

# The Witness

Vol. VII. No. 36

CHICAGO, ILLINOIS, APRIL 28, 1923

\$2.00 A YEAR

## Conference on the Ministry to Be Held in June

Two Hundred Boys to Discuss the Ministry with Chosen Leaders of the Church

By Rev. John Mockridge, D.D.

The Conference on the Ministry at St. Paul's School last June has already had two results. It has changed the atmosphere surrounding the question of getting recruits from one of mourning over alarming statistics to one of energetic action, and it has inspired the holding of a Regional Conference at Chestnut Hill Academy, Philadelphia, three months hence (June 26, 27, 28, 29). Doubtless results even more important than these will appear in due time; but these two are enough to show what happens when, to quote Dr. Drury, "the dim notion that the Christian ministry needs recruits becomes keen conviction."

This year's "Regional Conference" will have as its background the knowledge that boys—real boys—are ready to meet and hear about the ministry, that their parents are willing that they should and that the Church has men who know how to put the subject before boys so as to win their interest.

In colleges there is unrest and uncertainty. An extraordinarily large number of men even in the junior and senior years do not know what they are "going to be." These men were all of them too young to go into the war, but not too young to catch the fever of unsettlement that the war caused. The old professions do not appeal—and the new ones are not sufficiently defined. In a chance group of six fine young fellows in the senior class of one of our large colleges not one knew what he was "going to be."

In the schools the fathers of many of the upper class boys fought in the war. The boys themselves, full of their fathers' experiences, are also confused in their minds and cannot see clearly.

These are general conditions which, to the timid spell greater difficulties for the ministry, and to the courageous offer new opportunities for presenting its claims.

After all is said, in the twentieth century as in the first, the Christian ministry needs but to be put before men, and boys, too, in its straight out claim to give them high opportunity for serving God and their fellows gloriously, to win those whom God calls. The ministry isn't a "job," it is a literal adventure; it isn't a "career," it is a calling; it isn't a "profession," it is a life, and to elaborate these facts so as to reach the minds and the hearts of boys

## Important Resolutions Passed at Omaha Conference

Educators Insist That Church Does Not Hamper the Honest Search For Truth

Standing out as of the most important of all the acts of the Fourth Annual Conference of Educational Leaders of the Church, which met in Omaha from April 12 to 16, are the resolutions adopted on Dr. Gardner's annual address, which define the views of these men who are charged with advising as to the Church's educational policy, on the much mooted question of liberality of thought. These resolutions declare:

(1) That week-day sessions for intensive instructions should be emphasized.

(2) That we should co-operate in this work with other religious groups.

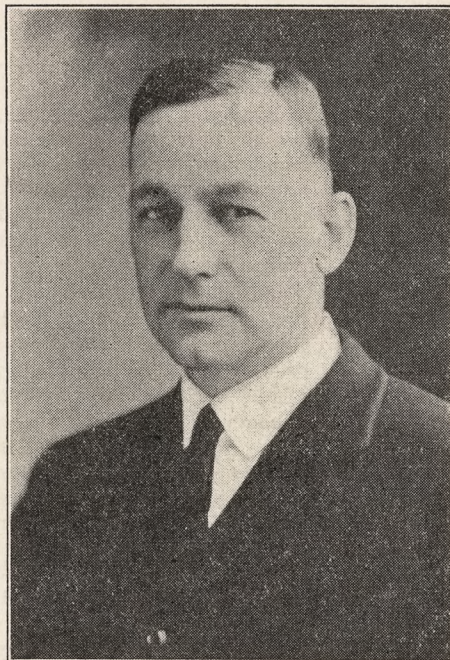
(3) That the Church does not hamper the spirit of honest search for truth, and further, that this freedom does not permit the denial of the Apostles' Creed.

An indication of the reaction to these resolutions in the Church at large is contained in a message received today, the final session of the conference, from the Episcopal Students Association of Colorado University, wired to the conference from Boulder, which says:

"Have seen the conference resolutions and pledge our hearty support."

Next in importance was Bishop Shaylor's announcement to the conferees that the Episcopal Union of Omaha, at a committee meeting which he addressed and which was attended by representatives of all the religious denominations of the city, including a large group of Roman Catholics, voted unanimously to co-operate in the installing of the plan for week-day religious instruction in Omaha. Mr. Edward Sargent, Educational Secretary in charge of these plans, is in consultation with the local committee on plans to this end.

Other important action by the conference includes provision for a detailed study of the whole question of visual education, which includes the motion picture; the question to be given a prominent place on the program of next year's conference; recommendation that in the work of rural education more attention be given to work in the county seats, and through these to the small outlying districts; recommendations that more time and greater detailed attention be given in the seminaries to Christian education.



Rt. Rev. Paul Jones

no method promises better than the method of the conference.

At Philadelphia, in the spacious grounds of Chestnut Hill Academy, with the surroundings familiar to many schoolboys, chosen leaders in the Church's army will meet 200 chosen boys. For the inside of a week these men and boys will pray and play together, and the claims of the ministry as a life work of high service will be put before the boys in straightforward addresses and discussions. The boys will not, of course, be asked or expected to make any decision; they will have added to their stock of material for the future decision some definite knowledge of the way in which the ministry calls for the very best that the fittest man can give.

The clergy will see in the approaching conference a chance to send that boy they "have had their eye on" to get first hand knowledge of the priest's life and work. Parents will welcome for their boys the close fellowship with the Church's leaders. The boys themselves will look forward to finding out "what there is in the ministry anyway." Faithful churchfolk reading about the conference will have it often in their prayers.

## Current Comment

By The Observer

How many people are remembering that April 29 is the birthday of John Keble? Why should not that day be more widely observed? Every section and party in the Church today is deeply indebted to the Oxford movement, and so are our brethren in other communions. The vested choir in a Methodist church, Presbyterians using a liturgical service, Congregationalists rejoicing in noble Gothic buildings and Baptists keeping Lent—surely the Oxford men would rub their eyes in amazement.

Speaking of all this—does anyone read "John Inglesant" nowadays? It is surely worthwhile. I read it again last night and Canon Scott Holland's enthusiastic praise never seemed so well-deserved. Apart from shocking attempts at humor at our expense he says, "The literary imagination but rarely recognizes their opportunity in us (Anglicans.) It fastens on the rough and ready lines that are always at its hand, in Papist or Puritan. So we suffer in silence under this cold neglect: until at last our confidence in our own picturesque and imaginative possibilities dwindles, and we half doubt whether our Anglican position permits of artistic treatment." . . . "And it was, therefore, with a bound of relief, that we at last found someone who could do us justice. Yes! And who could drape our particular attitude in a mystic haze of wonder and glory, of which we, in our wildest moments, had hardly felt ourselves capable."

"John Inglesant" is a novel. You will enjoy reading it only if you have some knowledge of Reformation and Puritan times, particularly of the struggle for existence our own Church had to wage against Popery on the one hand and Puritanism on the other. But it is a really exciting novel. And a finished artistic product, too. Popular? My copy indicates ten editions since its publication, in 1881—one of these reprinted six times, another fourteen times, another (Illustrated Pocked Classics), six times. And my copy is dated 1909. I mention this to prove that it is and has been widely enough read to justify you in borrowing it from the library.

The Christian Nurture Ideal, and of the Christian Nurture Series of Text Books have succeeded in setting up a new standard of education in our Church Schools. But the Christian Nurture Series does not relieve the Pastor of his own direct responsibility for making it his own business to see that the children committed to his care actually do know the Christian faith as this Church hath received the same.

Again and again clergymen from different sections of the country have urged the preparation, as an addition or supplement to the Christian Nurture Series, of a Text-Book which would aid the Priest

## Our Bishops

Paul Jones was born in Pennsylvania in 1880. He graduated from Yale in 1902 and from the Cambridge Seminary in 1906. He went at once to the mission field of Utah, where he served under Bishop Spaulding. In 1914 Bishop Spaulding was killed in an automobile accident and Paul Jones was elected as his successor. He remained at this work until our country entered the war, when his uncompromising pacifism resulted in his resignation. He then took up mission work in Maine, under Bishop Brewster, remaining there until 1920, when he was elected Secretary of the Fellowship of Reconciliation. His article on the League of Nations appears in this issue.

in this most important part of his work. That request has never been granted. One reason has been suggested for failure to attempt such a work,—namely that there is too much divergence of view as to what the Church really wishes to teach.

I cannot think this to be true. The teaching of the Church is in the Prayer Book. And now, here comes what seems to be the very book we have been waiting for, "The Catechism, Prayer and Sacraments," by Morley Stevenson. It is one of the London Diocesan Sunday School manuals, published by Longmans, Green & Co. (there is a similar manual for young children, "Catechism—the Life of Faith and Action"). It is strictly Prayer Book teaching, of a high order, clear, definite, simple. And one cannot conceive of a parish where the Prayer Book is used where this book would not be a real help to the rector. Only, one wishes the publishers would engage an American priest to revise it (slightly) to fit American conditions and the American Prayer Book.

Might one go further and hint that Dr. Atwater is his name?

## Religious Instructions

By Rev. Frank E. Wilson

### THE PRESIDING BISHOP

"Johnnie and Susie eat their bread and drink their milk and grow to be big men and women. Johnnie and Susie also receive their spiritual food from the Church and grow to be strong soldiers of Jesus Christ."

The words came in a big booming voice from a tall figure of a man, somewhat stoop-shouldered from years but possessed of a venerable dignity which was fine to behold. His long, patriarchal beard could not disguise the cheery smile which accompanied his words nor detract from the sparkle of good humor in his eyes. He was speaking from the platform of the great Auditorium in Portland one Sunday

afternoon during the last General Convention when the birthday offering from the Church Schools was being presented for Bishop Rowe's work in Alaska. Hundreds of children sat spell-bound as their eighty-five-year-old Father-in-God spoke to them in language they could understand. That is my last impression of Bishop Tuttle and it is worth treasuring.

For twenty years he has been the Presiding Bishop of the Church. By the terms of the original constitution of the Church the oldest bishop in point of consecration was to be automatically the Presiding Bishop. The Rt. Rev. Samuel Seabury, who was our first bishop in the United States, consecrated in 1784, was of course, the first Presiding Bishop. The duties of this office are specified by the canons of the Church and are as follows. He presides over meetings of the House of Bishops and arranges for the consecration of newly elected bishops. He calls meetings of the House of Bishops and issues summons for special meetings of General Convention. Missionary bishops report to him annually and it is his duty to assign episcopal jurisdiction over churches in foreign lands where regular missionary jurisdictions are not organized (as, for example, our churches in Europe). In the event of a vacancy in the episcopate of any missionary jurisdiction, the charge of that district reverts to the Presiding Bishop who may appoint a neighboring bishop to care for the work until a new bishop shall be elected. He is president of the Domestic and Foreign Missionary Society and in the event of the trial of a bishop, the charges are presented to him.

The vigorous growth of the Episcopal Church has made it necessary to reorganize the machinery by which it functions. It has been found imperative to have an executive head who could give his whole time to the work and who might be selected because of ability rather than length of episcopal service. The new amendment to the constitution, therefore, provides for the election of a Presiding Bishop by the House of Bishops for a term of six years who shall be President of the National Council and the executive head of the Church's general organization. In deference to Bishop Tuttle this change was not to be operative during his lifetime. He was still to be Presiding Bishop and the chief executive was to be known temporarily as the President of the National Council. Then at the next General Convention after Bishop Tuttle's death, the full plan would become effective whereby the elective Presiding Bishop would be actually the executive head of the Church. For the present, then, the Rt. Rev. Alexander Charles Garrett, D.D., bishop of Dallas (Texas), being the next in order of consecration, succeeds Bishop Tuttle as Presiding Bishop. His office automatically terminates with General Convention of 1925.

May God raise up many another Presiding Bishop comparable to Daniel Sylvester Tuttle in his rugged manliness, his virile Christianity, his sound churchmanship, his sturdy faith, his courageous leadership. Peace to his beloved soul.

## Up-Stream

By Rev. George Craig Stewart

*"If you will go with us, you must go against wind and tide; you must also own Religion in his rags, as well as when in his silver slippers; and stand by him, too, when bound in irons, as well as when he walketh the streets with applause.—Pilgrim's Progress.*

Why G. K. Chesterton 'verted to Rome is one of those mysteries which no off-hand explanation explains.

**POURQUOI** He may have gained the "orbis terrarum," but he certainly lost his own soul of Chestertonian paradox when he submitted to the Holy See and he hasn't now, as he would say, a head to stand on. From now on he must play the tune the piper sets, which means that he must start in and learn Italian. Now, why did he do it? It was not a theological "volte face," for his theology has ever been Catholic. His going was not like Newman's, for he has been too busy traveling, lecturing, writing, to go to Littlemore for seven years of fast and prayer. Nor was it the result of persecution at the hands of Erastian Bishops or Royal Commissions. Nor was it an asceticism which thinned his blood and unsteadied his mind. It is reported that his own reason is that the Church of England has become too mystical and he had to go to Rome to find a practical, sensible religion. This, of course, is a characteristically Chestertonian statement, lively, whimsical, unexpected. And yet we suspect it offers a real clue. G. K. C. was fed up with modernism. He was bored with Inge. He decided that Peter was better than Plato, and the voice of the Pope to be preferred to the voice of Plotinus; he broke with the Church which seemed to find her authentic voice in the gloomy semi-pagan dean of St. Pauls, and went gaily off with his dear old friend, the hilarious Hilaire Belloc, who has for years been egging him on to Rome.

Well, whatever we think of the step, G. K. C. cares not a whistle.

"I walked," he writes, "the ways and heard what all men said,

Forests of tongues, like autumn leaves unshed,

They rattle reason out through many a sieve

That stores the sand and lets the gold go free:

And all these things are less than dust to me

Because my name is Lazarus and I live."

But is that answer reassuring to us Chestertonians? Lazarus, it will be remembered, had nothing to say after his resurrection.

Once a man in Kansas ate twenty-two apple pies at one picnic, winning thereby a blue ribbon for the standing broad pie-eating record of the world. That day America lifted her head proudly and gazed out upon an envious Europe.

Once a man in Gloucester County, New Jersey, ate at one shore-dinner three pecks of clams and a baked shad on a wager, in

the presence of a large company of admiring fellow citizens. The gastronomic achievement was heralded from coast to coast as another evidence of America's indisputable superiority.

But there were some whose pride was mitigated by the suggestion of gluttony associated with these heroisms. They lacked the ascetic note traditionally associated with the nobly great. They smacked of the glory that was grease, not of the grandeur that was Rome.

At last, however, we have an endurance record of which none need be ashamed, a marathon which puts to shame Pheidippides himself. The newspapers have flashed the good news around the world that the previous continuous fox-trotting record of sixty-six hours and six minutes has been gloriously broken.

Vera Twinkletoes and Theodore Shufflefoot of New York City have proved that they can "shimmy like your sister Kate"; they have demonstrated that they are the snake's knuckles and the bees' knees. They have introduced that new dance known as the Interstate Stumble. Sherman marched through Georgia, but he only marched. Vera and Theodore have fox-trotted from Harlem to Portchester, Connecticut, via Fort Lee, New Jersey, without a stop. They have jiggled downstairs and into vans, out of vans and upstairs, all night long, all day long, and all the next night, stopping not at all, jiggle, jiggle, jiggle, side-step, back-step, shuffle, shuffle, shuffle, bend and sway; fed as they wiggled by chicken soup; cheered as they swayed by admiring youth.

At last accounts they looked like persons dragged from the sea two days' drowned, but they still were "going strong." O noble soles! O feet heroic!

Lives there a man with sole so dead  
Who hath this noble record read  
Of how when others went to bed  
You trotted on with burning ped,  
Yes, with reeling, whirling head,  
Ghostly o' face and eye-balls red,  
Without even water, milk or bread,  
But only soup of chicken fed,  
How up you jazzed and down the tread  
Of stairs and into vans you sped,  
From one state to another fled,  
And one another closely led,  
As if your very soles were wed,  
And never to himself hath said,  
This is my own, my native land!

The city of Glasgow, we learn, has presented the Duke of York with a clock that plays a march after **SABBATH** striking each hour, except on the Sabbath. But why not substitute a few funeral dirges for that sad day?

In Russia they are tying children in different parts of the homes so they will not, out of their frightful ravenous hunger, gnaw each others' flesh. Soup is being made out of leather straps and cannibalism is a fact. Eight million people face starvation before harvest. Four dollars will save the life of a famine sufferer by pro-

viding him with one meal a day till harvest. Three cents will keep a child from starving one day. There are many agencies for relief and they all need help. I recommend the American Friends Service Committee (Quakers) as above reproach in its work. Money can be sent through the Editor of The Witness.

Bishop Tuttle is translated. He is entered upon a new field of service. He was and he is a great soul, **REQUIEM** a true Bishop in the Church of God. Of him, as of Lincoln, it may be written that he went

"As when a kingly cedar, green with boughs,

Goes down with a great shout upon the hills

And leaves a lonesome place against the sky."

## Keep the Door Open

By Homely Joe

Before the Plain Parson came, our church door was locked between Sundays. Yes, and there was a big bar of wood across the inside, fortress fashion. Our sexton had a rare old tussle with that door, getting it open Sunday mornings. It squealed and groaned before it gave in, every time.

Plain Parson claimed in a sermon that the only Christian thing for a church door to do was stand open all day, and just be latched at night. He had it oiled and planed off, and hid the key. Some one, prodigal or saint, might want to turn into their Father's house on some day but a Sunday. He wasn't going to have a mere door say them nay, as it were, with a slap in the face.

Queer idea, that! Some folks smiled. Some folks frowned and talked about property being property and where would we get protection against thieves and non-members? But the door stayed open. The idea got on people's minds, intrigued them, as they say now in the novels. A woman with a market basket—none of our people—would go a block out of the way, curious, perhaps. Who knows what a woman's thinking? The old door was open. She'd give a quick glance up and down the street, like a wren. Nobody watching; and in she'd go, market basket and all, and sit down with a sigh in the back pew. How still! How sweet! After a while she'd see our window of Jesus with the lamb, and get to thinking of her little boy that died. And some time out of a clear sky she'd say to her husband: "I don't guess them 'Piscopals are so bad as people make out."

Plain Parson did two things nobody ever knew. Stole a little sprinkling can of beauty powder from his wife's room and used to dust out a little, every morning early, in the church porch; just a little; not so you'd notice it. Then evenings before he latched the door he'd look for tracks. Sometimes it was a woman's shoe. Sometimes a child's; less often a man's. In hot weather a boy's bare foot, or a dog's. Then he'd kneel down in the old

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# The Witness

Published every Saturday, \$2.00 a year.

## THE WITNESS PUBLISHING CO.

(Not Incorporated)  
6140 Cottage Grove Ave.  
CHICAGO, ILL.  
287

Editor-in-Chief  
Rt. Rev. Irving P. Johnson  
Managing Editor  
Rev. William B. Spofford

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

## The Forgiveness of Sins

By Bishop Johnson

The period between Easter and Ascension Day is known as "The Great Forty Days in which Jesus taught His Apostles the things pertaining to the Kingdom of Heaven."

What these things are, are known only in part, because the record of His teaching during this period is very meager.

What there is, seems to indicate that He was planning for the future organization of the Church.

The longest record of any definite teaching during these forty days is that recorded in the twentieth chapter of St. John.

They were assembled in an upper room for fear of the Jews and no doubt bewildered by the turn things had taken since the resurrection of Jesus.

He had appeared to St. Peter and St. John and to Mary in the garden, but there had been no definite conference with Jesus as to the future.

So into this bewildered group of Apostles, Jesus suddenly came and said unto them, "Peace be unto you." And when He had so said He showed them His hands and His sides.

Then were the disciples glad when they saw the Lord.

Then said Jesus unto them again, "Peace be unto you: as My Father hath sent me even so send I you. And when He had said this He breathed on them, and saith unto them, "Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them: and whosoever sins ye retain, they are retained."

This statement must have been as startling to that little group of bewildered and discouraged disciples as was His sudden appearance.

What did it mean? What does it mean?

A good many people are so bewildered by it that they just skip over it and attach no particular significance to it.

But significant it was and vitally important it must have been.

He certainly was not bestowing upon them a personal power which they were to exercise as individuals. The thought is too palpably absurd.

There are two kinds of power bestowed upon men in the Gospels.

The one is called "dynamic" in the Greek and means the power possessed by

a person who has particular talent that is his personal possession. A prophet might be said to be "dynamic."

The other was a derived power given to one who exercised some official power. This was called in the Greek,—"exousia." Such is the power possessed by a sheriff in the state or by a priest in the Church.

It is evident that Christ was here bestowing a derived power upon those whom He had appointed as officers in His Kingdom.

"As My Father sent me, even so send I you," could mean nothing else than this "exousia."

So we are here admitted into a glimpse of what was going on when our Lord was teaching them the things pertaining to the Kingdom of God, while they were with Him during those forty days.

What then does it mean?

\* \* \*

The Creed of Christendom has been very specific in stating the purpose of the Holy Catholic Church.

We believe in the Holy Catholic Church, in which we hope to receive the forgiveness of sins, the resurrection of the body and the life everlasting.

I do not know how we could ever hope to receive these blessings unless God gave them to us through Christ, and so far as the forgiveness of sins is concerned, He encountered the anger of the Pharisees by claiming this power.

His Father had sent Him to take away the sins of the world and He on this occasion was sending His apostles to do the same thing that He had been sent to do.

In other words, that is what the Church was intended to be in the world. It was to be a place to which the sinner might go in order to receive the remission of sins.

\* \* \*

The only trouble with this view of the Church is that it is too good to be true.

Of course those who are not conscious of being sinners themselves, and who are particularly censorious toward others who commit many actual transgressions, are firmly convinced that the way of the transgressor is hard and that their forgiveness is unfair.

This was exactly the attitude of the elder brother in the parable and I am very much afraid that it is apt to be the attitude of all those highly respectable folks who justify themselves that they are righteous and despise others who are not.

This was one of the greatest obstacles which Jesus encountered. Because He ate and drank with publicans and sinners, the Pharisees murmured against Him, and in the same way those who are pretty sure of the rectitude of their own conduct are very jealous of prodigals and any favor which may be shown them.

Yet, if the Church is to be that which her Divine Master was to the world, then she must not scold prodigals but be ready to forgive them. In the words of the Master, "They that are whole need not a physician but they that are sick" and since ye say ye know, therefore your sin remaineth.

Up to the time of the Reformation there can be no question that this conception of the Church was universally held.

However badly the Church may have administered the grace of absolution, there was no question in the minds of all the faithful that she possessed this power.

The Church was the one institution in the world that was ever merciful to sinners and prodigals and lepers and outcasts.

The conditions are the same; there are the elect and the outcasts, now as then. The elect look at the Church from a cultural standpoint. They have arrived at a certain stage of spirited culture and they would like to progress further.

Like the elder brother in the parable, they have little use for those who have wasted their substance with harlots. They want to enjoy the estate of Christ's Church.

But Christ is still thinking more of the one sheep that is lost than He is of the ninety and nine who need no repentance or think that they do not.

And it is just here that the Church must confess its greatest failure.

It does not appeal very strongly to those who have gone out into a far country. The Church today isn't winsome to sinners as He was.

And the reason I fear is that we make too light of what our Lord said when He gave this commission to His apostles—and of what the Church says when she ordains us to the priesthood; for the Church is faithful to her trust even if her members are incapable of living up to that standard.

The pity of it is that priests who have been commissioned with these words, often make light of their significance.

I am not advocating here the system of the confessional as the only way in which this mission of our Lord's can be carried out.

The Church existed many centuries without that penitential system by which the reception of the Holy Communion must be preceded by auricular confession.

To me that is one method by which the Church met a tremendous emergency, when she was swamped by the semi-barbarian converts in the days of Charle-

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## Witness Fund

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

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## A Very Anxious Father

ARTICLE BY GILBERT SYMONS

DRAWING BY WILLIS GEORGE

LAST time, boys and girls, we saw Judah and Simeon and the other half-brothers sitting around in the home camp, while young Joseph told his startling dreams. Imagine the scowling and the muttering behind hands: "We do all the hard work, and take pot luck; but father's pet stays at home and takes it easy. We wear the rough, old goats-hair burnous, while he puts us to shame in a prince's robe. How many sheep did not our father give to the Midianites just for pieces of strange, soft stuff; and how long did the women of our tribe stitch and stitch to make this useless thing for darling? And now, dreams! Dreams where we go down and he goes up. He is to be the bright and morning star! He is to be the cap-sheaf!" So they mumbled and growled. So they winked one to the other as if to say: "Maybe so, and maybe not!"

Today we have the picture of a father in trouble. Trouble, where? I see no lions. No signs of sickness. No cattle dying. No Bedouins creeping near. Just an old man with his hand on a boy's shoulder.

Yes, but the old man is sick at heart. His mind is uneasy. He has gone through a hard life. His own dreams had meant so much. God had shown him things. Now what can this mean, that Joseph has been dreaming? Sun and moon and



eleven stars to bow to Joseph! What is that? Is it trouble? Is it murder? Perhaps, there come up in the old man's mind memories of his own youth. How he had cheated his own old, blind father, Isaac. How he had tricked his own brother out of the blessing. That flight for life; that lonely journey. The hard knocks and the suffering in that strange, far country. Oh, woe! That is the way old fathers sometimes feel.

Jacob had planned to make life sweet for his best beloved. Would Joseph some time strike him for his pains? Would the hand that petted some day get bites and scratches? Would Joseph turn upon his old father? Or, perhaps, Jacob is not pitying himself. Rather, he is afraid of what may happen to the lad. What is in store for lovely Rachel's son? What do these dreams mean? Evil or good, for his little playmate, his fine, smart boy, who knows so much? Will he take it into his silly head to try to be the Sheik now, and have to run for his life, and leave old father all alone? Oh, a father can suffer terrible pains, just in his heart!

Perhaps Jacob reckoned that he had escaped from all the lies and the shady tricks of his younger days. When the old sins are nicely buried and forgotten, here they jump up again, fresh and strong in his favorite son! Why, that is worse than bearing them in himself! His boy not only looks like father, is smart like father; but maybe he is going to sin like father, and suffer like father!

What wonder, while bearing such pain, that Jacob should get up and do something to drive away bad thoughts? "Here! Enough of this mooning about the camp. Get up and stir yourself. What's all this foolishness I hear? Do you really think in your silly heart that you are going to lord it over all us older ones? Stop your dreaming and get to work. Your brothers are keeping the flock in Shechem. I have not heard from them, if all is well. Do not stop more than one night with them. Count all the sheep and goats and bring me word again. I shall be watching for you. I can still see a long way. Come back by the valley."

So Joseph goes, rather wondering that every one, even father, is so sharp with him, just because he told them his pretty dreams. Oh, well, older people are queer sometimes, but they get over it. It has no meaning. Joseph would not hurt even a little coney; and who would hurt Joseph?

## Cheerful Confidences

By Rev. George Parkin Atwater

### TAKING SOMETHING HOME

A Sunday stay-at-home once remarked to a friend, "I do not go to church because the rector in his sermons never gives me anything to take home."

It sounds rather superior. But rectors are not exceptional in this respect. The grocer does not give you anything to take home, neither does the dry-goods merchant. You must pay for what you get.

When I was a boy I liked my parents to buy my clothes at a certain store because, with a full suit, they threw in a five-cent baseball and a ten-cent bat. I didn't then realize that we paid for everything, whether it was on the bill or not.

The rector could easily say things that you could remember and take home. If he said, "I am told by trades-people that certain of my congregation are the slowest pay in this town," you would take that home and talk about it all the week.

It is too easy to say things that people will remember, and we ought to be grateful that the sermons in our pulpits are not of that variety.

The first question about the sermon and service is not, "What am I to get," but "What am I to bring?"

They who bring nothing generally get nothing, which is a natural law, as well as an axiom of commerce.

If you wish to get anything to take home, you must pay for it. Here are the charges on your bill:

**Perseverance and regularity.** If you go to church only on such Sundays as are not good for golf or washing the car, you will probably get as little as such casual effort deserves.

**Loyal support.** If you keep the church treasurer in a constant dilemma as to whether you are to pay your pledge, and in consequence your rector is worried about the running expenses of the church, then you will probably affect his digestion and temper, and the sermons will reflect that.

**An attentive mind.** If you decide in advance that you will hear only the same old sermon, and fail to realize that the rector is introducing you into a new field of thought, then you will get nothing.

**A sense of fellowship.** If you fail to speak kindly to your fellow-parishioners, or if you ignore the stranger in the next pew, you will probably have nothing to take home with you.

The idea that reverence is a sort of painstaking solemnity and a funereal gloom and a forbidding countenance is a libel on true reverence. If a stranger comes to your house and speaks to you with cold formality and ignores your children altogether, you very soon feel that you would like him to put on his hat and overshoes, take his cane, make his bow, and go. So God must feel toward the stolid individuals who condescend to address Him in cold prayers, to put an ignominious coin in the alms basin, but fail to speak a kindly word to God's children in His house.

But you, for whom I am writing, are not

of this sort. You are willing to pay your bills. You bring loyalty, perseverance, fellowship, and an open mind. The treasure box is opened and you may heap up all that you wish to take home with you.

Here is the table of contents of the box:

You may take home a wonderful picture of your church, with its altar and furnishings and all that suggests God's care for men. The church has gathered all that art and architecture and artisanship can furnish to give you a sense that all things beautiful are a part of her structure, to appeal to men.

You may hear the most exalted hymn that ever rose to men's lips, the "Te Deum."

You may listen to the words of the best book that ever opened its pages to men, the Bible.

You may take on your lips the supreme words of faith, words that carry precious burdens of truth, by which men's thinking may be aroused and stimulated in the Apostles' Creed.

You may pour out your heart in the prayers.

You may hear a devout man give a lesson in life.

And you may rejoice in your fellowship in the household of faith, and make a dozen people say at dinner, "How pleasant it is to meet Mr. — or Mrs. —. He is cheerful, agreeable, and charming. The day seems better for his greeting."

Nothing to take home! Wouldn't it be more discriminating to say, "I took nothing with me and, of course, I returned empty-handed."

## Our Young People

By Rev. Gordon Reese

One of the first questions which presents itself to one who is engaged in Young People's Work is the question "Am I really 'hitting the mark?'" Conversation after conversation, letter after letter, conference after conference, indicate that leaders are willing in many cases to work with Young People. But the question which comes to one who is interested is, "What can we do?" This is just a suggestion to the great army of men and women who are interested in Young People's work but who hesitate because they know nothing of programs or organizations.

Young people as a rule are groping after "something" which they hesitate to talk about in private or public with older people but which they will discuss quite frankly among themselves. They are seeking after "something" which that group of people sought after when they came out one day and said, "Sir, we would see Jesus."

Many people think that if a program is presented, or a book of programs, that is sufficient to make a successful organization. Too often we are interested in organizations instead of the living, vital organism. We seek numbers, and rules, and names, and methods, instead of seeking after Jesus.

I sincerely believe that the very first

requisite necessary for every leader is the ability by his life, by example and by the spoken word to show forth to the Young People the Master, His life and His message. In the organization and development of the Young People's Service League in the Diocese of Texas we tried, with the help of Him, to lead the Young People first of all to see the Master. Was it successful? Appended here is the Lenten program of the Young People's Service League in the city of Houston. This report was written by one of the boys who will some day, please God, become a priest of the Church. A vision and a challenge first, a program and an organization afterward.

"A city-wide movement carried on during Lent by the Young People's Service League of the Episcopal church has proved exceedingly successful and beneficial. Christian citizenship groups have been held for the boys and girls, the girls meeting on Monday afternoons and the boys on Wednesday nights. The aim of these groups was to line up the young people of the Church 100 per cent for the development of real Christian citizens.

The Young People's Service League, under whose auspices these Christian citizenship groups were organized and carried on, was founded in Texas in 1920. Since its organization it has grown by leaps and bounds, with about 800 members in the Diocese of Texas. Similar young people's organizations have been founded in hundreds of parishes throughout the country and at present there are approximately 250,000 boys and girls enrolled in this way for active Christian service through the Episcopal church.

To give the reader a better idea of the purposes and ideals of the League, the rules are given below:

1. The rule of prayer is to pray morning and evening for our Church and Church School and for God's blessing on the Young People's Service League.

2. The rule of service is to do some definite task each day for the building up of Christ's kingdom here on earth and to try each week to lead some other boy or girl to do the same.

3. The rule of worship is to attend the regular services of the church and church school and to make an earnest effort each week to lead some other boy or girl to do the same.

4. The rule of fellowship is to be friendly and courteous to others at all times and to share with others the privileges which I have received.

5. The rule of gifts is to give to God regularly each week some gift which has cost me an effort.

The primary reason for the founding of the league was to bring the young people of the Church together for work and play and to help them work out for themselves a personal religion based on real friendship with Jesus Christ. The program of the league is full of interest and has an honest-to-goodness objective. It leads somewhere. It leads to summer camps for one thing, and it develops Christian leadership for another, and best of all, it gives young people something to do."

# The Church and the League of Nations

By BISHOP PAUL JONES

Out of the dust thrown up by the discussion of the League of Nations there seems to have emerged at last one solid fact to which all parties agree. It is that the League is a piece of machinery for handling certain international affairs.

Such a description of it may lack distinction, but it clears the air from the confusion of thought which has been produced by references to the League as an expression of human unity and brotherhood or, as some would have it, a Frankenstein that might crush out the individual life of the nations that have brought it into being. People still differ as to the value of the machinery, but the recognition of the fact that it is just that is a step toward enlightened discussion.

The test which Christian people will want to apply to the League viewed as a piece of machinery is as to its likelihood of forwarding a growing unity among the peoples of the world, so that the universal kingdom of God may be progressively realized. Questions of national policy and integrity or of immediate expediency are naturally secondary to that. It would be only a Christianity that had completely sold out to the world that could put the consideration of world politics ahead of the claims of the kingdom; but so great has been the tendency in recent years for Christians to put the state ahead of the Church, that such a reminder is needed.

In such a situation there are three considerations which need to be carefully weighed by those who want to form a judgment in regard to the League which will harmonize with their Christian aims.

The first one is that a piece of machinery to be effective must mesh in with the rest of the machine. In other words, to the extent that the League functions it will be by fitting in to the governmental machinery of the various nations, uniting them in certain purposes just as they are. And what are they? The great nations of the world which dominate the Council, the British Empire, France, Italy and Japan, and, we may add, the United States, are frankly engaged in policies of economic imperialism. Those policies involve a rivalry for the raw materials and markets of the world which inevitably relegates human welfare and the interests of weaker peoples to a second place. A glance at France in the Ruhr, England in the Near East and ourselves in Haiti is sufficient to indicate the trend. Whatever may be said for the economic expediency of those policies, it can hardly be maintained that they bring nearer the kingdom of God. On the contrary, they are continually sowing the seeds of war. Admiral Mahan's words, written before the last war, are still true: "It is the great amount of raw material in countries politically backward, and now imperfectly possessed by the nominal owners which at the present moment constitutes the impulse and temptation to war of European states." The League meshes

in with that already existing governmental machinery actively engaged in economic imperialism and the League's functions will be timed by its movements. When the pounding of auto trucks is breaking down the surface of a highway, coupling them together may abviate some dangers of collision, but it will not help the highway. Whatever friction between the nations may be saved by the operation of the league, it still serves in a primary way to unite nations functioning in a course inimical to the development of the Kingdom.

The second point has been well stated by Mr. L. P. Jacks in an article in the February "Atlantic." Discussing the question, "A League of Nations or a League of Governments?" he says, "If these governments would only dismiss the idea, to which they are now wedded, that what they have to do is to make a league among themselves, and take it to heart, instead, that what they have to do is to make a league of the peoples behind them, should we not at least come in sight of the goal?" The latter is what Christian idealism is aiming at—something which will bring the various sections of the human family more closely into understanding co-operation; but many people are apt uncritically to assume that the two conceptions of a league to which Mr. Jacks refers are so nearly alike that it is meticulous to draw much of a distinction between them. "If the League isn't perfect, let's take it for a step in the right direction and see that it is improved. It is a going concern to which fifty-two nations have consented and there is no alternative offered." That is the general attitude today of those who try to lay aside political prejudice and look at it fairly.

The difficulty with that point of view is, however, that the distinction between those two kinds of league happens to be a very great one, so much so that the present League of Nations is quite likely, by fostering the individuality of the governments composing it and perpetuating their nationalistic aims, to stand in the way of that closer understanding and mutuality of life on the part of the peoples which is desired. Instead of there being no alternative, we already have a growing number of agencies at work which are very definitely bringing the peoples of the various countries together in just the way aimed at. The groundwork for such a league as Mr. Jacks speaks of is found in those many unofficial organizations of working men, scientists, business men, educators, students, farmers, churches, and relief agencies, in which each group has reached out to form contacts, establish intercommunication and hold conferences with people of similar interests in other countries. It is in such soil, rather than that of international diplomacy, that a league uniting the peoples of the world must grow. The present League belongs to an

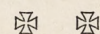
entirely different species and it would be unintelligent to try to domesticate it.

Behind both of these criticisms of the League, which are after all simply the obverse and reverse of the medal, lies a third consideration which is even more important. It is that there is not in the world today a sufficient will to co-operate on the part of the people of the various nations to give much ground for believing that such a piece of machinery as the League could function effectively as a unifying influence. The primary work of building tolerance and patience toward people of other customs, languages, races and nations has not progressed very far. We are suffering from a retrogression in that respect in America today, with the increase of racial and religious antagonism evidenced by the Ku Klux Klan, the persecution of political and industrial radicals, the immigration laws, our failure to recognize Mexico or Russia, et cetera. Until we are as a people ready to adopt a friendly spirit (as distinguished from the charitable one which merely feeds the starving we have helped to impoverish), it is presumptuous to put the responsibility for bringing the peoples of the world together on a piece of machinery like the League. Worse than that, it is immoral to ask an agent to do something which we are unwilling to do ourselves.

Yet that very matter of building the forces of good will is eminently a function of the Church. The machinery through which it operates can be left to grow out of the living situation. There is still much of truth in the old saying, "Where there's a will, there's a way." If we can create a will to co-operate, we can be perfectly sure that the way will be devised. At present the world needs that will far more than it needs a piece of machinery devoid of spiritual motive power which will simply strengthen the operation of the ungodly governmental forces of the day.

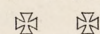
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# GENERAL NEWS OF THE EPISCOPAL CHURCH

## Louisiana Women Condemn Lynching

An important step in the southern movement for better race relations was taken in New Orleans when more than forty of Louisiana's prominent women—leaders in religious and civic organizations—met to study the situation, formulated a vigorous statement in behalf of good will and justice between the races, and accepted membership in the Louisiana Race Relations Committee. Declaring their belief that Christian principles offer the only solution of race problems and that the south is today the "crucial testing ground" of these principles, they pledged their support to the effort to secure for Negroes as well as for whites the protection of law and "the privileges and conditions to which they are entitled as citizens, such as sanitation, lighting and grading of streets, better housing conditions," and other civic advantages.

One of the strongest paragraphs in the paper is that relative to lynching, which is as follows: "We register herewith our protest against the barbaric custom of lynching, which arouses violent and un-Christian passions, brings law into disrepute, is inhuman and brutal, and unknown outside of our own land of America. We hold that no circumstances can ever justify such violent disregard for law and that in no instance is it an exhibition of chivalric consideration and honor of womanhood."

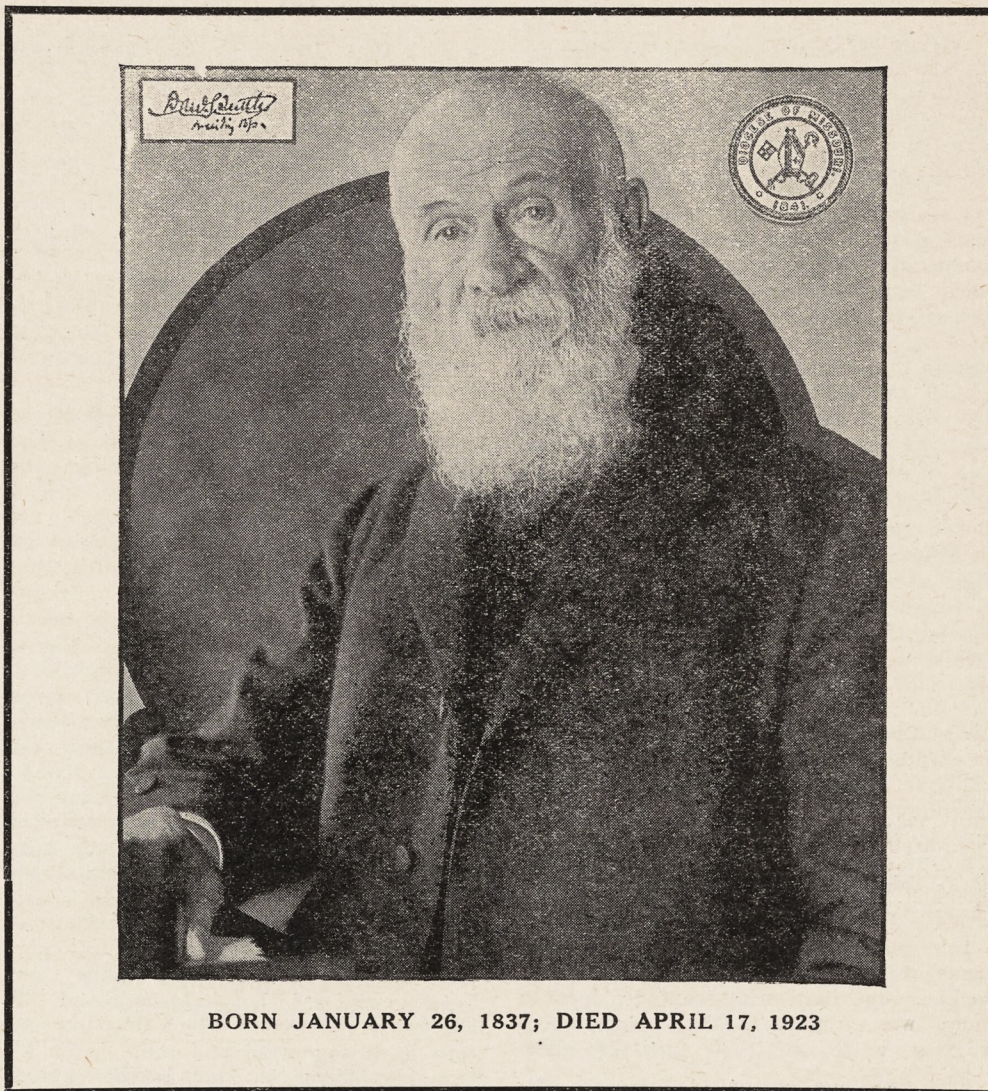
The statement lays strong and repeated emphasis on the responsibility of white people as the more advanced race, to set the Negro a worthy example, protect him from vicious influences, and encourage and help him to rise in the scale of character and conduct. The editors of newspapers are appealed to in behalf of more generous publicity for the Negro's worthy achievements, and less for stories of crime and unworthiness.

## Cincinnati Ministers Excited By Dr. Gardner's Address

The secular papers last week carried headlines announcing that Dr. Gardner, in his Omaha address, called for the "scrapping" of Sunday Schools. Those who have read the address know that Dr. Gardner said nothing of the sort—that he simply emphasized week-day religious instruction. Yet many of the clergy of Cincinnati gave interviews to a reporter of a large Cincinnati daily in which they took exception, under glaring headlines, to what Dr. Gardner did NOT say.

## Priest Holds Service for Circus Company

A unique service was held in Savannah, Ga., the Friday after Easter, when the Rev. Ellis B. Dean, Priest-in-Charge of Christ Church, held a service for the Rubin and Cherry Shows, which have been wintering in Savannah. Mr. Dean, who has been staying at the Hotel Savannah, met the manager of the shows, casually in the lobby and was invited to go out and see the winter quarters. From this visit developed a request to hold a service and



BORN JANUARY 26, 1837; DIED APRIL 17, 1923

the instruction to have a program printed at the expense of the management. Mr. Dean arranged a beautiful and simple service following the lines of morning prayer, opening with "Onward Christian Soldier," following with the sentences, the Lord's Prayer and the Scripture lesson. After the playing of "The Rosary" by the band, the Apostles' Creed, which was printed on the program, was recited, and then followed prayers, the hymn, "All Hail the Power of Jesus' Name," the address, prayers and benediction and the closing hymn, "O Beautiful for Spacious Skies."

Many of those who attended told Mr. Dean that they had come out of curiosity, but that they had enjoyed the service so much they would tell those who did not attend that "they had missed it." The management has informed Mr. Dean that they are going to send a copy of the program of service to every place they expect to visit.

## Governor Denounces Ku Klux Klan at Church Jubilee

The celebration of the Diamond Jubilee of Trinity Church, New Orleans, was held last week. The program included a service conducted by Bishop Sessums, who, in his address, outlined the history of the

parish. A banquet followed the service, attended by five hundred guests, when the principle address was given by Governor Parker. He warned those present of the existence of "a menacing evil that is overshadowing our fair state" and urged them to do everything possible to meet the evil.

## Rev. Dr. A. A. Gilman Elected a Bishop

The following cable was received last week by the National Council: "Inform Presiding Bishop that the House of Bishops of the Chinese Church has nominated the Rev. Dr. A. A. Gilman as Bishop of Hankow." This election was made necessary by the resignation of Bishop Roots, which was announced in The Witness for last week.

## Dallas Parish Leads in Children's Offering

The largest Lenten offering from the children of the Church of the Incarnation, Dallas, Texas, up to this year, was \$250. In 1922 they gave \$196. This year plans were made for an intensive campaign during Lent. Missions were taught every Sunday. A large chart was used to demonstrate the uses to which the money was put. Offerings were made every Sunday, instead of on Easter. Result: Total offering for 1923, \$1,200.

### Present Pageant of Religious Education

On April 6, Grace Church School of Grand Rapids, Mich., presented a Pageant of Religious Education as the climax of the annual convention of the Kent County Sunday School Association. This is an interdenominational association, including many Holland Reform Churches and others that had not seen the value of pageantry in religious teaching. All were greatly pleased and greatly impressed by the teaching value and also by the reverent devotional inspiration of the evening.

"Out of the Bible," by Lyman Bayard, was used—with a good many changes in the music and in the ending—introducing a missionary thought toward the close and leading up to a climax that pointed to the Altar and recognized the sacrament of the Holy Communion, the living presence of Christ with us today, as our greatest source of help and guidance—and making the pageant a suitable one to be given in an Episcopal Church.

In addition to the preparation of this very helpful and instructive pageant during Lent the Grace Church School children earned \$1,760.80 for their Lenten offering.

### Christ Church, Mobile, Celebrates 100th Anniversary

The celebration of the one hundredth anniversary of Christ Church, Mobile, was celebrated last week by ceremonies which covered three days. The celebration was attended by Bishop McDowell and Bishop Green. The Rev. Louis Tucker, the rector, in his address, announced that two-thirds of the money necessary to pay off the indebtedness on the beautiful new church was either in hand or pledged.

### Lake Wawasee to Hold Seventh Conference

The seventh annual Conference at Lake Wawasee is to be held this year from June 17th to June 23rd. The school program covers the entire field of Church work and is in the hands of experts in the various departments. The registration fee is \$2.00, to defray the expense of the school, while a special price of \$17.00 has been arranged with the management of the new South Shore Inn to cover board and room. Registrations should be sent to Rev. L. J. Barwell-Walker, of Laporte, Indiana.

### Publicity Conferences to Be Held

The National Department of Publicity has announced the holding of a series of Publicity Conferences. Similar conferences were held last year in Richmond, Philadelphia, Boston, Utica, Cincinnati, Atlanta, Dallas, Denver, San Francisco, Portland, Minneapolis and Chicago. In 1921 there were conferences in New York, St. Louis and Salt Lake City. The schedule for this year is as follows: April 24, Albany, St. Paul's; April 27, Washington, Epiphany; May 8, Savannah, Christ Church; May 11, New Orleans, St. Paul's; May 16, Los Angeles, Cathedral; May 22, Boise City, Cathedral; May 25, Omaha,

Diocesan Library; May 29, Indianapolis, Diocesan Rooms.

There will be sessions morning and afternoon, the morning session beginning at 9:30. The bishops have been asked to appoint diocesan representatives, but all persons actively interested in Church publicity are invited to attend and participate. The purpose of holding these conferences is to afford an opportunity for the discussion of practical problems in Church pub-

licity and to devise ways of promoting Church publicity as an integral part of Church work, parochial, diocesan and national.

### Bishop Johnson Confirms in Wyoming

Bishop Johnson has been making a round of confirmation visits in Wyoming, on behalf of Bishop Thomas, who is in Europe.

## Classified Advertisements

☞ The rate for advertisements in the Classified Column is 3c. a word, the first line to be capitalized, initials to count as words. There is an extra charge of ten cents when replies are forwarded from The Witness office.

### INDEX SYSTEM

PREACHERS AND TEACHERS—Index the best you read in books and file clippings by our almost automatic, inexpensive, topical and textual system. Highly commended. Circulars. Wilson's Index, East Haddam, Connecticut.

### ALTAR BREAD

CONVENT OF THE HOLY NATIVITY, FOND du Lac, Wis. Altar Bread mailed to all parts of United States. Price list on application.

### BOARD AND ROOM

THE HEIGHTS HOUSE, LUNENBERG, VT. No hay fever. To those desiring vacation in vicinity of the White Mountains this house offers great opportunity at reasonable rates. Booklet. Address A. J. Newman, Proprietor.

A FEW GUESTS CAN BE ACCOMMODATED with board and sunny rooms at the Episcopal Deaconess House, 542 SouthBoyle Ave., Los Angeles, Calif. Rates \$15.00 and \$18.00 per week.

ONE OR MORE LADIES CAN FIND TRAN-sient accommodations at the Magnolia, Miss Bouldin, 1321 M Street, N. W., Washington, D. C.

ATLANTIC CITY, SOUTHLAND, 111 SO. BOSTON Ave. Lovely ocean view, table unique. Managed by Southern Church Woman.

### SITUATION WANTED

CLERGYMAN'S SON, MEDICAL STUDENT, desires position as tutor for the summer. Instruction offered in preparatory and college subjects. References supplied upon request. Address: Allan D. Sutherland, Hahnemann Medical College, Philadelphia, Pa.

### ALTAR FURNISHINGS

THE CATHEDRAL STUDIO & SISTERS OF the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50; burse and veil from \$15. Surplices and exquisite Altar linens Church vestments imported free of duty. Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D.C. Tel. Cleveland 52.

### HELP WANTED

REPRESENTATIVE WANTED IN EVERY PAR-ish to handle the material of the Parish Publishing Co. of Akron, Ohio. Liberal commissions.

THE WITNESS WANTS A REPRESENTA-tive in every parish to secure subscriptions. The fullest cooperation and a liberal commission given. Address: The Witness, 6140 Cottage Grove Ave., Chicago.

### MISCELLANEOUS

WANTED—CHART OF THE CHURCH CATE-chism by the late Rev. D. T. Caswell, B. D. Address Canon Sloggett, Saco, Maine.

CRUISE—Harry St. Clair Hathaway, Rector St. John's, Norristown, Pa. is organizing and will conduct small party for cruising the Mediterranean and Adriatic, visiting Portugal, Spain, France, Italy, Greece, Constantinople, the Holy Land, Egypt and the Pyramids. Sailing New York, June 30, returning September 1st. Living on the steamer the entire trip, except land excursions. Expense including steamer, hotels, railroads, motor drives \$650 and upwards.

Those who took similar trip last Summer enthusiastic about temperature and weather. Write for particulars.

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### Christ Church, Cincinnati, Gives to Chinese Hospital

On April 10th, at Christ Church, Cincinnati, there was dedicated a most wonderful gift of supplies for the new hospital at Changshu, China, which is under the direction of Dr. Walter Pott, son of Dr. F. L. H. Pott of St. John's University, Shanghai.

While these supplies were accepted as the winter allotment through the Supply Department of the Woman's Auxiliary, and originated with the Woman's Auxiliary, every organization of women and girls in the parish promised its support to the undertaking and every organization has loyally fulfilled its promise. The Girls' Friendly, the Mothers' Meeting, the Woman's Club have all aided by contributions and work on the supplies and the Church School has had its share in the work by supplying the 1,000 pounds of absorbent cotton asked for.

The complete list of 12,000 surgical dressings and bandages, 800 garments and linens, and dispensary supplies valued at \$700, has been filled and shipped, making the total value of the boxes more than \$2,000.

A memorial gift was added by a devoted member of the parish. This was a complete set of surgical instruments which had belonged to the son of the giver and who was one of those who gave their lives in the service of their country and humanity. His service for humanity will, in this way, be carried on through other hands.

The interest of the whole parish in this work having been aroused, it was decided to give the Easter Offering to the hospital, and \$1,500 has been sent, this being the amount appropriated by the Board of Missions for a year for the hospital. In this way, the parish has contributed the entire equipment for one year.

### Episcopalians at Northwestern Would Fill a Church

Northwestern University at Evanston, Illinois, is a Methodist institution, yet there are more than 350 Episcopalians attending classes there. St. Luke's Church, of which Dr. George Craig Stewart is the rector, is to see to it that pastoral care is given to them and have recently assigned a new assistant to care for this work.

### New Chapel for College Town

Contracts have been let and ground broken for the construction of a chapel at St. Barnabas Mission, Denton, Texas. Denton is the seat of the College of Industrial Arts for Women—a state institution in the same class with the State University at Austin. Communicants of a number of the southern dioceses are in attendance, and a number of the faculty are members of the mission.

A feature of the Denton work is the Student Council. The delegates to the Annual Council of the Diocese this year were Prof. Allen of the Department of History, and delegates from the Student Council were sent to the Conferences on Religious Education and the Church School Service League. The lay reader who reads

the services on alternate Sundays is Professor Moore of the Department of Romance Languages.

The work is at present in charge of Archdeacon Virden. Priority 67 also anticipates a trained woman worker for this place.

### The Result of One Penny a Day

In 1889, one woman missionary supported and one mission church in Alaska built.

In 1922, nearly 200 women missionaries supported and churches and schools in all parts of the mission field.

In the American Church there are somewhat more than five hundred thousand women communicants. To far the greater number, the United Thank Offering is unknown. If each one of these women were

to take a United Thank Offering Box and were to give even as little as one cent a day, in one year the offering would amount to the sum of \$1,825,000, and at the end of three years our Triennial Offering would be \$5,475,000! So great an offering would open many doors of opportunity, doors now closed, when, if the women of the Church would have it so, they might swing wide.

On the walls of a parish house in a western city hangs a poster with these words:

"Who should give to the United Thank Offering?"

"Every woman and girl in the Episcopal Church!"

Every woman and girl in the Church joining in a great Thank Offering of prayer, of service, and of gifts!

## "Our Own Hymnal"

The New Hymnal of The Episcopal Church owes its great success to these factors:

1. It was prepared with the greatest care and ability by the Joint Commission of the General Convention, combining the best musical and literary judgment in the country.
2. It was authorized by the General Convention for use in the Episcopal Church.
3. It is published by a corporate body within the Church with the single purpose of providing the entire Church with the best musical hymnal at the lowest cost.

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## THE NEW HYMNAL

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### A Self-Sacrificing Parish

St. Martin's Church, Providence, Rhode Island, had made all preparations for using its Easter Offering as the initiation of a drive to raise sufficient money to erect a new parish house. When the letter of the National Council reporting the deficit for 1922 came to the attention of the rector, he called his vestry together. It was decided to postpone the local project and to ask the parishioners to make their Easter Offering for the 1922 deficit. This was done, and well over \$1,000 was given as the response of St. Martin's Church to the appeal of the Council for help.

### Rector Lectures on Cathedrals

The Rev. Herbert W. Prince, rector of St. Mark's, Denver, recently gave two illustrated lectures in Denver on "The Wonders of Old and New London," and "The Glory of England: Her Cathedrals." The first showed the greatest landmarks of the city, from the historic Tower of London to the Unknown Soldiers' Monument; the second began with the "Mother Church" in Canterbury, and ended with Liverpool Cathedral, now under construction. As a finishing touch, a few pictures of American cathedrals were shown, and the characteristics of St. John's, Denver, were pointed out, in the light of the architectural history that had been traced through the centuries.

### Rector Reaches Men Through Discussion Group

The "Fellowship Club" of the Y.M.C.A., which the Rev. H. A. L. Sadtler, rector of St. Paul's Church, Rahway, N. J., organized three years ago for men of all ages, who have no church affiliation, closed its third successful season in March with a banquet, at which he was given a very costly present as a mark of appreciation.

The club is a "short term" Bible class, running for ten weeks. The meetings open with supper at 6:30 p.m., after which Mr. Sadtler takes up the subject of the week and closes promptly at 8 o'clock; any who must leave, retire and then a discussion of the subject or kindred topics follows, frequently extending to 9:30 p.m. The interest has grown as well as the at-

tendance, until now the club is regarded as one of the city's institutions. Among its members are many university men, employed in the industries, as well as employers and men of all walks. This year without the slightest invitation from their leader, the whole club attended St. Paul's in a body on a Sunday morning.

The subject this year was: "The Ten

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**THE FORGIVENESS OF SINS**

(Continued from page 4)

magne, and it remains a permissible method of dealing with sinners today.

But for good and excellent reasons the Anglican Church refused to enforce this penitential system and left it voluntary with the sinner, nor would I recommend its restoration as practiced before the Reformation, and as practiced by the Roman Church today. It has its advantages, especially in the case of those whose sins are grievous and who cannot satisfy their own conscience, but it also has its disadvantages as a mechanical system and these disadvantages are grievous.

But that is not the question which I am discussing.

The primitive Church made much of the fact that "God hath given power and commandment to His ministers, to declare and pronounce to His people, being penitent, the absolution and remission of their sins."

We also perpetuate the principle in the words that I have quoted, which we read sonorously every Sunday.

The Church is a hostel to which sinners are invited by our words but repelled by our failure to make these words seem real.

It is the mission of the Church to forgive sins—it is the mission of the priest to seek out the sinful that they may be forgiven. It is the mission of every Churchman to be a vehicle of pardon to the sinner with whom he comes in contact.

Whatever we may think of auricular confession as a system, we have no right to minimize this function of the Church to sinners.

**KEEP THE DOOR OPEN**

(Continued from page 3)

back pew, and go and enter "Intercessions" in the service book. Not many blank lines in that book.

The other thing was his week-day sign in the porch. The Sunday sign was a gorgeous one beginning: "Whosoever entereth here," and so on, very stiff and old-time like. On Mondays he'd put that one behind the umbrella stand and hang up his own: "Dear Friend. This church isn't property! It doesn't really belong to the rector, wardens and vestry. It's yours and anybody's. Bless your heart, come on in and don't be timid. Come in and rest yourself, and if you happen to remember how dearly your Lord loves you, why, He'll be glad."

Such a sign! But remember, the Plain Parson took it down before cleaning time Saturdays; and I don't believe any member of the vestry so much as heard of it but me.

There's a place in the Psalter about: "I'd rather be a doorkeeper in the House of my God." When we come to that, I often miss out a little and think: "Plain Parson—he's the kind of doorkeeper for me—keeping it open!"

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