

The Witness

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CHICAGO, ILLINOIS, FEBRUARY 17, 1923

\$1.50 A YEAR

Marked Decrease In Campaign Receipts In 1922

The Council Issues Statement Showing That Every Province Fell Below 1921

The following statement, issued by the National Council at its meeting on February 8th, was received by Western Union just before going to press:

Shall the Church retreat? Shall mission stations be closed? Shall missionaries be recalled? Shall the whole evangelistic, educational and social work of the Church be bled white?

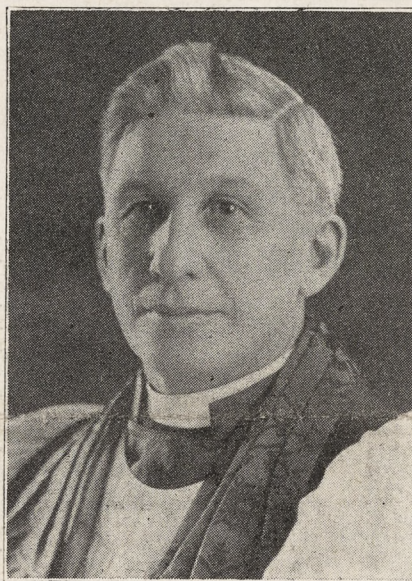
This is the desperate choice that the Church is facing, and it is a choice of the Church's own making. At Portland the General Convention adopted a budget, the execution of which would require four million dollars. Does the Church know that to spend four millions on the present basis of income means the piling up of a debt of \$750,000 a year? Yet that is exactly what it means.

Already the Church has \$950,000 of accumulated deficit, \$400,000 of this being the operating loss in 1922. Just think of that; this deficit arose because the Church planned its expenses on the belief that the members of the Church would go on giving as they had done before; but they did not; not because they could not, for the Church at large has continued to give to parochial and diocesan purposes on the high level attained under the impetus of the Nation Wide Campaign, and in addition has given millions to special endowments. It is the falling off in gifts for the work of the General Church in 1921 and 1922 that has produced this present crisis.

In 1920 and in 1921 we had a surplus. The next year we have a deficit. This deficit is not due to extravagance. Far from it. The National Council only carried out the orders that were laid upon it; and the Council spent what it was told to spend, and spent it with scrupulous care.

In obedience to the action of the General Convention, the Council at its first meeting thereafter appointed a committee to review and reduce the budget, especially with reference to publications, printing and travel. This committee has done its work and reported its findings to the Council. Every recommendation by the committee has been adopted; every proposed reduction in the budget of 1923 has been made, the total aggregating \$237,000.

For example, the budget of the Department of Missions has been reduced more



Rt. Rev. H. L. Burleson

than \$160,000. Of this amount office expenses, or what might be called "overhead," were cut \$20,000, or 25 per cent. Likewise the budget of the Department of Religious Education has been reduced \$20,000, or 12 per cent; social service has been reduced \$10,000, or 25 per cent; publicity has been cut \$29,000, or 21 per cent. There has been a reduction in the Field Department of \$14,000, or 17 per cent. This means that the Council, though it knew that the Field Department supplies the sinews of war, has already begun to eat its seed corn, despite approaching days of famine.

This is a spiritual problem in terms of dollars. Like Congress, the members of the Church have the power of the purse.

If the work pleases the Church, let the Church support it. Let the missions be strengthened and maintained. Let the family altar be reared afresh. Let social right be seen and sought. Let the work of the Church be made known by the spoken and printed word. Or, let the power of the purse be withheld and no other or further sign of displeasure will be necessary. The members of the Church can stop the waste by stopping everything. They can, if they choose, make a desert and call it "business methods."

Churchmen To Meet To Discuss Vexing Problems

Conferences Are To Be Held In Various Cities To Discuss National Problems

The Fellowship for a Christian Social Order is to hold a series of sectional conferences in various parts of the country during the next two months. The purpose of these conferences is the widening of acquaintance and the strengthening of the spiritual bond between those persons who are seeking to effect such fundamental changes in the spirit and structure of the present social order as will make it in accord with the mind of Jesus; and the mutual exchange of ideas concerning industrial and international problems by persons of varied experience—employers, workers, teachers, students, clergymen and other professional men and women.

The membership of the Fellowship is interdenominational, such leaders as the following being among the members: Prof. Niles Carpenter, the Rev. Prof. Norman Nash, Mr. Ernest Tippet, the Rev. Ernest D. Burton, the Rev. Charles W. Gilkey, Miss Mary McDowell, Prof. Shailer Matthews, Dr. Charles Clayton Morrison, Prof. Alva W. Taylor, Judge George S. Addams, Judge Florence E. Allen, President Henry Churchill King, Governor William E. Sweet, the Rev. Lynn Harold Hough, Bishop Charles D. Williams, Mrs. M. K. Simkhovitch, Prof. Charles A. Ellwood, Dean William Scarlett, Prof. Richard C. Cabot, Prof. Jerome Davis, Rev. Prof. Harry F. Ward, Miss Grace Hutchins, Rev. Frederick Lynch, Bishop F. J. McConnell, Prof. Ross. Norman Thomas, and others.

Conferences are being held in the following cities: Boston, Chicago, Cincinnati, Cleveland, Denver, Detroit, Kansas City, New York, Richmond and St. Louis.

The Church League for Industrial Democracy, an organization of the Episcopal Church which is attempting to do within our own Church, the work of a similar character, is co-operating with the Fellowship in making these meetings successful. Notices of the meeting are to be sent to the clergy in these various cities inviting those in sympathy with the purpose to attend. Those caring for more detailed information about the conferences should address the Rev. William B. Spofford, 6140 Cottage Grove Ave., Chicago.

The Episcopal Church, as is shown by the resolutions passed at the last General Convention, is so thoroughly in accord with the purpose of these conferences that it is expected that a great many communicants will attend.

Offerings in 1922

Receipts to Dec. 30th, 1922, Applying on Quota for the General Work of the Church,
Including Individual Designated Gifts and Centennial Fund.

Diocese or District	Quota	Receipts 1922	Receipts 1921	Decrease	Diocese or District	Quota	Receipts 1922	Receipts 1921	Decrease
Province 1					Province 6				
Connecticut	\$ 303,484	\$ 45,696.89	\$ 70,738.22	\$ 25,041.33	Colorado	55,905	18,731.95	21,509.17	2,777.22
Maine	46,393	2,603.05	7,978.45	5,375.40	Duluth	22,952	2,992.35	6,204.20	3,211.85
Massachusetts	594,366	164,612.42	192,270.95	27,658.53	Iowa	56,972	13,527.61	17,241.63	3,714.02
New Hampshire	37,502	8,586.70	16,739.71	8,153.01	Minnesota	76,133	37,853.38	43,369.09	5,415.71
Rhode Island	159,192	50,084.28	55,891.21	5,806.93	Montana	34,165	3,052.87	5,979.82	2,926.95
Vermont	39,576	4,919.50	6,713.74	1,794.24	Nebraska	34,600	10,911.99	7,391.12	3,520.87*
Western Mass.	122,333	39,670.40	40,381.60	711.20	No. Dakota	16,786	6,576.75	8,607.63	2,030.88
	\$ 1,302,846	\$ 316,173.24	\$ 390,713.88	\$ 74,540.64	So. Dakota	30,121	13,282.83	17,423.94	4,141.11
Province 2					West. Nebraska ..	12,395	2,915.43	4,764.34	1,848.91
Albany	\$ 189,110	\$ 31,887.61	\$ 35,093.39	\$ 3,205.78	Wyoming	21,066	1,751.98	4,519.50	2,767.52
Gen. New York	176,012	47,091.48	55,136.28	8,044.80		\$ 361,095	\$ 111,597.14	\$ 136,910.44	\$ 25,313.30
Long Island	356,519	63,759.38	66,261.85	2,502.47	Province 7				
Newark	385,889	101,801.01	107,854.63	6,053.62	Arkansas	20,414	4,571.99	3,607.34	964.65*
New Jersey	218,866	59,047.33	65,026.56	5,979.23	Dallas	38,099	10,673.77	8,997.83	1,675.94*
New York	953,750	268,825.70	303,473.33	34,647.63	Kansas	26,129	10,452.81	14,613.96	4,161.15
West. New York	233,030	91,055.33	95,941.36	4,886.03	Missouri	91,660	27,188.97	34,473.53	7,284.56
Porto Rico	793	726.09	1,792.78	1,066.69	Texas	52,022	8,603.41	61,186.06	52,582.65
	\$ 2,513,969	\$ 664,193.93	\$ 730,580.18	\$ 66,386.25	West Missouri	44,452	12,428.74	14,421.55	1,992.81
Province 3					West Texas	19,988	4,150.55	10,439.96	6,289.41
Bethlehem	\$ 156,439	\$ 45,720.41	\$ 47,900.13	\$ 2,179.72	New Mexico	12,995	3,976.38	3,244.97	731.41*
Delaware	42,874	26,287.60	29,210.73	2,923.13	North Texas	6,415	3,309.81	4,420.61	1,110.80
Easton	31,219	6,824.87	8,422.82	1,597.95	Oklahoma	19,729	13,467.97	14,309.37	841.40
Erie	45,084	17,394.49	17,599.61	205.12	Salina	5,921	1,899.16	1,606.18	292.98*
Harrisburg	76,617	14,066.80	17,180.31	3,113.51		\$ 337,824	\$ 100,723.56	\$ 171,321.36	\$ 70,597.80
Maryland	142,655	86,481.24	93,163.79	6,682.55	Province 8				
Pennsylvania	677,047	194,812.67	257,963.15	63,150.48	California	\$ 100,000	\$ 29,192.08	\$ 31,216.85	\$ 2,024.77
Pittsburgh	159,370	43,703.07	47,029.97	3,326.90	Los Angeles	86,921	32,055.03	34,201.27	2,146.24
So. Virginia	59,739	37,016.14	59,995.98	22,979.84	Olympia	41,780	4,826.41	2,153.51	2,672.90*
So. West Va.	30,733	27,192.87	35,224.48	8,031.61	Oregon	21,138	4,219.91	4,184.00	35.91*
Virginia	89,129	66,284.96	90,010.00	23,725.04	Sacramento	11,332	3,470.65	4,451.84	981.19
Washington	139,699	55,647.67	57,015.10	1,367.43	Alaska	4,119	1,197.75	841.88	355.87*
West Virginia	37,943	37,943.00	38,855.86	912.86	Arizona	16,475	3,951.74	3,132.77	818.97*
	\$ 1,688,548	\$ 659,375.79	\$ 799,571.93	\$ 140,196.14	East. Oregon	3,600	2,077.33	1,325.36	751.97*
(West Virginia met its quota in full)					Honolulu	13,931	3,863.52	3,685.73	177.79*
Province 4					Idaho	13,916	4,484.24	5,894.49	1,410.25
Alabama	\$ 57,026	\$ 9,877.55	\$ 18,928.60	\$ 9,051.05	Nevada	5,295	1,300.77	1,207.26	93.51*
Atlanta	38,638	15,664.76	27,127.56	11,462.80	San Joaquin	12,228	6,487.67	6,130.39	357.28*
East Carolina	27,341	18,711.04	21,354.48	2,643.44	Spokane	17,989	4,912.42	6,692.56	1,780.14
Florida	24,655	9,135.77	11,601.98	2,466.21	The Philippines...		102.30	27.54	74.76
Georgia	33,572	18,283.37	21,014.65	2,731.28	Utah	9,281	4,489.68	4,614.93	125.25
Kentucky	36,387	22,055.97	19,916.96	2,139.01*		\$ 358,005	\$ 106,631.50	\$ 109,760.38	\$ 3,128.88
Lexington	18,935	6,412.75	9,509.14	3,096.39	SUMMARY				
Louisiana	46,875	26,639.81	29,396.85	2,757.04	Diocese	Quota	Receipts	Receipts	Decrease
Mississippi	37,531	17,299.42	19,909.85	2,610.43	or		1922	1921	
No. Carolina	42,966	36,720.73	36,402.72	318.01*	District				
So. Carolina	53,620	15,049.85	29,774.55	14,724.70	Province 1	\$ 1,302,846	\$ 316,173.24	\$ 390,713.88	\$ 74,540.64
Tennessee	46,912	24,591.03	29,736.57	5,145.54	Province 2	2,513,969	664,193.93	730,580.18	66,386.25
Asheville	16,862	11,932.41	13,009.62	1,077.21	Province 3	1,688,548	659,375.79	799,571.93	140,196.14
So. Florida	35,089	12,764.69	13,319.59	1,554.90	Province 4	516,409	245,139.15	302,003.12	56,863.97
	\$ 516,409	\$ 245,139.15	\$ 302,003.12	\$ 56,863.97	Province 5	1,103,651	313,089.20	332,642.89	19,553.69
Province 5					Province 6	361,095	111,597.14	136,910.44	25,313.30
Chicago	411,681	91,387.81	82,269.98	9,117.83*	Province 7	337,824	100,723.56	171,321.36	70,597.80
Fond du Lac	29,964	6,636.46	7,172.27	535.81	Province 8	358,005	106,631.50	109,760.38	3,128.88
Indianapolis	28,148	6,702.01	10,179.08	3,477.07		\$ 8,182,347	\$ 2,516,923.51	\$ 2,973,504.18	\$ 456,580.67
Marquette	18,902	3,234.21	4,000.00	765.79	Foreign and		\$ 25,866.91	\$ 14,189.94	\$ 11,676.97*
Michigan	129,850	55,271.12	67,054.28	11,783.16	Miscellaneous				
Milwaukee	67,759	27,676.85	27,182.69	494.16*			\$ 2,542,790.42	\$ 2,987,694.12	\$ 444,903.70
No. Indiana	20,200	4,089.66	5,282.53	1,192.87					
Ohio	132,359	50,213.85	55,244.68	5,030.83					
Quincy	22,764	3,045.06	4,008.02	962.96					
Southern Ohio	163,852	45,963.98	49,291.07	3,327.09					
Springfield	27,986	6,377.78	8,599.46	2,221.68					
West. Michigan	50,186	12,490.41	12,358.83	131.58*					
	\$ 1,103,651	\$ 313,089.20	\$ 332,642.89	\$ 19,553.69					

*Increase.

THE NATIONAL COUNCIL, 281 Fourth Ave., New York City

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A Statement by Council Treasurer

The following statement, showing an alarming decrease in the receipts for the Nation-Wide Campaign, has been issued by the Treasurer and Vice-President, Mr. Franklin. A detailed report is printed elsewhere in this issue of The Witness.

After the closing of the books on January 18, 1923, for the year 1922, the Treasurer made the following statement:

Receipts for the year ending December 31, 1922, applying on the quota, are \$444,903.70 less than for the year 1921.

West Virginia was the only diocese which succeeded in meeting its full quota, whereas, in the preceding year there were five dioceses in the honor column. Only 18 dioceses and districts out of 90 show increases over last year, and the increases are all small.

The exact amount of expenditures cannot be determined until reports are received from all mission fields but despite heavy expenses incident to the meeting of the General Convention in the year 1922, the total expenses of the Council will show only a slight increase over the preceding year. But, as a result of the large falling off in receipts from the dioceses, the expenses of the Council for 1922 will exceed the income by approximately \$400,000.

This result is most disappointing, particularly as no such falling off in income was anticipated at the time the Budget for the year was made up. While reports indicate that business conditions had much to do with the decreased income, it is generally conceded that business conditions for the country as a whole were better in 1922 than in 1921. It is to be noted, however, that the pledges for 1922 were made in 1921, before any general improvement was felt.

Students of the Church Meet at Trinity

The New England Church Student Conference was held at Trinity College February 9-11 and brought together representatives of the students of the Protestant Episcopal Church from the New England colleges. Delegates were present from Bowdoin, the University of Maine, Dartmouth, New Hampshire State, Middlebury, University of Vermont, Wellesley, Harvard, Simmons, Boston University, Massachusetts Institute of Technology, Radcliffe, Amherst, M. A. C., Williams, Mt. Holyoke, Smith, Brown, Rhode Island State, Yale, Wesleyan and Connecticut Agricultural College.

Among those who delivered addresses were the Rev. Paul Micou, executive secretary of the National Student Council; Miss Agnes M. Hall, the Rev. Malcolm Taylor, executive secretary of the Episcopal Province of New England; Prof. Angus Dun of Cambridge, Mass.; Dr. J. W. Pym, head of Cambridge House, England, a lecturer this year at Berkeley; Miss Florence Newbold, and the Rt. Rev. Chauncey B. Brewster. William C. Sturgis, education secretary of the Department of Missions delivered an address at the Sunday service.

Our Bishops

Bishop Burleson, Bishop of South Dakota, was born in Northfield, Minn., April 25, 1865. He graduated from Racine College in 1887, and from the General Theological Seminary in 1893. For a year he was curate in the Church of the Holy Communion, New York City, leaving there to become rector of St. Mark's Church, Waupaca, Wis., until 1898. For the next two years he was assistant rector at St. Luke's Church, Rochester, N. Y., going from there in 1900 to take charge of Gethsemane Cathedral, N. D., where he remained until elected Secretary of the Board of Domestic and Foreign Mission Society, Church Missions House, New York City, holding this post until elected Bishop of South Dakota in 1916.

Bishop Wise Leads Off Chicago Lenten Services

The Rt. Rev. James Wise, Bishop of Kansas, is the first speaker for the Noon-day Lenten Services in Chicago. These services are held in the Garrick Theatre, commencing promptly at twelve-ten, and closing at twelve-thirty-five. Mr. Courtney Barber, the Vice-President of the Brotherhood of St. Andrew, has been in charge of these services for the past few years and under his direction they have been very successful. Bishop Wise is the speaker for Wednesday, Thursday and Friday of this week.



Activity in New York as Lent Begins

Churches throughout the city of New York are busy getting their Lenten programs under way. There are many special services and visiting preachers. Bishop Manning is delivering a course of six Friday afternoon lectures in the Cathedral, under the auspices of the Church Club of New York. His general subject is "A Revival of Personal Religion."

On Saturdays a series of Lenten addresses will be given by the Rev. Prof. F. J. Foakes-Jackson of the Union Seminary in the clubrooms at 7 East 48th Street, at 4:30 o'clock. The preacher at the Three Hour Service in the Cathedral on Good Friday will be President Bell of St. Stephens College. The Rev. H. R. L. Sheppard, vicar of St. Martin's-in-the-Fields, London, is preaching every Sunday morning at St. George's Church, while the Rev. T. W. Pym, the head of Cambridge House, England, at present a lecturer at Berkeley Divinity School, has been lecturing in New York during the past two weeks.

C. L. I. D. Group Hear Labor Leader

The Boston Chapter of the Church League for Industrial Democracy held its

second supper conference on the evening of Friday, January 26th. The supper was in honor of Mr. James Maurer of the Pennsylvania Federation of Labor. Mr. Maurer spoke in a human and enlightening way on the coal situation. All present were impressed with the sanity and breadth of his outlook and felt keenly the duty of the Christian public to inform itself on this vexed question, in order to become competent to take a definite position. Besides members of the League, various persons of distinction in the civic life of Boston were present, Mr. B. Preston Clark, Mr. John Whitman of the Federation of Churches, and Mrs. Whitman, Miss Wiggin, Secretary of the Consumers' League, and others. These supper conferences are a valuable means of getting together and it is hoped that they may be more and more widely attended by Church people as they become better known.

Dr. Stewart in Cleveland and Toledo

Dr. Geo. Craig Stewart, rector of St. Luke's Church, Evanston, conducted a Quiet Day for the Women's Auxiliary of Cleveland, Ohio, at Grace Church in that city on February 2.

From February 4 to 10 he preached twice daily at St. Mark's, Toledo, where he conducted a Week of Devotional Conferences.

New Plans for Church Schools Under Way

The new Commission on the Church School, appointed by the Department of Religious Education, held its first meeting January 24, 1922, in New York.

The plans devised by this commission showed the development of a more favorable attitude toward the Provinces. In the future, one man will be appointed in each Province who will unite the dioceses therein in carefully developed plans for educational work. The commission believes that before the dioceses can pull together on a national program they must discover those things in which the neighboring dioceses may co-operate.

The men appointed to lead in each Province are Rev. Malcolm Taylor from the Province of New England, Rev. Chas. H. Boynton, Ph.D., from the Province of New York and New Jersey, Rev. Edwin R. Carter from the Province of Washington, Rev. Gardiner L. Tucker from the Province of Sewanee, Rev. G. P. T. Sargent from the Province of the Mid-West, Rev. Thomas Casady from the Province of the Northwest, Rev. Benjamin M. Washburn from the Province of the Southwest.

The Province of the Pacific has not yet made its appointment.

Rev. Cleon Bigler Goes to Kokomo

The Rev. Cleon E. Bigler, rector of St. Peter's Church, Delaware, Ohio, has accepted a call to the rectorship of St. Andrew's Church, Kokoma, Indiana, to succeed the Rev. John F. Plummer, who recently began his work at the Epiphany, Chicago.

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Social vs. Society Gospel

By Bishop Johnson.

The word "social" and the word "society" have the same parentage; they are both derived from the Latin word "socius," which means a companion. Yet the two words are just like two branches of the same family—the one branch seeking virtue and the other branch seeking prosperity.

They are like the two ladies who were said to have lived upon the same square, but not in the same circle with one another.

Christ preached a social gospel and by this is meant that He came to found a household of faith in which rich and poor meet together and acknowledge one Father; in which there is no respect of persons but master and servant meet at a common table and profess a common brotherhood; in which the learned are not arrogant and the ignorant are not bitter; in which the opulent are not vain and the poor are not envious; in which the cultivated are extremely courteous to the masses and the commonfolk are gladly respectful to those in authority.

No one can read the Gospel of Christ, or the words of St. Paul, or the history of the early Church without realizing that the strength of the Gospel was the sincerity of the fellowship between all sorts of folks; just as it was in the trenches during the war.

* * *

But the "Social Gospel" has a brother which resembles him in many ways, but yet is most unlike him in other respects.

So much do the two look alike that many people cannot tell them apart and yet they are very different at heart.

This brother we may call the "Society Gospel." He too starts in the fellowship of Christ and seemingly carries out the will of the Master with equal earnestness, but he is really a rather unholy fellow.

He accepts the fellowship of the Gospel with certain reservations.

Instead of saying, "Father, what wilt Thou have me to do?" and then setting out to do it at any cost; the Society Gos-

pel hedges and says, "Father, what wilt Thou have we to do, that I want to do already?"

Instead of saying, "What can I do for the least of these my brethren in order that they who have never had much, may have something that I can give them?" the Society Gospel says, "What can I do for those who are beneath me without identifying myself too closely with them?"

Instead of saying "What can I give up in a worldly way that I may be an influence for good in spiritual things?" the Society Gospel says, "How can I do some spiritual work without affecting my social standing?"

* * *

I have watched the game for many years both from the standpoint of the poor missionary and from the seats of the mighty, and I have come to the conclusion that it is much easier to convert people to an option on the Kingdom of Heaven than it is to get them to invest in the fellowship of the humble. Not that this high mightiness manifests itself in the crude and rather stupid way that one sees depicted in the movies, but in a far more subtle and genteel way so that it can deceive even the very elect.

One doesn't find Christians with that haughty arrogance which is so offensive to God and man; but rather with a cultivated aloofness which charms you with its gracious manner, while it freezes you with its distant frigidity.

It is Christian in that it is willing to give light but pagan in its inability to provide heat.

Its love is platonic and is far more interested in some theory of universal brotherhood than it is in the practice of a mere localized humanity.

It believes thoroughly in a community chest as the least bothersome way of feeding Lazarus. It is not indifferent to Lazarus' sores but rather calloused as to his blood relationship.

* * *

When the Christian religion began it sprang from the soil; not from palaces or academies. Its first protagonists were peasants; its early adherents were mostly poor people. There were not many rich, not many powerful in those early days.

Until Constantine gave it imperial sanction, it was singularly free from social climbers. Then the constituency rapidly changed and the Church became the home of academic learning and social culture.

The humble drifted into sects where they ceased to be meek; or the meek endured a situation in which they were forced to be humble.

Certainly one does not wish to exclude learning and culture from the courts of the Lord's House, but one can pay too big a price for these embellishments, for there are more basic virtues which they must not replace but adorn.

There is nothing more delightful than men who are learned gentlemen and also humble Christians, but the Church has suffered from those who have felt that it was enough to be the one without concerning themselves much as to whether they were attempting to be the other.

One can never quite get away from

those verses in the song of the Blessed Virgin, when she exultingly sings of the time when God shall exalt the humble and the meek and send the haughty empty away.

The words have to me a very real meaning and I rather fancy that Europe would be a joyous place today, if prelates and princes had spent more time on the significance of these words and less on the pomps and vanities of their respective official positions.

Arrogance in Christians of high estate has made envy, malice and all uncharitableness among the rank and file.

But we are not so much concerned with the pomp of popes as we are with the dispositions of bishops, priests and deacons; and less with the pride of kings than with the self-conceit of wardens and vestrymen.

They just don't seem to learn how to become the friend of publicans and sinners as the Master was and would have us be; nor do they seem to take in the tremendous spiritual importance of the prayers of the poor.

And I know that it is as difficult a task for the cultured and prosperous to be humanly considerate of the uncouth and improvident, as it is for the uncouth to learn manners and the improvident to learn thrift.

It is well for us to recollect that this is a world in which a shepherd boy became the great King of Israel, and a ploughboy the great poet of Scotland, and a rail-splitter the great President of our Republic; and a Carpenter the King of Kings and Lord of Lords.

It would seem, not only un-Christian but also unintelligent, not to appreciate the latent value of the common people and to realize that the world owes more to cots and cabins than it does to mansions and palaces.

"The Cotter's Saturday Night" is a truer exposition of the dignity of human life than is the "Soul of a Bishop" from one who never was a Bishop and has somewhat of an indefinite soul. It is this one touch that is lacking both in our ministry and in our laity—we have permitted ourselves to be artificially removed from the tang of the moor which produces the delicate odor of violets and hether and are too prone to revel in the rather sickening odor of hothouse neurotics.

* * *

The Church of England lacked this saving graciousness toward the lowly when it forced the Wesleyans out of its Communion and caused them to lose the only thing which the members of the Mother Church lacked, viz.—humility and meekness.

For humility is not identical with poverty nor is meekness lacking among the prosperous.

In fact, a cross section of human society would show that humility and meekness are not necessarily related to worldly prosperity or the lack of it.

The pity of it is that the Church has never seemed to appreciate these qualities in her own constituency.

Possibly it is the hardest lesson which Churchmen have to learn that the Church

(Continued on last page)

Cheerful Confidences

By George Parkin Atwater, D. D.

A STUDY OF THE OLD TESTAMENT II

Questions Concerning Last Week's Study

- (1) *How many books are there in the Old Testament?*
- (2) *What does the word Testament mean?*
- (3) *What two classes of people influenced the compilation of the Old Testament?*
- (4) *What does the word Genesis mean?*
- (5) *What does the word Exodus mean, and to what event does it refer?*
- (6) *What do the books Ezra-Nehemiah record?*
- (7) *Name the Great prophets.*
- (8) *Name the four chief divisions of the Old Testament books.*
- (9) *Give a brief statement of the five ideas which the reader of today must keep in mind in reading the Old Testament.*

Directions to Study Groups

The leader should read one section of the following study aloud, and each one should hold a copy of The Witness and follow the reading.

Then the members of the group should formulate questions from the facts of the paragraph and ask them of each other until the facts are thoroughly known by all.

* * *

SECTION FOUR

The Land of the Hebrews

The Old Testament narrative mentions lands, peoples and empires between the Euphrates River on the east and the river Nile and the Mediterranean Sea on the west. But the Holy Land, called likewise Canaan, and also Palestine, is a narrow strip of land, one hundred and fifty miles long, and less than one hundred miles wide, lying in southwestern Asia, between the Arabian Desert and the Mediterranean Sea. In one sense it was secluded because its mountain fastnesses could not sustain an empire, and its plains were sufficiently large for only a limited population. In another sense it was on the highway of the world's affairs, because it was like a bridge connecting the mighty Egypt and the equally mighty empires of Babylonia and Assyria. The oldest known roads in the world crossed Palestine, carrying the commerce of the East through Damascus to Egypt and from Egypt to the East. Palestine was likewise the battlefield of the armies of these empires. It was constantly invaded and made captive, and through much of its history its people paid tribute to the great empires.

The geographical features of Palestine had an effect upon the history of its people. Along the sea coast was a fertile plain. Then came the foothills, rising to a great central range of mountains. The land then abruptly descended to the tropical valley of the Jordan and the Dead Sea. East of Jordan was a mountainous plateau, which merged into the Desert of Arabia.

The Central Range was broken in the northern part of Palestine by the fertile

plain of Esdraelon. The Central Range was always the true home of the Hebrews, and was the seat of their capital, Jerusalem.

Palestine had every variety of climate, from the tropical heat of the Jordan valley to the cold of the snow-clad mountains of the north.

* * *

SECTION FIVE

The Hebrews

A race of people called Semites spread throughout all western Asia. In ancient times western Asia was the cradle of civilization. The Semites were a vigorous, enterprising race, with keen minds and hardy bodies. They were called by various names, according to the lands they occupied. Nearly all the peoples mentioned in the Old Testament, except the Egyptians, were Semites.

The Hebrews were a late branch of the Semetic race. The Old Testament connects their origin with the Patriarch Abraham. From this patriarchal family they developed into a great race. The name Hebrew is applied to Abraham (Genesis 14:13). In later Old Testament accounts they are called the children of Israel. The name Jew was not used until very late in their history, when the tribe of Judah was the remnant which remained after the captivity of Babylon (sixth century B. C.).

The Hebrews had no intellectual culture, such as the Greeks had. They developed no scientific knowledge. They were not enterprising traders, as the Phoenicians were. They possessed one trait that has brought spiritual wealth to the world, a genius for religion. While surrounding nations were worshipping, often with human sacrifices and objectionable rites, the heathen gods, the Jewish people were developing a consciousness and knowledge of the one true God, and were realizing that righteousness is the heart of religion.

The history of the Hebrews is found in the collections of books which we call the Old Testament.

* * *

SECTION SIX

The Great Empires

The Old Testament constantly refers to the great empires that surrounded Palestine and greatly affected the lives of the people. They were:

Egypt, to the southwest, in Africa. Egypt had a mighty civilization and great power.

Babylonia: As early as 3500 B. C., a people known as Amonites settled in the valley of the Tigris and Euphrates rivers and developed the empire known as Babylonia.

Assyria was first an empire in the same valley north of Babylonia, but later conquered not only Babylonia, but all the lands between the Euphrates and the sea. Assyria finally fell before a combination of the Babylonians and the Medes and Persians, 607 B. C. Cyrus, King of Persia, conquered both Babylonia and the Medes in 538 B. C.

The history of the rise and fall of these empires is very complex. It is sufficient to remember that Palestine was constantly

in the path of the wars of both Egypt and of Babylonia and Assyria.

Syria was just north of Palestine. Damascus was its capital. Syria was a powerful kingdom and warred with Israel in the time of the Kings. Syria fell before the conquests of Assyria in 733 B. C. The Syrians were the land traders of the East.

The Hebrews were constantly involved during the period of the Kings, both politically and economically, with the great empires.

* * *

SECTION SEVEN

The Smaller Peoples Surrounding the Hebrews

The Hebrews in Palestine were not only surrounded by great empires, but they were immediately hemmed in by smaller tribes, or peoples, with whom they were constantly in conflict. The Old Testament sometimes refers to them, in general, as Canaanites. The following are those chiefly mentioned:

The Philistines. They dwelt in the fertile plain along the coast of the Mediterranean Sea. They had five chief fortified cities, Gaza, Askelon, Ashdod, Gath, and Ekron.

The Midianites, Ishmaelites, and Amalekites. They were on the edge of the Arabian Desert, to the east and southeast of Palestine.

The Ammonites were east of the Jordan, near Mt. Gilead.

The Moabites were south of the Ammonites in eastern Palestine, east of the Dead Sea.

The Edomites were south of the Moabites. They robbed the passing caravans, and were the outlaws of the Semetic world.

The Phoenicians were north of Palestine, on the coast. They were the sea-traders of the world, and developed two large cities, Tyre and Sidon. The Hebrews and the Phoenicians maintained friendly relations.

With next week's Study, we shall begin the WORD-MAP, a bird's-eye view of the history of the Hebrews as presented in the Old Testament.

Dr. Atwater's book, "The Episcopal Church, Its Message for Men of Today," was advertised in The Witness at 50 cents for the paper covered edition. The correct price is 60 cents. Copies may be secured from the Witness.

Postage additional.

Witness Fund

The management of The Witness acknowledges with thanks the following donations to The Witness Fund of 1923:

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Current Comment

By the Observer

As the case of Dr. Percy Stickney Grant gains more and more publicity, the sympathy of the great majority of Church people for the Bishop of New York will undoubtedly increase. Surely also prayers will be offered everywhere that God will so over-rule this matter that His Kingdom may be advanced—and may not suffer.

I have just finished reading the Life of the late Bishop of St. Andrews, Dr. George Howard Wilkinson. He was one of the greatest spiritual forces in Britain for nearly half a century. His biography is not a recent publication (1909), but it is extremely well worth reading—the life of a real saint in modern times.

This quotation is from his diary: "More and more I feel the need of this watchfulness and self-restraint if we are to grow in grace and enter into the Higher life. Clerical talk, clerical jokes, clerical sarcasms upon our brethren ruin the soul and deaden its Heavenward aspirations, and send one home ashamed of the part which one has taken, and weakened instead of invigorated by what ought to have been a Communion of Saints."

I love the story which the Bishop of London tells of him in the preface to "The Invisible Glory."

"I had been telling him (Dr. Wilkinson) that at twelve I had a very difficult interview on which much depended. Happening into my drawing room at twelve, he saw a number of my other guests there. He said to them: 'I think you ought to know that the Bishop has a very anxious interview just now; don't forget him in your prayers,' and turned to go. Then, thinking that this was rather a poor way of helping me, he turned back into the room and said, 'In fact, let us all kneel down now together, and pray for him,' and there in the drawing room, unknown to me, he led the guests in prayer for me as I held my interview next door in my private room."

That thought of his about a Communion of Saints haunts me. It certainly does not mean, did not mean to him the absence of a "good time," or lack of humor, or undue seriousness. It is not merely our average clerical gathering that needs reforming. What about our Diocesan Conventions and Synods and Councils? Why should they not be, for clergy and laymen alike, a Communion of Saints?

Bishop McElwain Lays Down a Challenge

The Rt. Rev. F. A. McElwain, D.D., Bishop of the Diocese of Minnesota, stressed the challenge to the Church of world affairs in his address at the annual Diocesan Convention. Bishop McElwain said in part:

"The past year has been one of curiously mingled inspiration and perplexity, both in Church and state. This is due largely if not wholly to the fact that the

world is not willing to readjust itself to new conditions on a Christian basis. There has been an attempt to turn back the hands of the clock as though the world war had never taken place. Christ alone can show the way to a really better world.

"Nor has the United States escaped the effect of this, as we are too well aware. We have sought selfish isolation, but we got only political isolation. We cannot evade social and economic results, which are bound to affect us, no matter how high a barrier we may erect about our national life. We may express astonishment at our slow return to normal conditions. The fact remains that in spite of acts of Congress and of legislatures, in spite of the resolutions of trades and labor organizations, it still remains true that 'God made of one blood all nations on the face of the earth.'"

Bishop Gailor Addressed Men of Rochester Parish

The President of the Council, the Rt. Rev. Thomas Gailor, addressed the Men's Club of Christ Church, Rochester, N. Y., last week. Over 250 men attended.

Convocation in District of Oklahoma

The Convocation of Oklahoma met in Tulsa on the 23rd and 24th of January. As a preliminary to the business meetings there was a very successful gathering of

young people's societies, under the leadership of the Rev. Bernard N. Lovgren, student pastor at the State University. The convocation itself was especially well attended this year, and the report of the various departments showed the district to be in exceptional condition. There was an increase of 28 per cent in the number of confirmations and an increase of 400 per cent in the amount paid to the Nation Wide Campaign. It was voted to engage an executive secretary to take care of the increasing business details, thus releasing Bishop Thurston for the more important work.

Ordination of a Former Baptist Parson

The ordination of the Rev. Jackson H. Harris, a former Baptist minister, took place last week at the Church of the Atonement, Augusta, Georgia. Mr. Harris has been doing most effective work in the diocese as a layreader,

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The Books

By Rev. Louis Tucker

Scene: A down-town street corner at night.

Persons: Joshua Davidson. A crowd.

Davidson: When men preach on the streets to reach the folks who will not come to Church, they have something to say, or think they have. What is the most important book in all the world?

Crowd: The Bible.

Davidson: True; but what is most important to you?

Crowd: Shakespeare—Carl Marx—the newspaper.

Davidson: I do not mean a printed book.

Voice: Our bank books.

Davidson: The crowd laughs; for to many our bank books really are more important than our Bibles. Yet each of us keeps some account book of business, on which the balance in the bank book depends. There was a little boy who thought his copy-book his most important school book until he found the teacher's record book, which decided whether he should be promoted was more so. Two men applied for a job this morning, a union man and another. The union man got it. The roll book of the union was the most important book for him.

Voice: It's a card catalogue.

Davidson: So much the better. There is a sense in which the Book of Life is a card-catalogue, since names can be taken out and put back in again. In ancient Rome no citizen was allowed to go to bed hungry. On application they gave him rations of bread, oil or wine.

Voices: 'Rah for Rome.

Davidson: I judge our friends applaud the bread or oil. For a Roman citizen the most important book was the roster of his ward. You, too, are on a roll of citizens, or can be. The most important book for you is the great unpublished Book: the Book of Life.

Voices: Never heard of it.

Davidson: Oh, yes you have, as children. There is such a book. My friends, He who numbers the hairs of every head and knows when every sparrow falls has made a book of life. In it are names of all penitent sinners. Outside it are cynics, hypocrites, pharisees, drunkards, thieves, blasphemers, hurtful people, murderers and whosoever maketh and loveth a lie.

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Is your name written in the Book of Life? Do you repent?

Voices: Of what?

Davidson: Of being what you are. One night I heard about this book and then went home and dreamed I saw it. The sky was domes with clouds. A great hand came through bearing a ledger. It opened at my day and generation. I read the names, name after name, and rejoiced at some, and wondered at others, but my own name was not there. The pages burned and the finger of the hand moved slowly down each page. Name by name we passed them all, came to the end and my name was not there. I woke in a cold sweat and shaking, and moved by God's good grace to put it there. God being my help, 'tis there now, for the names of all penitent sinners are written in that book and I am a sinner and penitent.

Voices: What did you do?

Davidson: Confessed my sins, made what restitution I could and forsook them.

Voices: Is that all?

Davidson: I had been long ago baptized. I took the cup of salvation, the Lord's supper, and called on the name of the Lord.

Voices: How about sins?

Davidson: I gathered a fresh crop as I went along, but different sins, and please God, not so many. There is such a thing as growth and grace. So I repented and forsook them, too.

Voices: How about now?

Davidson: Father, be merciful to me a sinner.

Voices: Is that all?

Davidson: All.

Voices: Why, any of us can do that, right now.

Davidson: Then shall your name be written in the Book of Life.

For Lenten Reading and Study Groups

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Bishop Anderson Calls for Political Reforms

Bishop Anderson, in his address to the Annual Convention of the Diocese of Chicago, called upon the Church to unite with other Christian and religious groups to further political and social reform movements. "Certainly international questions, social questions, the problems of capital and labor, are the concern of the Church. We must not hold ourselves aloof from our brethren, but rather make a united effort to solve these vexing matters."

Bishop Tucker of Japan Preaches in Savannah

The Rt. Rev. Henry St. George Tucker, Bishop of Kyoto, Japan, preached at a united service of the four parishes of Savannah on the evening of January 26th. A very large congregation attended the service.

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The Editorial

(Continued from page 4)

of the Nazarene does not fulfill its function by providing its members with a pleasant atmosphere of learning and culture.

Learning and culture are rather a by-product of Christian influence than its basic output. An arrogant bishop, a smug rector, a worldly vestryman are offensive to the ethics of Christ's Gospel, however acceptable they may be to the little coterie of constituents who applaud them.

The test is not one, however, of external manners but of an internal attitude, a basic disposition. Perhaps the test which a Christian man ought constantly to apply to himself are these:

Do I really worship God or do I try to refashion Him to suit my temporal condition?

Is my attitude toward the least of these my brethren that of the Christ or of the Pharisees?

Am I more impressed with my own sense of rectitude or my consciousness that I am an unprofitable servant?

Do I consciously act differently toward those whom I regard as my equals and those whom I regard as social outcasts?

Am I satisfied to move in a little clique of attractive people or do I really want to know and help those who are unattractive?

In other words, am I a follower of Dives or of Christ? Is my concern more that of purple and fine linen, of sumptuous fare and congenial friends than of the sores of Lazarus, his loneliness and his unattractiveness?

As Vice-President Marshall has very happily put it in analyzing our modern charity: "I am not opposed to scientific charity, but I do not favor the introduction of science to the exclusion of the personal and heart approach."

And so I might say that I am not opposed to a highly educated and cultivated Christian consciousness unless it fails to carry the human touch of Jesus Christ into the personal contact of Christians with publicans and sinners. Any other kind of Christian fellowship is Christianity with Christ left out.

Of course the reason why so few of us are of the kind whom the common people gladly hear is just because it is the hardest job that confronts us.

It is not easy deliberately to forsake that which is congenial in order that we may do that which Christ expects of us, for after all, the Christian life is a difficult task for, as we have said before, it consists essentially in doing that which we do not want to do and it is loving the person whom we do not like.

Miracles and Present Controversy

An Anglo-Catholic Caveat

By Rev. P. Gavan Duffy, S. D. C.

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