictions, and if he thinks that a sermon is the 'big' thing in the service of the church.

There is another side to that, however. The layman who has to attend many of these lunches, perhaps for business reasons, is becoming better able to appreciate a good sermon. He knows when the Gospel is being preached, and when the Church's teaching is being loyally and attractively presented.

A very popular young priest was preaching as a visitor in one of our Churches recently. A few days afterwards this layman asked why So and So gave in to 'that kind of thing'. He said "We can get that kind of a talk any day at the Kiwanis Club".

He was not reflecting on the Kiwanis Club, either. He expected something different in Church.

Mr. Schaad Meets With Clergy of Lexington

Instead of the usual Fall Convocation, a Retreat and Conference for the clergy of the diocese was held at the Church of the Good Shepherd, Lexington, Ky., beginning on the evening of Monday, November 27th, and closing on the afternoon of Wednesday, November 29th.

The subject of the conference was "The Preaching Mission and the Spiritual Life of the Clergy." Bishop Reese of Southern Ohio opened the conference with a

service of preparation and led the conference on Tuesday morning. The Rev. J. A. Schaad was in charge of the conference. The subjects of Mr. Schaad's addresses were as follows: Evangelism, Preparation of the Parish for a Mission; Mechanics of a Mission; The Sequence of Our Ministry; The Sacredness of the Prophetic Office; and the Solemnity of the Priesthood. The whole conference was a great success.

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The Smyrna disaster made it necessary to draw on the regular supplies of the homes. Money is needed to replace the depleted stores and bring in the additional orphans.

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ENDORSEMENT

The General Convention of the Protestant Episcopal Church, meeting at Portland, Oregon, 1922, gave hearty endorsement and approval to the Near East Relief, and asked the Committee appointed by Bishop Gailor, the President of the Council, to call upon all parishes, Sunday Schools and other Church agencies to present this cause adequately. The fourth Sunday in Advent is suggested as the date for the offering in parishes that are not co-operating in a Community Campaign on another date.

Mail your check to LEWIS B. FRANKLIN, 281 Fourth Ave., New York
Specifying Near East Relief.

(This space donated)

Results of Dr. Atwater's Examination

Rev. George Parkin Atwater, D.D.

In the Witness of November 11, I printed a list of questions to test our Sunday School children as to their general knowledge of the Bible and the Church.

Many replies have come to my desk, and I have examined all the papers. They will be returned to each child, with a sheet of correct answers.

One paper was perfect. Every question was answered correctly. It was the paper of Dorothy Kell, of Govans, Baltimore, Maryland. The following young people sent in good papers:

Helen Ziegler, Lancaster, Wis.
Jack Henry, Royal Oak, Mich.
Victor Albert Menard, Memphis, Tenn.
Charles Parmiter, Kewanee, Ill.
Wingate Snell, Helena, Mont.
Mabel Ruth Ellwood, Elkhart, Ind.
Thomas B. Hilsman, Albany, Ga.
Robert N. Rodenmayer, Rochester, N.Y.
Mary L. Strachan, Colorado Springs, Colorado.

Anna C. Haycraft, Fairmount, Minn.
Ada Stenak, Branford, Conn.
Ester Averill, Short Beach, Conn.
Grace Mitchell, Batesville, Ark.
Jack Pierce, Charleston, W. Va.

Other papers had some good answers. A few were evidently from children too young for the examination.

I have enjoyed the papers and the comments.

The papers, as a whole, vindicated my conviction that children should be taught in certain important statements. As I have told you in these columns, I am endeavoring to provide material for such a drill, in the "Card Method," which is an instruction and also a game. An advertisement of this method appears in this number of the Witness.

The papers brought to light many strange misconceptions on the part of the children. I shall present a few of them, not to lead you to believe that our children are not being taught, for many papers showed the result of good teaching, but to show the importance of drilling certain facts into the mind of the child in a systematic way.

1. Very few children were able to give these names in proper chronological order: Noah, Abraham, Joseph, Moses, David, Daniel.

2. Many were able to name six books of the Old Testament.

3. On at least one paper every one of the following was called an Old Testament character: Herod, Nicodemus, Zacharias, Joseph of Arimathea, Saul of Tarsus, Pontius Pilate, Nathaniel.

4. Very few knew the exact meaning of the word "Testament."

5. Palestine and Jerusalem were variously located in Asia, Asia Minor, Africa and Europe.

6. The Old Testament was said to have been written in Hebrew, Latin, Greek and Egyptian.

7. The New Testament was said to have been written in Hebrew, Latin, Greek, and Jewish.

8. Most of the papers set forth the early origin of the Church. Only one said that Henry VIII founded the Church. One paper said, "Christ founded the Church, but an Englishman left things out of the Church that Christ put in."

9. A few papers named correctly the three orders of ministers, namely: Bishops, Priests and Deacons.

The following received one or more votes: Archbishop, Bishop Coadjutor, Bishop Suffragan, Doctor of Divinity, Dean, Canon, Clergyman, "the ordinary Reverend," Archdeacon, Curate, Layreader, and Layman.

But Missionary Bishops, Vicars, Precentors, Minor Canons, Professors, Subdeacons, Gospellers, Epistolers, Perpetual Deacons, Sacristans, Acolytes, Thurifers, and Crucifers, must not be discouraged. Their names may yet appear, as papers are coming in by each mail. We certainly have mobilized some of the best titles.

10. The word "Incarnation" was said to refer to the annunciation; to the baptism of Jesus; to the life after death; to God in Three Persons; and to the Descent of Christ into the place of departed spirits.

11. The word "Crucifixion" was generally defined correctly.

12. Canaan was defined as a city and a river; Olivet as a river; Gethsemane as a mountain; Calvary as a city.

14. The seasons of the Church Year were either named correctly in order, or were woefully misplaced. There were many correct answers.

14. Every child knew the name of his Bishop.

I do not consider that all the questions of my examination are of equal importance, but I do believe that there are certain facts that every child should know exactly. I am devoting all my spare time to selecting these facts and to putting them into systematic arrangement. They should be a sure foundation upon which teaching may be based. If a child learns one simple fact each Sunday, in the course of a few years he will have acquired a systematic body of information upon which a sound religious education may be built.

You may secure information about this

method, as far as it has been completed, by writing to me at Akron, Ohio.

Within a few weeks I hope to have another examination in the Witness. The widespread interest in this experiment seems to justify another of similar sort.

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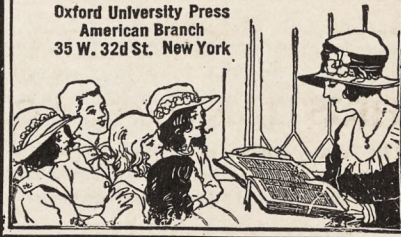
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English General Speaks On Near East

By Rev. A. Manby Lloyd

THE GENERAL ELECTION

Bonar Law has secured a Tory majority of about 80 (over all other sections), with 342 followers. Labor's net gain is 65 and is the feature of the election. Arthur Henderson (the Secretary) has been defeated, but Philip Snowden, Ramsay MacDonald and George Lansbury come back. Other notable Labor victors are Patrick Hastings, K. C., and E. G. Hemmerde, K. C. (two famous barristers), and Sidney Webb, the Apostle of Fabianism.

Asquith got in by the skin of his teeth and has about 70 followers. Lloyd George's contingent suffered a net loss of 78 seats, a real debacle. The survivors number about 51.

Another sensational feature is the rejection of Winston Churchill by Dundee, where he was badly beaten by a Communist and Prohibition candidate; and the defeat of Hamar Greenwood at Sunderland.

On the whole, a satisfactory result. Perhaps the least brilliant front bench and the most brilliant opposition of modern times. It is now a sure thing that this generation will live to see a Labor Government in office. It is admitted by those who least like the prospect.

* * *

GENERAL MAURICE ON NEAR EAST

Last night (Nov. 16) I heard General Sir Frederick Maurice give an account of recent events at Constantinople. The occasion was the monthly meeting of the British Legion at Portsmouth (your correspondent is "on tour").

The gist of a long speech was this:

CHRISTIAN HEALING

The many problems now perplexing churchmen in this subject are treated frankly and fearlessly every month in:

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1. The genesis of the troubles in Asia Minor may be traced to a speech delivered on September 3rd by Lloyd George. The Greeks seized on one extract and published it as an army order.

2. The Greek "advance" being decided on, the Greek general made a speech, promising a short fight, "and then, boys, we go home." The Greek rank and file said, "Well, boys, if we're going home tomorrow, why not go 'home today?'" So the retreat began!

3. Who started the firing of Smyrna? General Maurice had interviewed thirty witnesses (American, French, Italian, etc.) and came to this conclusion: That a few Armenian desperadoes formed a bombing gang and threw bombs at the Turkish soldiers as they entered. The fire was started by the Armenians themselves, but was kept under. Three days later the best part of the Turkish army left Smyrna to meet some advancing Greeks, leaving the

riff-raff behind. It was this riff-raff that fanned the flames and began to murder and loot.

Finally, the situation was saved at Chanak by the splendid tact of the general in command and the extraordinary skill by which reinforcements were brought up from Egypt, Malta and Gibraltar. When the Turks, flushed with victory, arrived at Chanak, expecting to drive us into the sea, they found barbed wire entanglements and one hundred heavy guns waiting for them. Now, their only hope is disunion among the allies.

* * *

I still maintain we have suffered a strategic defeat and that the chance of driving the Turk from Europe is lost—perhaps forever.

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Social Service Editorial

By Dr. William S. Keller

RESULTS OF A SOCIAL SERVICE QUESTIONNAIRE

Recently there was a questionnaire sent to the chairmen of the Social Service Departments of twelve dioceses composing one of the largest Provinces of the Church.

The questions and replies are here noted:

1. How many full-time Social Service workers have you employed in your diocese—paid—volunteer?

Answer—Four out of twelve dioceses had paid workers. Great difficulty was noted in differentiating Mission and Social Service workers, also Sisters, Nurses, and Deaconesses.

2. How many Charitable Institutions have you in your diocese?

Answer—No figures available. Some dioceses had none, in some dioceses institutions were part pay and part charity.

3. How many Charitable Institutions have you in your diocese ostensibly under Church management, but not strictly diocesan?

Answer—In most instances the status of institutions was not known. Could not say whether they were or were not property of the diocese.

4. Have you standardized physical examinations for entrance to Diocesan Charitable Institutions?

Answer—One Diocesan Institution—Yes. One day nursery (required by Health Department)—Yes. Church Hospitals—Yes.

5. Have you standardized mental examinations for entrance to Diocesan Charitable Institutions?

Answer—None.

6. Are the Charitable (Social Service) Institutions in your Diocese co-ordinated? (Actively co-operating with each other, with recognized standards, in the spirit of mutual helpfulness, toward a definite goal?)

Answer. None.

7. Are these institutions under the general supervision of the Diocesan Department of Social Service?

Answer—None.

8. What has been the nature of your Diocesan Social Service Activities during the past?

Answer — Visitations, Sermons, Addresses. Promote Christian Conscience.

9. Type of publication or leaflets issued by your department? (Kindly enclose copies).

Answer—One study pamphlet for Lent.

* * *

The questionnaire revealed the following facts:

At the time the questionnaire was sent (March, 1922), in two dioceses the chairman had not been appointed.

In one diocese the chairman whose name appeared in the Living Church Annual had not been notified of his appointment.

Four questionnaires were answered by Bishops, Dean or Secretary of the Diocese.

One questionnaire answered by a dea-

coness having been referred to her by the chairman of the Department of Social Service and the Secretary of the diocese.

In nine dioceses, chairmen not in strategic locations. Do not reside in the center of greatest population, nor in the See city of the diocese. Not in the immediate vicinity of the existing church social service agencies, or in a logical location to develop new activities.

In none of the twelve dioceses did the Department of Social Service have any supervision or serve in any capacity with any of the social service activities of the diocese.

In most every diocese the summary of activities consisted of "promoting a Christian conscience."

* * *

The following queries present themselves:

Why have a special department to "promote a Christian conscience?"

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The Evangel of Christmas

By Rev. Julius A. Schaad.

Not of the fireside Santa Claus do we think now.

Christmas Day is the anniversary of Christian evangelism.

On that day the evangel—good news of the Gospel—was first proclaimed by the heavenly evangelist who said: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day a Saviour, which is Christ the Lord."

The Evangel was then personalized in the sacred Babe of Bethlehem.

Shepherds and magi were the first earthly evangelists.

And the aged Zacharias was the first to define evangelism, when he said that its purpose is, "To give knowledge of salvation, by the remission of sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us; to give light to them that sit in darkness; and to guide our feet into the way of peace."

* * *

The etymology of the word "evangelist" is glorious: "Eu," which means well; and "Angelos," that is, messenger. An evangelist is a messenger of good news. Would that all who profess the vocation would govern their utterances accordingly!

The New Testament portrayal of the idea shows three vital things: 1st—Evangelists were regularly commissioned by the apostles. 2nd—Evangelism was definitely practiced as a regular part of the program of the apostolic Church. 3rd—Evangelism was looked upon as a "full proof" of the Christian ministry.

The history of evangelism is glorious; for by it 1900 years have seen the "light to lighten the gentiles," and have had the "guide into the way of peace."

* * *

Evangelism is the very heart of the program of Christ for his Church. "Evangelize or die" seems to be the teaching both of the scriptures and of the experience of the Church.

And yet, despite this glorious background, the word "Evangelism" is somewhat tabooed among churchmen.

Why? It is not that we do not believe in that kind of work, because we do believe in it and are trying to do it under other names.

But we have stood aloof from so-called evangelistic movements, because modern evangelism has become so highly commercialized, sensationalized and emotionalized as to be a grotesque caricature of the good work which the New Testament word describes and commends.

But even if it is right for us to withhold our support from burlesque of evangelism, however earnest and sincere they may be, it is not right for us to be content with "sitting in the grand stand and throwing pop-bottles" at those who are honestly playing the game.

The time has come when churchmen must do something better than to make disdainful use of the lognette when the

subject of evangelism is under consideration.

That something better is to offer a constructive proposition to restore New Testament evangelism to its rightful place in the program of our American Christianity.

It is to the credit of our Church that such steps have already been taken. Since the General Convention of 1913 a Commission has been engaged in the study of this subject from all angles. The Commission appointed in 1919 has crystallized its findings in a new Handbook on "Preaching Missions" (The Church's name for evangelism), and in a report to the Presiding Bishop and Council, and also to the late General Convention.

As a result of all this the National Council has elected two General Missioners, continued the Commission, and made this work a regular part of its "Field Department."

The Commission and its Missioners ask

the prayers of the whole church at this time, when we commemorate the beginning of Christian Evangelism in the world.

FOR CHRISTMAS

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—o—

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A Few Books That Are Worth While

MODERNISM IN RELIGION Published by MacMillan

By Rev. J. MacBride Sterrett, D. D.

An important subject dealt with hurriedly. Mr. Sterrett possesses a real knowledge of his subject and his quotations show familiarity with modern Christian thinkers, yet one feels that a couple of more years should have been taken in writing the book. In spite of this lack of a scientific approach to his subject the book is very much worth while.

JESUS CHRIST AND THE WORLD TODAY

By Grace Hutchins and Anna Rochester
Published by George H. Doran Co.

A gentleman by the name of Sweet was elected governor of Colorado in the recent elections. Mr. Sweet is a prominent banker, who has always been well known in Church circles; generous and hard working in Christian undertakings. Recently he was converted to what is commonly called liberalism—that is he believes in organize labor, the living wage, free speech, and government control of big business. When he announced this program in his campaign we are told that he was denounced from every Christian pulpit in Denver—an over statement doubtless, which has its roots in facts. There is therefore a great need for this very fine book by Miss Hutchins and Miss Rochester which skillfully applies Christ's teachings to the problems of the World Today. It was written with study groups in mind and can be recommended for such a purpose.

Preface by Bishop Slattery

The Episcopal Church, Its Doctrine, Its Ministry, Its Discipline, Its Worship, and Its Sacraments

By GEO. HODGES, D. D. Preface by CHAS. LEWIS SLATTERY, D. D., Rector of Grace Church, New York.

95 pp. Price, paper cover, \$0.25.

This book was written when Dr. Hodges was Rector of Calvary Church in Pittsburgh. It is the fruit of an enthusiastic and deservedly famous rectorship. The chapters were delivered as lectures on four Sunday evenings in St. Andrew's Church, which was thronged with people from various Pittsburgh congregations, wishing to hear what this practical man would say in behalf of their Communion. Reporters, eagerly taking down the words, provided full accounts in all the Monday morning papers.

Since then thousands of copies of this book have been distributed in parishes in all parts of the country. Many of us believe it to be the most readable book to put into the hands of men who wish to know what the Church stands for. Through a ministry of twenty-seven years I have regularly given it to my confirmation classes; and the gratitude for its clearness, force, and Christian loving kindness only increases as the years go by.—Charles Lewis Slattery, Grace Church Rectory, New York, May 27, 1921.

Edwin S. Gorham,

11 West 45th Street

New York

THEY CALL ME CARPENTER

By Upton Sinclair

Published by the Author

What would Jesus Christ do if he returned to earth today? An old trick but an ever fascinating one. Sinclair tells an interesting story rather hurriedly but one is inclined to believe that it would be well for parsons and church people generally to catch his point of view. The novel may be read with interest and much profit.

PREACHING AND SERMON CONSTRUCTION

By Rev. Paul B. Bull

Published by MacMillan

A thoroughly good book, written by one of the best known priests in the English Church, Father Bull of the Community of the Resurrection. Scientific and yet human this is a book that will keep one up nights. No preacher should be without this book—as necessary as a dictionary.

EVOLUTION: A WITNESS TO GOD

By Rev. George Craig Stewart, D. D.

Published by The Witness Publishing Co.

Since this is a book published from our own office, from articles that first ran in the Witness, we will let this letter from a prominent Chicago layman serve as the review.

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DEAN

lishing the articles by Father G. C. Stewart on the subject of the evolutionary hypothesis. They have been of untold help to me and I think they will be to thousands of others among your readers. Everyone who approves those articles should make it a point to have a set of these publications furnished to at least one other person to read.

I have no thought or desire to upset in any way the faith of churchmen who are satisfied with the Genetical account of Creation but it must be recognized that there is a great body of earnest people whose education would not make possible the acceptance of Genesis as a literal statement. These many years the Church has ignored the need for a pronouncement on the subject. She is silent still for that matter. But such an article from a Churchman is a beam of sunlight through the fog.

Years ago, through analysis of the story presented by the study of geology, I was impressed with the developmental characteristic of life on this earth as evidenced by that record. A consciousness that it was felt to be incongruous to hold such views and pose as a professing Christian drove me away from the Church. The cosmogony of the Old Testament simply would not go down.

The argument which Father Stewart presents supports absolutely and in toto the conclusions any scientist was forced to come to and I believe shows ground on which any man of that supposedly agnostic group may stand firm and at peace in the faith once and for all delivered.

Yours very truly,

Jos. G. Hubbell.

In Honor of American Bible Revision Committee

Nation-wide recognition is now being given to those eminent Biblical scholars of half a century ago whose labors after thirty years resulted in the American Revision of the Holy Scriptures, commonly known as the American Standard Bible, now generally accepted as the most accurate version in any language.

Rev. Dr. Philip Schaff, Professor of Sacred Literature of the Union Theological Seminary of New York, was the President of the American Revision Committee, of which Rev. Dr. George Edward Day, of the Yale Divinity School was Secretary. The Chairman of the Old Testament Company, in charge of the Revision, was Rev. Dr. William Henry Green, Professor of Hebrew in the Theological Seminary of Princeton. Rev. Dr. Theodore Dwight Woolsey, formerly President of Yale College, was Chairman of the New Testament Company. The members of the two Companies included the leading Biblical scholars from the various Universities and Theological Seminaries of the country.

The celebration this year marks the Fiftieth Anniversary of the first formal meeting of the American Revision Committee which was held at the Bible House, Astor Place, New York, Wednesday, October 4, 1872. Services in recognition of the work of the American Revisers will be continued by the various religious organizations and local Church Federations until the close of the year.

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Good King Wenceslas
Good Christian Men Rejoice
We Three Kings of Orient Are
The First Noel
Silent Night
Gather Around the Christmas Tree

Cradled All Lowly
Like Silver Lamps
Saw You Never in the Twilight
O Holy Night the Stars Are
See Amid the Winter's Snow
Christ Was Born of Mary Free
Angels From the Realms of Glory
While Shepherds Watched Their Flock
Thou Didst Leave Thy Throne
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Foreign Missions At Home

Dr. Burroughs, in charge of student work, writes, "We have plenty of missionary work right here in Ames (University of Iowa). There are seventeen Chinese boys here, about seventy-five foreign students in all. Mrs. Burroughs and I are the only American members of the Ames Chinese Club, and last night we had a picnic for the bunch, welcoming the new ones. Four are communicants of our Church, and the majority of the rest are potential ones. Many not yet Christians. We have converted, baptised and had confirmed three here in three years.

"We also work especially with the Greeks, Russians and Armenians. I am thinking of sending to the Reverend Mr. Bridgeman a story of a wedding I had the other day. A Russian boy (Orthodox Church) married a Polish girl (Roman Catholic), the best man was an Armenian (Gregorian Catholic) and the man who gave away the bride was a Greek (Orthodox). Mrs. Burroughs was one of the witnesses, and I performed the marriage ceremony. That is the sort of thing we are constantly having here in Ames. The work is fascinating."

Ordination to Priesthood at Faribault

On the Sunday next before Advent, November 28, 1922, the Bishop of Minnesota advanced the Rev. Arthur C. Baldwin to the priesthood in the Cathedral of Our Merciful Savior at Faribault. The candidate was presented by the Very Rev. Frank Zoubek, and the sermon was preached by the Rev. F. L. Palmer. The Rev. Mr. Baldwin will continue in charge of St. Paul's, Le Sueur Center, and St. John's, Janesville.

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Daughters of the King Have Busy Thanksgiving

The Annual Thanksgiving Donation Party, given by the Daughters of the King, was held at Chase House, Chicago, where generous gifts of money and provisions were brought to the Deaconesses for their Thanksgiving baskets to the needy. Deaconess Fuller graciously acted as hostess and spurred the Daughters on to greater efforts in their assistance to the city mission work by her talk.

Gift to Mission School in Georgia

Priority No. 193 has been taken. The Bishop of Georgia has been notified by the Treasurer of the National Council, Mr. Lewis B. Franklin, that \$300 has been given for the equipment of the Negro parochial school of St. John's Mission in Albany, as a memorial gift. This small mission raised \$700 for a school building but needed desks, so the giving of this priority will supply this need. The Vicar of this mission, the Rev. Q. E. Primo, who was a Presbyterian minister was ordained to the priesthood of the Church last May.

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FOR CHRISTMAS

The Witness makes a very acceptable Christmas gift. Why not send it to a few friends during the coming year.

Where Was I - - - To Get the Money?

—and then Emma Broach told me about her "Magic Purse Filler"—an ideal way to earn extra money each week without having to step out of the house.

HOW we were going to manage was worrying me almost sick. I hadn't had anything new for so long that I was getting ashamed to go anywhere. And I wanted things for the house—new curtains and a long list of other items. Everett's teeth needed attention. So did mine. And where was the money to come from?

We were paying for a home. That and the butcher's and grocer's bills and other necessary expenses took every cent almost as fast as Everett could earn it. No matter how we skimmed and squeezed and went without, there was never anything left over.

I COULDN'T NEGLECT MY HOME

"If I could only earn some extra money!" I kept thinking. But it seemed like wishing for the pot of gold at the end of the rainbow.

Nearly every day I had my work all done by one or two o'clock or a little after. Often I was all through by ten or eleven in the morning. It seemed a shame to let all that spare time go to waste when I needed money so badly.

But what could I do?

I couldn't neglect the housework—so a place in a store or office requiring regular hours was out of the question. Except for plain mending, I couldn't sew. I knew I was not cut out for selling—and I was too sensitive about what the neighbors would say to try anything so public. Rack my brains as I would, there seemed nothing else left.

EMMA HAD A LOT OF NEW THINGS

One afternoon last spring when I was feeling blue and discouraged, Emma Broach came over. We had been friends since our school days. But we now lived so far apart that it was often a long time between visits.

Of course I was glad to see her. But I must confess that in a way she made me feel more blue and discouraged than ever. From head to heels everything she had on was new—she looked as if she had just stepped out of a fashion plate. I couldn't help envying her.

When she mentioned a little trip she had taken the week before, and some new furniture she had just ordered for her living-room, my envy doubled. I knew her husband didn't make any more than Everett. I wondered how she did it. Finally I blurted right out and asked her.

I WAS ALL EARS

"Really, Helene," she answered, "I have bought so many things in the last few months that I know people must think some rich relative has left us all his money. But it's even better than that. I call it my 'Magic Purse Filler.'"

"Helene," she went on, "I've found the ideal way to earn money at home—in spare time. It's so easy and interesting that it doesn't seem like work at all."

I was all ears—maybe Emma's "Magic Purse Filler" would solve my troubles, too.

"You know how popular wool hose have become," she continued, "Even in summer—for golf, tennis and other sports. And in winter everybody wants them. That's the secret of all my new things—I earn them by knitting hose."

"Oh, no!" Emma explained, in answer to my question. "Not by hand. I knit them on a wonderful little hand knitting machine—my 'Magic Purse Filler.' I can knit a pair in so short a time. And I get fine pay for every pair I make."



Mrs. Helene Himberg,
261 Wyckoff St.,
Brooklyn, N. Y.



EMMA TELLS THE WAY

"But who pays you?" I asked, "and how did you get started?"

"There is a concern in Rochester, New York," Emma answered, "that wants all the home-knit hose it can get—to supply to stores. You know how nearly everybody thinks genuine home-knit goods are so much better than the factory kind. It's the Home Profit Hosiery Company. You get the knitter from them. They show you how to use it—how to knit hose, sweaters and many other articles. They also furnish free yarn—it doesn't cost you a penny. You do the knitting entirely at your own convenience—sit down at the machine just whenever you feel like it. Then, as fast as you finish a dozen or more pairs, you send them to the Home Profit Hosiery Company and they send you a check. It's the easiest way to earn extra money I have ever heard of."

If Emma could do it, why couldn't I? She had a booklet with her that told all about the plan. I eagerly read every word of it, and then immediately sent for a machine.

With the machine came a book of instructions that made everything simple and clear. After a little practice—simply following directions carefully—I quickly got the knack of it and have been doing fine ever since.

MY FIRST CHECK

The first week—just sitting down at the machine whenever I had nothing else to do—I knit four dozen pairs. A few days later I received my first check—and how happy and proud I was. Since then the postman has brought me dozens of such checks—many of them for much larger amounts; but none has ever given me such a thrill as that first one did—for it meant that at last I had found the way to keep my pocketbook filled instead of empty—a way to end all the old skimping and worrying and doing without.

Operating the Home Profit Knitter looked so easy that Everett—who at first sort of pooh-poohed the whole idea—got interested and tried his hand. Now, many an evening he fills his pipe and sits down at the Knitter and knits two or three or a half dozen pairs of hose before going to bed—says he would rather do it than read.

I NO LONGER HAVE TO DO WITHOUT

Before long I had all the back bills paid up and enough money to blossom out in new clothes. Also for the first time in my life I now have a little money in the bank—all my own. And the amount is steadily growing larger each month.

It's really surprising what a difference a little extra money can make. More than once I have earned enough in a single week to pay for a nice new dress. The biggest check I ever received in all my life came one week when Everett helped me every evening. Everett said last night maybe we would be better off if he were to quit his job as a painter and give all his time to knitting hose—and at that perhaps there's more truth in his remark than he realized.

MRS. HELENE HIMBERG,
261 Wyckoff St., Brooklyn, N. Y.

NOTE—The above is an actual experience. It was related by Mrs. Himberg to one of our representatives, and is printed practically in her own words. Mrs. Himberg's signed statement as to the facts is on file in our office.

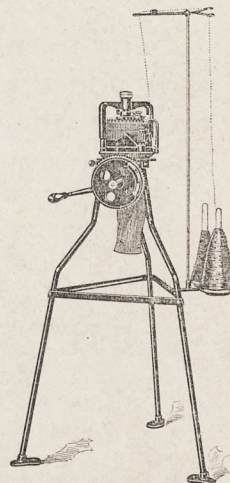
IT'S HELPING HUNDREDS OF OTHERS

All over America the Home Profit Knitter is helping girls and women (and men, too) turn their spare time into money—helping people get out of debt—helping them pay for homes—helping them dress better—helping them buy new furniture and pianos and phonographs—helping them provide for trips and vacations and other pleasures—helping them to lay up money to send their boys and girls to college—helping them build bank accounts—helping them to buy cars—helping them to get more comfort, more enjoyment and more self-respect out of life.

Knitting socks on the Home Profit Knitter is easy, rapid, profitable and pleasant. You can also knit sweaters, golf stockings, ladies' stockings or children's stockings, and many other articles. All you have to do is to follow the simple instructions. You can send all your work to the Home Profit Hosiery Company and get good pay for it—all on a guaranteed basis—or

you can buy your yarn and sell the finished work direct to friends and neighbors and local stores just as you choose. Either way you can earn extra money every week the year round—the amount depending on how much time you give to the work.

If your regular income is not enough—if there are things you want or need—why not at least write to the Home Profit Hosiery Company and get full information? Through their simple and guaranteed plan you can easily bring an end to your worries about money—and without having to step out of the house. Use this coupon. Do it right away—it may make a difference of hundreds of dollars a year to you.



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THAT number of copies of this issue of The Witness is being mailed to officers in the Church who are not subscribers.

IF you are one of these we have this brief message for you.

YOUR name has been put on our mailing list because your prominence in the Church makes it probable that you will eventually become a regular subscriber.

ONCE on that list and you will receive from us, if necessary, a dozen circulars and letters to persuade you to subscribe.

THE total value of these circulars and letters is thirty cents.

20,000 x 30c = \$6,000.00

HERE IS A SPORTING PROPOSITION

¶ Fill out the blank form enclosed in this paper. Mail it to us. If you send \$1.50 with it, you will get The Witness for fifty-two weeks and any one of the books listed on the blank form **FREE OF CHARGE**.

¶ Send no money with the blank form and we will know that you do not want The Witness. Your name will be crossed off our list, and the money we would otherwise spend in circularizing you

WE WILL GIVE TO MISSIONS

(A check for the entire amount will be sent to the National Council January first)

**ISN'T THAT FAIR?. THE CHURCH WINS
EITHER WAY!**

The Witness Publishing Company

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