

The Witness

Vol. VII. No. 38

CHICAGO, ILLINOIS, MAY 12, 1923

\$2.00 A YEAR

Relates Heroism of Near East Relief Worker

Young Churchman Seriously Wounded by Bandits While Saving Lives of Children

By Minnie McEuen Meyer

It was in the autumn of 1922 that it became necessary to remove the Near East orphanage from Turkish territory.

Relief workers in the Harpoot district were stationed on one of the main highways leading from the coast to the desert and consequently many children unable to travel farther were rescued by them. Up to the time of their recent removal from Turkey the numbers had mounted to about five thousand. It was, therefore, no small task to plan for the moving of these children a distance of five hundred miles when there was but one road and frequently that was only a shelf on the mountain side with not sufficient room for wagons or ox carts to pass each other. The Near East Relief Director knew that it would be very unwise to block this road with the caravans necessary to take out all the children. Consequently the groups sent out each week were divided, one going by wagon, another walking or riding on donkeys over the trails across the Anti-Taurus mountains.

One of the latter groups was placed in charge of Mr. E. R. Applegate of Jersey City, an Episcopalian, whose first overseas service was with a hospital corps in France. Later enlisting for Near East Relief service he was sent to the Harpoot region, and it was due to his untiring energy, his tact in dealing with Turkish officials and his deep interest in the children that hundreds of these homeless wanderers had been gathered in and given food and care. To them he represented America, that great and wonderful country whose flag floated over their orphanage home and meant life and love.

Securing from the Kurds in the small villages round about some donkeys and a few camels with their drivers, Mr. Applegate made ready his caravan. Boxes each large enough to hold two babies were strapped on either side of the patient donkeys like great awkward pack saddles. Blankets and a few extra supplies were packed on the backs of the camels. The children who were old enough and strong enough started on foot.

Twelve days were required for the journey. When they stopped for the night which was always at a place where water could be found the long line of donkeys



Rt. Rev. James D. Perry, D.D.

and camels were placed so that they formed a circle within which the children lay down to sleep under open sky. No matter how late it was when they arrived the people of the nearby villages would know that an American had arrived and imagining him to be a doctor would bring their sick folk to him for treatment.

The journey ended safely for the children, but before the responsibilities ended for Mr. Applegate he had an encounter with bandits in which he was seriously wounded. From Beirut some of the children were sent to Greece, others to Jerusalem and one group of boys twelve years of age were sent to a new orphanage founded at Nazareth.

A number of pictures, illustrating this article will be found on page twelve, the drawing by Mr. Willis George and the article by Rev. Gilbert Symons being omitted from this issue to make room for them. The series on the Life of Joseph will be resumed next week with a picture of "Joseph as Overseer in Egypt." Teachers who have been using the Joseph articles with classes might very well devote the time this week to the story of the Near East.

G.A. Studdert Kennedy Coming to this Country

Famous Clergyman and Author Will Spend Four Months Lecturing in America

The Rev. G. A. Studdert Kennedy, known all over England as "Woodbine Willie," is to be in this country next winter as special lecturer at Berkeley Divinity School, Middletown, Conn. While his chief work will be in his classes at the school, he will do a certain amount of outside teaching and preaching, so that there will be an opportunity for Americans to see and hear one of the most interesting personalities in the English Church and one who has won his way to the respect and affection of every one who comes into contact with him.

It was as an army chaplain that his stirring message first had wide recognition and it was then that he was given the affectionate title of "Woodbine Willie" by the soldiers in the trenches. Any one who has read his "Rough Rhymes of a Padre" can understand the appeal that his glowing personality makes to men of all sorts, and a reading of his striking book, "Food for the Fed-up," published in this country under the title, "I Believe," will help to show how he has increased that influence through the years after the war. The constant demands upon him as a preacher required him to give up a living he held in Worcester, so as to give his entire time to this work for which he is so exceptionally fitted. At present he is Vicar of St. Edmund's Church, Lombard Street, in the city of London, a Church in the financial district, where the parochial demands are slight, and he finds an active supplementary responsibility in his office as special preacher for the Industrial Christian Fellowship, an organization of English Church people under the patronage of the three archbishops, which is striving to give spiritual leadership in industrial and social problems.

An English correspondent writes: "He is a fearless and fiery advocate for the ideals of a better social order. Thousands have heard his stirring message, and it is literally true to say that he is booked up for years to come. He is the most versatile of speakers and at home in any surroundings. Profound knowledge of his subject, the obvious sincerity of his purpose and his deep love for Christ, disarm all hostility, even when he hits out, as he often does, straight from the shoulder. He sees the difficulty of the present situation, and he tells rich and poor, profiteers, politicians and war-mongers their faults.

Current Comment

By The Observer

Last week I said this column would have a word for laymen. And here it is. I hope many Vestrymen may read *The Witness*. Everyone ought to sympathize with Vestrymen. I do. I have been a Vestryman. Only a truly conscientious Vestry knows what an awful problem the Rector is. What they have to do and suffer to keep the Parish from falling to pieces! And sometimes the difficulties are quite as great when the Rector is a "big" man with a national reputation, as when he is a self-confident youngster fresh from the Seminary. Nothing in the whole range of their business experience is half as trying,—admitting of course that he is, really, a very fine fellow in spite of it all.

But, quietly, in what Dr. Atwater so happily calls a "Cheerful Confidence,"—have the Vestrymen studied the situation intelligently? Some have,—and let us praise God for their devotion. But the majority? They know, in a vague way, what they expect of the Rector. Have they realized that he is not responsible to them? They know what they would like him to be in the community. Have they thought of the nature of his ordination vows? They are keen to see the Church prosper,—that is, their particular parish. But—are they as enthusiastic over one sinner that repenteth—as over the size of the Confirmation Class, and the business and social standing of its members? It might be a good thing for a Vestry to meet as a "Discussion Group" with Bishop Johnson's Editorial on the Forgiveness of Sins (*Witness*, April 28, 1923) as a topic.

Ideally, the Vestry and the Rector are alike responsible to the whole Church,—not to each other, nor to the Congregation. The Vestry was formerly thought to be responsible to the Parish,—but the Nation-Wide Campaign has most happily given them a far greater and more worthy conception of their office. The Rector knows his responsibility—but he knows also that to some extent his usefulness,—his whole future depends upon his relations with his Vestry. Rightly or wrongly, if he cannot "get along" with his Vestry, he will probably be blamed, and made to suffer.

The highest interests of the Church demand a better understanding of the ideal relationship between Rector and Vestry. The first requisite is mutual confidence. The Rector ought not to be required to win the confidence of a Vestry. If they have confidence enough to call him, they ought to trust him from the start. The Rector ought to believe in his Vestry,—to believe that they desire the highest good of the Church. And he ought to act upon this belief. The second requisite is intelligent understanding of the history of the Church, the mission of the Church, and the whole program of the Church.

Every layman is a potential Vestryman.

Our Bishops

James DeWolf Perry, the Bishop of Rhode Island was born in Germantown, Pennsylvania in 1871. He graduated from the University of Pennsylvania in 1892, later attending Harvard. He then went to the Episcopal Theological School in Cambridge, graduating in 1895. He served as Assistant at Christ Church, Springfield, Massachusetts for two years before becoming the rector of Christ Church, Fitchburg. In 1904 he left Massachusetts to become the rector of St. Paul's Church, New Haven, where he remained until consecrated the bishop of Rhode Island in 1911.

Let me close with a quotation from "Out-spoken Essays" by Dean Inge, which seems to fit our case. Is it too much to say that the great majority of our laymen "know next to nothing of the past history of the Church, have scarcely heard of our great men, have read few of her great books. . . . Ignorance of the past and indifference to the future usually go together. Those who most value our historical heritage will be most desirous to transmit it unimpaired."

Laymen! In common fairness,—ought there not to be at present a keen desire on your part to study the history of the Church, the mission of the Church, and the program of the Church?

Religious Instructions

By Rev. Frank E. Wilson

FINISH IT

It is always easier to start something than to finish it. The history of human progress is strewn with the litter of half-done work. To stir people to momentary action is one thing, but to inspire them to see a thing through is quite a different matter.

Right there lies the practical strength of the Christian Gospel. There is always a splendid finality to it. It begins somewhere and gets somewhere. It is built around the Person of our Lord Jesus Christ and His life is not only the standard for Christian living but it is the type of what His Church must be. Christ asks us to do nothing which He was not willing to do Himself. He did not teach a lot of fine theories, leaving them for someone else to exemplify. He faithfully followed out all the implications of His own Gospel. He taught righteousness and lived the perfect life. He taught prayer and He prayed. He preached self-sacrifice and died on Calvary. He foretold immortal life and He rose from the dead. His life is a complete thing. What He began, He finished.

Ascension Day emphasizes this com-

pleteness of the Gospel. It is the final act of the finished work. Our Lord came from the Father and it was necessary that He should return to Him. That only would make the cycle of His work complete. The resurrection brought our Lord back to this life but the Ascension reveals the way to God which the risen life must take. This is the supreme deficiency of spiritualism.

Some people have been troubled over certain physical questions raised by the Ascension. Sceptical suggestions are sometimes made about our Lord's body floating here and there in space and about the modern discovery that heaven is not up above the clouds after all. Both suggestions are beside the point. We are plainly told that our Lord's resurrection body was a spiritualized body and our knowledge of spiritual things is far too limited for much speculation as to its properties. Certainly there is no room for the grotesque idea of a human body forever suspended in mid-air. Neither does the fact that He "ascended" indicate that God's location is up in the so-called sky. It was simply another instance of His expressing Himself in terms which would mean something to His followers.

Whenever we speak of anything bad, we call it "down." When we speak of anything good, we call it "up." "Down-trodden" "the under-world," "a low-down person." "The depths of despair"—these are generally accepted expressions of defeat, discouragement and wrong. But "high ideals," "social uplift," "lofty thoughts," "rising young men"—these are always indicative of aspiration, happiness and success. It is more than a matter of words. It represents an attitude of mind which seems to be natural to all kinds of people.

Therefore in taking leave of His disciples our Lord is not content to tell them that His work has been a success, that He has triumphantly completed what He set out to do. He does that which they will surely understand—He rises away from them. As He exemplified self-sacrifice in His crucifixion, so He exemplifies Christian triumph in His Ascension. Incidental details as to just how He did it are unimportant. For my part, I am willing to believe anything that may be necessary to meet the fact.

The Ascension tells me that Jesus Christ really completed His mission. He went through with it all the way. He calls me to apply myself with similar fidelity to my own Christian life and to see it through. "He that endureth to the end shall be saved." The Ascension says—finish it.

Common Sense Religion

By Rev. Frank E. Wilson

The book we have been waiting for for years. In a delightful, readable, human book he makes plain what are the fundamental teachings of the Christian Church.
—The Observer in *The Witness*

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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 waiketh the streets with applause.—Pilgrim's Progress.

These lovely spring verses are by Sally Bruce Kinsolving, the gifted
QUEST: wife of the Rector of St. Paul's Church, Baltimore:

I went abroad to look for spring
And all that I could find
Was just a single flowering thing
That sprang up in my mind.

It was as fragile and as white
As any flower that grew,
And quivered with a silver light
Like moonbeams bathed in dew.

But when the morning sun was up
It shyly raised its head,
And like a sacramental cup,
It trembled into red.

I went abroad to look for spring—
Of spring I am a part—
I bow before that living thing
That blossoms in my heart.

The artist's fancy, and the painter's skill have exhausted every resource of grouping and color to depict the Ascension of Our Lord. They present a form robed in glory, crowned with light moving upward amid angels who are poised like flames of fire, while heavenly gates of pearl open in the empyrean to welcome home the King. Poets like Milton sing of His ascension "through cycle and epicycle, orb on orb" on upward to a distant throne.

But there is no warrant for all this in the Gospel record. St. Matthew has no record of the Ascension at all. St. Mark has a single verse which was added by a later writer. St. John gives no record of it at all. St. Luke is the one clear witness, and all he has to say is that "He lifted up His hands and blessed them, and while He blessed them He was parted from them, and they returned to Jerusalem with great joy!" How quiet! How unsensational! He lifts up His hand and blesses them, and while they behold, He is taken up and a cloud receives Him out of their sight.

Here is one great lesson for Ascension-tide. Behind the clouds that hide Him from our sight His hands are lifted up in benediction upon His Church. The Ascension means not estrangement from earth, but the nearness of the heavenly places. There is not a wall between; only a cloud; not a substantial barrier but only such stuff as dreams are made of. The cloud is on us and over us, but He is behind it. Hence our joy.

"Because you live, though out of sight and reach

I will, so help me God, live bravely, too;
Taking the road with laughter and gay speech,
Alert, intent to give all life its due."

The blood of the martyrs is the seed of the Church, and the Russian Church in these days is living through TIKHON: apocalyptic experiences. The seals have opened, the trumpets have sounded and the vials are poured forth. The power of the beast is abroad with a mouth speaking great blasphemies against God and His tabernacle; making war with the saints who in patience and faith still bear their witness and refuse to receive the mark of the beast upon their foreheads.

The noble figure of the Patriarch Tikhon is seen even through the censored Red despatches—spending "most of his time in prayer, and unperturbed at his fate." The foul claws of the Red Beast cannot get at the man. Imprison his body they may, but his spirit is in heavenly places. Do him to death they may and probably will, but to murder him will only be to martyrize him. Two of our New York clergy, the Rev. J. Howard Melish and the Rev. Percy S. Grant, have recently made public statements condoning the official butcheries of these fanatical atheists and justifying the execution of the Church's leaders in Russia because these leaders were unfaithful to the Soviet Government. So were the early Christian martyrs unfaithful when they refused to give up Christ for Caesar. When the choice is *aut Caesar, aut Deus*, the true Christian never hesitates; when it is *aut Soviet, aut Christus*, then, thank God, there are men who will be "traitorously true."

Trotsky versus Tikhon. Karl Marx versus Christ. It is not without significance that the clergy who have announced themselves as *versus* American sympathizers with the Russian Soviet are conspicuous in their assault upon orthodoxy in the Church at home. Their method of attack upon the Orthodox Faith differs from the Bolshevik method in this, that it is less direct, less brutal, less candid, and therefore more dangerous. The Church in Russia or elsewhere has little to fear from those that kill the body. What we have to fear are those who attack its soul and who attack it not from without but from within. Yea, I say unto you fear them!

Evolution: A Witness to God

By Rev. George Craig Stewart

A very wonderful contribution to constructive religious thinking, which we need very much in these days.—Charles A. Green, Y. M. C. A. Secretary.

Dr. Stewart has not shied at self-evident truths. He looks back through the ages, accepts what appears to him as truth wherever he sees it, and counts evolution but one more witness toward the power and glory of God. A book well worth reading.—The Baptist.

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"What do I think of Papini's Life of Christ?" Well, I'll tell you. As a work

of scholarship it doesn't compare with "The Days of His Flesh," by David Smith: as a "People's Life of Christ" it is easily surpassed for devotional beauty by Paterson Smythe's book of that title; as a textbook for teachers it is inferior to "The Life of Christ" by our own Dr. Grant. (I mean Frederick Grant, of course.) And yet it has a real value of its own. It is a "thrilling" life of Christ, hot with the passionate ardor of a convert, whose flame burns red not white. The writer is an Italian, a modern Italian, and his Christ is an Italian Christ. To us of northern blood the book is pitched in a sentimentally frantic key; the style is bombastic, the treatment melodramatic, the phrasing excessively rhetorical; many of the pages drip with maudlin sentiment; many of the sentences are rank with words whose brilliancy is but the phosphorescence of a decadent literary taste. Here is an example taken from the description of the crucifixion: "In the front row there are the priests, with arid hearts, with great hairy ears, with thick-lipped gaping mouths, craters of blasphemy. And elbow to elbow with them, the arrogant scribes, blear-eyed and scrofulous, their faces of an excremental yellow, piecers together of lies belching out pus and ink—and they have vomited out on Christ's face their poisonous saliva, the muddy lees of their souls—vomited out from their filthy hearts their hatred, etc."

And yet the book has great value just because it is, with all its vulgarities, vivid, fresh, alive, and written as the author says, "if you will pardon the mention, by a Florentine, a son of the only nation which ever chose Christ for its King. The writer of this book is proud to call himself a subject and soldier of Christ the King."

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Published every Saturday, \$2.00 a year.

THE WITNESS PUBLISHING CO.

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



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.

Our Troubles

By Bishop Johnson

There is the memory of a famous general in American history who fought a great battle lying in a hammock some miles to the rear, complaining bitterly of the temperature and of the inadequacy of things in general.

It was a glorious victory in spite of the lack of inspiration from headquarters, and notwithstanding the insuperable obstacles which faced the troops.

It is true that some regiments, one especially, made a sorry showing but here again it was because their officers failed and so the men became muddled.

It seems to me that these things are an allegory which the Church might profit by.

Let us suppose that we are fighting a military battle against a political enemy instead of a militant one against our spiritual enemy, for we fight against principalities and powers who are entrenched in high places. What, under these circumstances, would be thought of military captains who spent most of their energy in criticizing the Constitution of the United States and the authorities at Washington?

Of course they would be court-martialed with the unanimous approval of all good citizens. We cannot courtmartial our disloyal officers in this spiritual warfare because, when we do, the whole army stops fighting to watch the courtmartial.

Our police system is very weak and our police regulations cannot be enforced without affecting our morale.

* * *

Next, what would happen if our political leaders began to wring their hands and to shed tears because we were piling up a large debt?

Debts are ugly things as we know to our cost but they have this compensation: The day is past when we can be imprisoned for them, and I do not think the Church will have to file a petition in bankruptcy in our life time.

It costs more money to run the Church than it used to cost and we have had more. We simply haven't learned to cut our garment according to our new income.

We must economize, rigidly if necessary, but the Church may be spiritually stronger for the effort.

Or perhaps when dioceses and parishes have exhausted themselves in spending

their surplus on themselves, they will be willing to expend a fair amount of the surplus on the needs of the general Church.

When rectors' salaries and diocesan experiments and needed endowments for local purposes have all been raised; and new cathedrals and more elegant churches have been built, then we will turn our attention to the imperative need of making the Church solvent.

In any event there is no cause for lachrymose bewailing.

Lamentation isn't the kind of a thing that will lead Israel out of Egypt.

* * *

One reads with little sympathy the critical eloquence of those bellicose warriors who turn their guns upon their own forces and spend all of their ammunition in attacking their own allies.

There is a certain type of officer both in secular and spiritual warfare who cannot discriminate between the limelight and an illuminating plant and who seem to think that if the spot light is upon them, the people who are in darkness are seeing a great light.

One feels like turning upon these disorganizing elements in the Church Militant and demanding that they tell us what they would have us to do, instead of telling us what we ought not to do.

It is so easy to point out defects in plans or persons but one wonders when we have recognized the defects who will tell us the way.

It is so easy to work up a constituency which is prone to discontent and desertion into a perfect ecstasy of self-pity but it is so different to find men who will lead us into Edom and show us how to overcome the common enemy.

We need a Samuel who will chop into pieces the Agags who walk delicately in order that they may sow dissensions in Israel.

We need an Elisha who will make evident the leprosy of him who desires to make a personal profit out of spiritual gifts.

We need a John the Baptist who will tell the individual of his sins instead of malevolently watching the Body of Christ in order to catch it in a fallacy.

We need someone who will have the courage to rebuke the scribes who are

petulant and the Pharisees who are complacent and the Sadducees who are cynical.

We need men of faith rather than censors, men of hope rather than critics, men of love rather than cynics.

We are fighting a real warfare in which the men at the front are giving their lives for the cause.

They are entitled to that unity of action at home which will not wreck these efforts over metaphysical subtleties.

Our warfare is not one of words but of deeds and it is the duty of those who dwell safely in their tents to do that which will support those who have chosen the hard places.

It is so hard for little people to get a vision larger than their own little horizon. If we are going to put our locality, our caste or our party first, then we will fail to have the vision of Christ, which was never local and always universal.

And if we are going to be truly catholic we must have something in us that is broad besides ideas.

It costs so little to have broad ideas. In fact, they are apt to be most inexpensive. If we can only be liberal enough in our ideas, there isn't anything so vitally true that we need to support it with money and service.

It is quite easy to liberalize oneself out of the necessity of sacrifice.

At any rate the task before the Church has never been done by critics.

If I read history aright the great work of evangelizing the world has been accomplished by those who believed that "Jesus Christ was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified and rose from the dead."

No one else but those who have believed in these truths have ever had motive enough to be liberal with themselves in the service of Jesus Christ.

* * *

After all, the work of the Church is a constructive work and it can be carried on only in a constructive way.

I think there is some significance in the statement of our Lord that "broad is the way that leadeth to destruction." I am equally sure that definite faith and definite practice—call it narrow if you will—is the way that leadeth to eternal life.

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Cheerful Confidences

By Rev. George Parkin Atwater

DO IT TODAY

A recent item from a newspaper runs this way: "Mrs. Blank, on returning to her home yesterday, discovered that burglars had entered her apartment and had taken from a dressing table jewels valued at \$2,000 and also a missionary box, which, Mrs. Blank said, contained about 67 cents."

A story. Little Anne, aged five, while walking with her mother saw a penny on the sidewalk. "Look Mother," she exclaimed, "there's some Church money."

Another story. "One Saturday morning, Lillian, a young lady, boarded the street car, and when the conductor came to collect her fare she handed him five pennies. The conductor smiled, looked at her pleasantly and said solicitously, 'But what are you going to do for Sunday School tomorrow?'"

This is from Mark Twain. "Habit is a wonderful aid to living. When I was a child my parents taught me to take my penny to Sunday School without fail. Every Sunday I gave my penny. Year after year I did this. The habit was formed. Now when I am old, I do not feel comfortable if I do not give a penny a week to the Church."

I am glad to say that these stories are not applicable to Church people today. They are generous. They give time and money and thought to the Church. They have learned the joy of giving. The most important thing for the Church to remember is that people want to feel sure that they are giving to good purpose. They have a right to know of the projects they are sustaining.

The second principle is this: permit the people to give to constructive efforts, and not to deficits. Deficits are deadly. They are too often a summary of cumulative neglects. Going into debt is sometimes justifiable, if a debt means the possession of a capital possession, the payment of which is to be distributed over a term of years, and if the capital possession (e. g. a Parish House) makes it easier to operate the parish to advantage and increases its usefulness and resources.

But a deficit is another thing. Any business man, will tell you that a capital loss is not so serious as an operating loss. A deficit is an operating loss.

Give the people a chance to make offerings for constructive efforts, in which they may have some joy of anticipation. For the people of the Church are generous.

These reflections are prompted by an incident. This morning I got up early, seized my mail from the postman and hurried to the train to go to Gambier for a day or two. In the background of my mind was the consciousness that I must write my column for *The Witness* at the first possible opportunity, or Mr. Spofford, the managing editor, would be obliged to publish two of Bishop Johnson's editorials in one issue, an extravagance of good material. I made up my

mind that I would write on the train, the very first thing. But my mail tempted me, and I glanced at it. One letter from a parishioner, now living elsewhere, had this sentence, "I want to give you some money to be used for anything or in any way you think best." I hurriedly left the day coach and made for the parlor car. I wouldn't even carry that letter to Gambier in a day coach. Of course the money is for the Church, and it doesn't pay my fare, but my feelings were such that I had to move into more appropriate surroundings. I shall start at once a list of things I want to do with it, but I am afraid that I cannot finish the list on the train as I have only about forty sheets of paper.

So I had something to write about, and I am doing so. This is indeed a "cheerful confidence."

Good generous people of the Church, everywhere! Your rector is not mercenary. He thinks more of you and your welfare than he does of money, or he would not be in the ministry. But he has many responsibilities. If you want to see his hair grow less gray, and his eye brighter, and his step more elastic try this spring tonic on him: Send him a check which he may use for the Church in the way he thinks best. And in the immortal lines of the advertiser, "DO IT TODAY."

Our Young People

By Rev. Gordon Reese

LEADING BISHOPS

One of our St. Louis dailies had this to say about Bishop Tuttle at the time of his death, "He had a deep faith in people.—especially the Young People and frequently, when the Young People of this day were being criticized, he would say, 'They used to say the same thing, when I was young. The Young People of today are alright.'"

No one who attended the Church School Service League service the last Sunday afternoon of the Portland Convention will forget that wonderfully optimistic note sounded by our beloved late Bishop when he told the Young People to go forward in Christ's name.

So I think they will provided they are given the proper encouragement.

The late Bishop Williams of Michigan together with Mrs. Williams were the most important factors in the growth and development of the Young People's Association of Michigan and because of Bishop Williams' interest, Michigan has led the Church in Young People's work for the past few years.

Many other Bishops are following Bishop Williams' example in encouraging work for, by, and with Young People. It was the E. Y. P. A. of Michigan which started what Bishop Williams called the "incubator." "It started a Mission and hatched out a Church."

The general idea of the scheme was the placing of a little movable building in some neighborhood which badly needed the Church, extend a call to some clergy-

man, after a few years there was a congregation, then a Church, then the incubator moved on to some other needy section.

God alone knows how many people were helped by this very unique task. One member is on the Brotherhood of St. Andrew's field staff, another is a missionary in China. Many others are following in the footsteps of the Blessed Master because of the Episcopal Young People's Association.

Bishop Quin, Bishop Coadjutor of the Diocese of Texas, is another Bishop who believes that if work—that is real lasting work—is to be done by Young People, the Bishop must lead the way.

It is no wonder the 800 members of the Young People's Service League of the Diocese of Texas are one big family in Service, in Worship, in Prayer, in Fellowship, in Giving, for the Bishop Coadjutor leads the way.

Just to illustrate—not long ago blankets were needed for the Seaman's Institute at Port Arthur. A phone call to a group of Young People and lo, the blankets were sent that week.

A missionary needs to be equipped for Alaska. A letter was sent out to various leagues and within a few weeks one hundred and fifty dollars came to the Bishop for this need. Deaconess Bedell of Alaska speaks to the Young People and she receives aid. Rev. Lloyd Craighill of China tells them of his school,—more than \$500 is given to help him. And so one could enumerate other instances where Young People have answered the call when they have heard of the needs. As a result of Bishop Quin's interest, the Diocese of Texas has a Diocesan Young People's Council which aids the regular Diocesan Council.

Regular Diocesan Summer Camp Conferences are conducted every Summer where the Young People besides having the usual good time are instructed in matters pertaining to the Church and her Mission. A real Diocesan consciousness has developed, four have volunteered for the ministry and many boys and girls are finding joy in doing God's work, because the Bishop leads the way.

So I believe if real permanent work is to be done by Young People, either the Bishop must lead the way, or else he must appoint someone in his Diocese who will aid and assist him to do this most important work.

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By Bishop Johnson

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WITNESS BOOKS

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Lay Evangelism

By Rev. Julius A. Schaad

What's that?

Has the layman anything to do with evangelism, as a part of the parish program?

Has a layman either the privilege or any responsibility in connection with evangelism, as a vital part of his individual Christian life?

Certainly.

Evangelism—telling others the good news of sins forgiven through the great love of God; telling others the good news of a personal experience of the indwelling Christ, telling others the good news of the power of Christ in the daily life—is the inherent right and duty of every disciple of Christ.

To be sure, laymen must be licensed or ordained before they are authorized to "preach" in any formal sense in a regular service in or of the Church. But evangelism is a broader and more inclusive term than the word "preaching." Preaching is only one method of evangelism.

Lay-evangelism, or "personal work" as it is known among other Christian bodies, is clearly a New Testament method of extending the kingdom of Christ among men. Christ said to prospective disciples, "I will make you fishers of men." And St. James undoubtedly had this work in mind when he wrote, "Brethren, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

The introduction of the human element into the work of soul-winning, makes lay-evangelism an even greater possible means of conversion than the evangelistic message of the pulpit. Probably most of the clergy would find, upon making an analysis of their adult confirmation candidates, that the majority of them became communicants as a result of personal interview rather than as the fruit of their public preaching. And I believe that laymen could exert fully as great an influence, in bringing men and women into discipleship of Christ, as can the clergy.

It is interesting to note that our Lord made more definite converts through His personal interviews with people, about religion, than seem to have resulted from even His wonderful preaching. And "hand picked fruit" keeps better and lasts longer than that which is blown or shaken from the tree by force. But we must remember that our Lord ordained both private and public methods of evangelism. Neither can be exclusive of the other.

The emphasis of the apostolic age seems to have been upon personal testimony for Christ. We read that the disciples, when they "were scattered abroad (by the persecutions) went everywhere preaching the word." The Gospel was carried "from house to house." And the names of quite a number of persons (laymen) are given, who conducted group-gatherings for this purpose in their homes, so that St. Paul

frequently addressed himself to "the Church which is in thy house."

The rapid spread of Christianity in apostolic times is quite as much due to personal, or lay, evangelism as to the more public preachments of the leaders. The latter seem to have been devoted quite largely to instruction, edification of converts, and to an incentive to personal effort to spread the knowledge of Christ to others also.

But before any one, clerical or lay Christian, can do effective evangelistic work three things are necessary:

1. One must have a deep conviction that,—

- a. Sin is spiritually fatal.
- b. A sinner is, in a very real sense, "lost."
- c. Man needs, and there is, a divine remedy for sin.

2. One must have a social concept of his religion, such as will lead him to,—

- a. Acknowledge his own personal relation to another's spiritual need. The "Laissez-faire" doctrine is wholly unchristian.
- b. Accept personal responsibility in connection with meeting the spiritual needs of others. It is the ancient heresy of Cain. "Am I my brothers keeper?" to refuse.
- c. Prepare to undertake personal work, "lay-evangelism." The apostolic injunction is, "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

3. One must, of course, have a personal religious experience, such as will enable one to speak from knowledge of the love and power of Christ.

It is the hope of the Commission on Evangelism, shortly to produce a small manual for laymen, which may be used to help persons desiring to do this work, and to act as an incentive for others to whom this is an entirely new idea of Christian privilege and duty. It is a promise of a better future to find that, in some parishes, there are groups of people already organized for study and effort along these lines. May their number rapidly and greatly increase.

Five Conferences

In Evergreen, Colorado

The following conferences will be held in the Hart Memorial House at Evergreen, Colorado, this summer:

June 9-12—A conference for Boys of High School age.

June 14-18—A conference for Girls of High School age.

July 30-Aug. 5th—A conference for Church School Workers.

Aug. 7-24—The School of the Prophets for Clergy.

Aug. 25-Sept. 1—A conference of University Students.

It is expected, through the generous kindness of Canon and Mrs. Winifred Douglas that two new buildings will be erected upon the Conference grounds,—an Assembly Hall and a Faculty House, thus increasing the capacity for conferences to a considerable degree.

Mother's Day

By Homely Joe

Plain Parson and I were in the Post Office getting our mail. The new Post Office is overly grand, but that doesn't stop us from opening our mail right there, and reading snacks out of it. The Improvement Society did away with the old waste-basket, but they soon saw they'd better put another back.

Parson flicked a form letter into the waste-basket with a snort. "What's the matter," says I, "More oil stock out in Texas?" "No. That stuff I always take home to the study. It helps me pray for the Clergy. This time it's the Ministers' Alliance asking all protestant churches to observe Mothers' Day next Sabbath as they call it. Mothers' Day, indeed! It's always mothers' day in Church."

Plain Parson is strong on mothers. He knows where his Sunday School comes from. It didn't need Roosevelt to teach him anything about race suicide.

When we added to our church he had a regular knock-down fight with the Building Committee about transepts, little transepts with doors to them. "You're getting too High Church with your transepts," says the Senior Warden. He is our Chamber of Commerce president and watchdog against Romanism and Novelties. "Can't you be satisfied without the church being cruciform?" says the Chamber of Commerce. "You know very well that's an advance step; the small end of the wedge, and we still have good families that won't stand for it." Parson is inclined to be profane in Vestry meetings; "Cruciform, be hanged! I want a place in church where mothers can come in and go out without being talked about. That's all. No cruciform to it!"

And didn't he appeal from the vestry to the congregation in his very next sermon? "I want mothers in this Church, more mothers," he just roared it out. "The Lord is weary of mothers always staying home to cook big dinners. I want mothers to put the roast into the oven and come into Church late if they like. I want them to go out when they please and not have every one whispering, 'She's taken sick. Get the Doctor.' And the Doctor can come and go as he likes, too. I want the young matrons to come here to God's House with their babes and nurse them at the breast, if necessary. I want a Baptistery where the young Mothers can hide away with their young ones and still be within sound of the Gospel. Let them come when they will and depart when they will, in modest retirement, like the Blessed Virgin herself. And, therefore, in behalf of mothers, I ask for transepts."

"You're a bold man, Parson," said I, after that sermon, "speaking out so plain in meeting about nursing babes at the breast. Maybe some good families are shocked a'ready."

"Nonsense," said Parson, with a cold, clear eye. "Society's gotten all too stuffy about the glorious way we're born and bred. Prayer Book is full of childbirth and suckling babes. Nonsense!"

Social Service

By William S. Keller, M.D.

EDUCATION OF OUR YOUNG PEOPLE

Quite recently a president of one of our large eastern universities wrote the following letter on the manners and morals of the modern generation as opposed to certain customs in "the good old days":

"The young people of today have not undergone any revolution in character, but have simply moved out into a new freedom of manners and garb. The same change is to be observed in literature, music and art. The new realism, or candor, or whatever one may call it, is appalling to many elderly people, who have forgotten the extravagances and excesses of their own childhood.

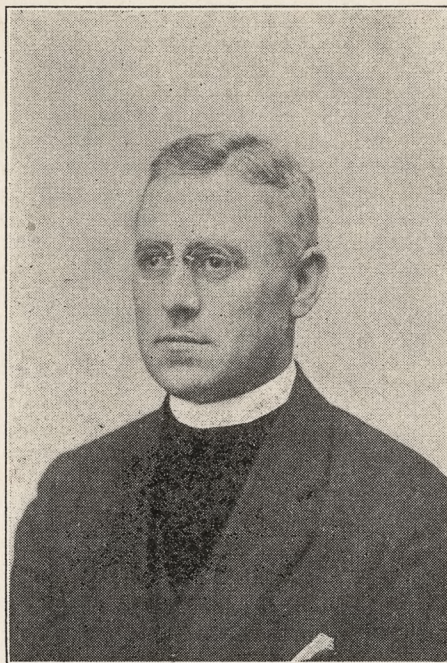
"No drinking customs of the present day can be as bad as those of a century ago, when every college or church furnished rum at the dedication of a new building or the ordination of a new minister. The sanctuary in which I worship each Sunday was built in part by the proceeds of a lottery. Have the 'praisers of the past' forgotten the immodesty of the hoop-skirt or the unhygienic and immoral kissing games which once were practiced at every church 'social,' or the college drinking songs which now have everywhere been replaced by songs of athletic prowess?

"Good manners fifty years ago largely consisted in skillful concealments—of feelings, motives, and the entire self. The reaction from concealment to candor has its dangers, and must shock older minds; but minds that have never known the former inhibitions and repressions, find the new frankness naive and straightforward."

If society in general had ideals as high as the average high school and college student we would have a much better world to live in. Student government associations, fraternities, literary societies, debating groups, student councils, athletic associations and other social groups are constantly struggling to maintain high ideals of social life, but society at large makes their task doubly hard.

In past years our young people were expected to reverence and follow the judgment of their seniors. Today when this is done, in many instances he is condemned. In other words, the ideals that are established in many of our colleges are in advance of the communities and homes whence these young people come. For instance, the young girl enters one of our women's colleges or co-educational schools; she finds that either a standardized uniform is worn or that there are definite restrictions as to the kind of clothes (especially evening clothes) that she can wear. If she attempts to rouge in extreme, or use other cosmetics extravagantly, she is immediately remonstrated with by a member of the faculty, a sorority sister or a member of the student council.

The young college man also meets with much opposition at the hands of his fraternity brothers, or the student govern-



Rev. R. Bland Mitchell

Executive Secretary of the Field Department of the National Council, succeeding the Rev. W. H. Milton.

ment body should he attempt certain social indiscretions with young women, or should he become intoxicated.

Quite recently the president of a college fraternity chapter said "our record as regards social diseases is very good; we have not had a case of this kind in the chapter for several years. Our men are constantly being advised that we will not tolerate this trouble in the fraternity house."

In this same fraternity house, as in all the fraternity houses in this college town, liquor and gambling are prohibited.

All of these facts, in addition to the high ideals set by the student government associations in regard to cheating, social justice, fair play, student-faculty co-operation, etc., has done much to establish the high moral and social tone of the American college and university.

No little part of the success of this program has been due to the fact that many of these institutions demand, upon entrance, a physical and mental examination.

This discloses to the authorities physical handicaps, if any, of each individual student.

Likewise mental tests are frequently made because physical health, important as it is, is only a means to an end. Longevity can scarcely be that end, for longevity of itself can be of no importance—it is the quality of life that counts.

If the goal in public health work is essentially to increase human happiness and efficiency in a positive way, we are likely to miss the goal if we act upon the belief that it is to be attained through physical agencies alone, and repeatedly to ignore the fact that happiness and efficiency are essentially dependent upon mental factors.

We take it educators have assumed that, with physical health, happiness is dependent largely upon intellectual development.

Educational systems have been built largely upon the following assumption: train the intellect and school the will, that they may rule over the baser animal parts.

Much of the success achieved in social and moral standardization by these institutions of learning is due to what might be called "educational counterbalance."

It is said that universities and colleges are turning out socialist sympathizers and agnostics. It is very evident that higher education is not in accord with the principles of democracy as presented by the present social order and the modern politician—neither is it in accord with the religious interpretation of the average theologian. If religion is ever to be a vital force in the minds of our young generation, the clergy must soon realize that in the absence of a modern, practical program they cannot continue to stress, for instance, many of the Old Testament stories that are so often later disregarded. These facts, in addition to the absence of a program in practical religion, leave the youth with very little equipment upon which to build and develop his religious life on entering college.

Thousands of boys and girls are entering our colleges every year from churches manned by clergy who, by reason of indifference, ignorance, fear or spiritual sentimentality, are failing to save these young people for the Church by neglecting to impress upon them the results of modern research in the field of theology.

Thus, you have some of the pre-disposing causes of agnosticism beginning in the Church-School and parish life of the pre-adolescent child.

Higher education in modern institutions of learning demands a revision in theological teaching if the Church is to live and thrive. Nothing has, or ever will be found to displace the essential fundamentals and principles of the Christian faith. We should not have the slightest hesitancy in challenging any claim to the contrary, provided our approach is scientific, sane and practical.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Church Gets on Program of Social Workers

This year for the first time in the fifty years of its existence the National Conference of Social Work includes the Church as one of its seven major subjects for discussion, under the general topic, "Personal Religion, and Progress through Social Work."

Hitherto the Conference Sunday has been marked by a sermon preached at an evening meeting but no special Conference use has been made of the morning hours. This year all the churches, through their own regular services, are to introduce and emphasize the idea of worship as an integral part of the National Conference. Jewish and Roman congregations as well as all others are entering into this plan.

Following the morning services there are to be four Conference luncheons, each with a special topic for discussion, (1) the theological seminary and training for social work, (2) the church and the social work in its community, (3) social work under church and community auspices in urban centers, and (4) in the rural districts.

Young people are to be brought into close connection with the subject and with the conference by means of afternoon meetings held especially in their interest, discussing (a) community needs and, (b) social work as a vocation. This direct inclusion of the young people and challenge to them is an event of marked interest. The suggestion has been made that the presentation of the subject need by no means be limited to those fortunate enough to be in Washington but that Church schools throughout the country take note of the National Conference and present the subject to their young people in a similar way.

A general evening meeting will close the Conference Sunday.

The National Conference takes place on May 16 to 23. Overlapping it but without conflict of meetings, our own National Conference of the Social Service Workers of the Episcopal Church takes place on May 22 to 25, the sequence of dates being intended, of course, to enable as many as possible of our people to attend both conferences.

Centenary Celebration in Diocese of Georgia

Over one hundred and fifty delegates attended the Diocesan Convention in Georgia from April 22nd-24th, it being the hundredth anniversary of the founding of the Diocese. Four Bishops were in attendance—Bishop Reese, Mikell, Knight and Findlay. One of the most stirring events of the celebration was a pageant given by the Department of Religious Education, which was witnessed by over a thousand guests.

Japanese Church Begins to Stand Alone

A cable received at the Church Missions House states that the General Synod of the Nippon Sei Kokwai, meeting in Tokyo, has elected two dioceses. One is to be known as Tokyo and will comprise the

City of Tokyo and its environs. The other to be known as Osaka and to comprise the city of Osaka and its environs. It is expected that within a few weeks the diocesan synods of the two new dioceses will meet for the election in each case of a Japanese presbyter as Bishop. Under an agreement reached in September 1922, at a conference held in Portland between the bishops from the Orient and the Department of Missions, the Japanese bishops when consecrated will be entirely supported by the offerings of the Japanese congregations.

Pageants Are Popular in California

The Pageant of Revelation, written by the Rev. L. D. Graves, rector at Reedley, California, has been produced in five parishes in the state. The pageant consists of five episodes and traces the revelation of God through the Prophets and through Jesus Christ.

To Elect Coadjutor in West Virginia

Bishop Gravatt of Charleston has requested all churches in the diocese of West Virginia to send delegates to the convention at Fairmont on May 31st as a bishop coadjutor will be elected at that time.

New Parish House for New Jersey Church

In the new Parish House at St. Peter's, Essex Falls, New Jersey, the service of Dedication was held by Bishop Lines, after the Confirmation service, on Sunday, April 29th. A very suitable building for the Parish needs has been built, giving it much needed rooms for instruction and work in the Parish.

Preaches and Plays Golf Well

Rev. W. J. Learning Clark, one of the General Missionaries of the National Council, conducted two six day Missions in Alabama during April, one was at Gadsden, the other at Anniston. In each place two services were had daily, and addresses were made at Luncheon Clubs and Industrial Plants. The Missioner made quite a deep impression in the pulpit and between services made a record for himself on the golf links.

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Dedicate New Church at Salem, Oregon

After four score years of waiting, the congregation of St. Paul's, Salem, the Capital city of Oregon, is now worshipping in an artistic, convenient, and new church building. The Bishop of the Diocese on the Tuesday in Easter Week, dedicated the building and blessed the many and valuable memorial gifts. Mr. Joseph A. Sellwood gave a notable historic survey of the Parish in which he and his wife have lived together as members of the parish for more than fifty years. There were then five Church people in Salem. Now there are one hundred fifty communicants. The Rev. Henry Duncan Chambers, the rector, and Mr. F. C. Deckenbach, senior warden spoke of the promising future to the parish. The junior warden, N. C. Kafoury, is an Assyrian and a member of the Greek Church, the son of an Assyrian priest and with a brother in orders in that country. Mr. and Mrs. Kafoury have four children in St. Paul's choir.

The complete plant consists of rectory, parish house, and church building, with every foot of room utilized. The total cost is well within thirty thousand dollars, and less than one-third of that amount remains to be paid.

Another Diocese Reports Large Lenten Offering

The service for the Presentation of the Church School Lenten Offerings, under the direction of Rev'd Canon Gabriel Farrell, was held on the afternoon of April 28th, in Grace Church, Newark. More than 1,500 teachers and scholars were crowded in and about the Church. The young girls' choirs from a number of Parishes in their various vestments numbered 250. With the banners and hymns, the procession and congregation were full of spirit and enthusiasm. The Lenten offerings were about \$20,000, considerably more than last year.

Treat the Subject of Stewardship at Convocation

The Convocation of the Central Deanery of The Diocese of Oregon was held in Corvallis from April 29th to May 1st. The Rt. Rev. Dr. Herman Page, Bishop of Spokane was the special preacher, while the Rev. F. G. Jennings, Dean of the Convocation presided. A fruitful discussion took place on Stewardship, the different sides being treated by Archdeacon Black, John W. Lethaby, and Bishop Page. At the all-day conference on April 30th, the Educational program of a Parish was thoroughly treated by the Rev. Thos. Jenkins, the Rev. D. Rice, the Rev. H. D. Chambers, and the Rev. E. T. Simpson.

Mission Conducted by St. Louis Rector

A mission, conducted by the Rev. John S. Bunting of St. Louis, was held in April in Saint John's Church, Fort Smith, Arkansas. The arrangements were entirely in the hands of a committee of fifty men of the parish who felt the need of spiritual development in their own lives. One of the unique features of the mis-

sion was the distribution of Church literature and newspapers, the rector, in his announcements each evening, stressing the value and importance of a Church paper in the home. Bishop Winchester closed the mission by confirming a class of twenty-one.

Lay Cornerstone for New Church in Texas

The Cornerstone for the new church in Weatherford, Texas, was laid last week. The first church property, which was sold to the city for school purposes a year ago, was founded in 1876 by Bishop Garrett, the Presiding Bishop. Bishop Moore conducted the service on Sunday, assisted by the Rev. E. E. Barlow and Archdeacon Vidner.

Illinois Paper Wants Flappers Defended

Dr. Gardner of the Department of Religious Education is praised by the Aurora, Illinois, Star, editorially for his defense of young people. "The flapper is sincere at least. Three cheers for Mr. Gardner for standing up for her."

Bishop Rhinelander Resigns from His Diocese

The Rt. Rev. Philip Rhinelander, the Bishop of Pennsylvania, has been compelled to resign from his diocese due to ill health. It had been hoped that he would be able to resume his work after a thorough rest but physicians now advise otherwise.

Twenty-two Dioceses Represented at Du Bose School

Twenty-two dioceses and missionary districts are represented in the enrollment at the Du Bose training School. There are thirty-two students attending the school this year.

Death Takes Bishop of Washington

The Rt. Rev. Alfred Harding, the Bishop of Washington, died last week after an illness of but a few days.

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MISCELLANEOUS

GIRLS' CAMP—LAKE SUNAPEE, IN THE foothills of the White Mountains. A summer camp managed by Churchmen of training and experience. Address Box 253, Laconia, N. H., for circular.

Pray for the Unity of Christendom

An appeal has just been issued by the Continuation Committee of the World Conference on Faith and Order to Christians of every name, in every land, to use the eight days, May 13th to 20th, ending with Pentecost, for ardent prayer for behalf of the Visible Unity of Christendom.

This call, which is now repeated for the fifth year, comes from the world-wide committee representing the following Communions: Anglican, Armenian, Baptist, Congregational, Czechoslovak, Disciples, Eastern Orthodox, Friends, German Evangelical, Lutheran, Methodist, Moravian, Old Catholic, Presbyterian, Reformed South India United.

It will arrange, on their behalf, for the calling of a World Conference of all Christian Churches, to consider questions of Faith and Order as the next step towards Christian Unity. The Conference will be held in 1925.

A leaflet of Suggestions for use in connection with the Octave of Prayer has been prepared by the Rev. Nehemiah Boynton, D. D., of New York, of the National Council of the Congregational Churches in the United States. Copies may be had free on application to Mr. Robert H. Gardiner, General Secretary of the Committee, 174 Water Street, Gardiner, Maine.

Week Day Religious Instruction in Norwich, New York

All the Churches of the city of Norwich, N. Y. have recently inaugurated the plan of week-day religious instruction in co-operation with the public schools. All scholars whose parents so request in writing are dismissed from the public schools on Monday afternoon in time to reach their respective Churches by 3:00 o'clock, and the sessions last one hour. At present only grades 4 to 8 inclusive are in the plan but it is expected that next

fall the lower grades and the high school students will be included. Splendid results have already been attained by this regular week-day religious training and parents are loud in their praises of the work. Many scholars who have never attended any Sunday School are regular members of the week-day religious schools. The plan was proposed in Norwich by the rector of Emmanuel Church, the Rev. Frank Dean Glifford, who is Chairman of the Dept. of Religious Education of the Diocese of Central New York.

Mite Boxes Containing Over One Hundred Dollars

When the mite boxes were opened up after the presentation service held in St. Mark's Mauch Chunk, Diocese of Bethlehem it was found that three scholars of St. Stephen's School, Wilkes-Barre, each had over \$100 in their boxes. Miss Mary Lewis had the most, her box containing

\$128. One wonders if she had a specially constructed box. Guess the National Council will have to make them bigger next year. The total offering for the diocese, though not complete was well over ten thousand dollars, the largest in the history of the diocese.

Young People of Alabama to go Camping

The Young People's Service League recently formed in Alabama, has arranged a Diocesan encampment to be held June 2 to 9, at Magnolia Beach near Mobile. A delightful and helpful program has been arranged including devotion, instruction, conference and recreation. The cost for registration, room and board for the full time will be Twelve Dollars. Miss Doris Alexander of St. John's Church, Mobile, is working up details, with the counsel of Rev. V. C. McMaster, Rector of Trinity Church, Mobile, director of the Y. P. S. L. in Alabama.

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(Rev. Murray Bartlett, President)

TRINITY COLLEGE (1823) - - - - - Hartford, Conn.
(Rev. Remsen B. Ogilby, President)

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(Rev. William F. Peirce, President)

UNIVERSITY OF THE SOUTH (1857) - Sewanee, Tenn.
(Benjamin F. Finney, Vice-Chancellor)

ST. STEPHEN'S COLLEGE (1860) - - - - -
- - - - - Annandale-on-Hudson, N. Y.
(Rev. Bernard I. Bell, President)

The executives of these colleges of the Church have formed an association for mutual development in sound education on the platform that training for true leadership must be based upon the practical application to personal, social, national and international problems, of the moral and religious teachings of our Lord, Jesus Christ. The president of this association is the Rt. Rev. Charles H. Brent, Chancellor of Hobart College.

These five colleges have received the endorsement of General Convention, and appropriations have been made to each of them in the budget of the National Church Program towards meeting a small portion of their needs.

The colleges earnestly invite the interest and material support of Churchmen, and offer the opportunity to their sons for an education under the impetus of Church influences.

FOR FURTHER INFORMATION, ADDRESS THE EXECUTIVES OF THE COLLEGE.

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CIRCULAR UPON APPLICATION

Planning for Pageant in Diocese of Delaware

Delaware Church Schools presented this year a Lenten offering of \$5,496.89, an increase of twenty-five per cent over last year. It represents an average of \$2.88 per scholar. The diocesan banner was won by St. Thomas' Church, Newark, which presented an offering of \$840.34 from 55 scholars, an average of \$15.28 per capita and an increase over last year of \$640.34. Immanuel Church, Wilmington, which won the banner last year, gave \$1,480 from 212 scholars, an average of \$6.98 per capita and an increase of 570 over last year. The basis of award makes it practically impossible to win the banner two consecutive years.

Delaware is planning a great pageant to be given at Bishopstead at the time of the Diocesan Convention. It is being written by Mrs. Philip Cook, the wife of the Bishop.

Large Class Presented at Red Wing, Minnesota

What is believed to be the largest class ever presented in Christ Church, Red Wing, Minnesota, knelt before the bishop for the laying on of hand at an evening service last month. The class numbering thirty-seven, was presented by the rector, the Rev. Joseph Noyes Barrett. Four hundred communicants received on Easter while over fifteen hundred attended the services.

Beautiful Parish House for Tarboro, North Carolina

One Sunday morning not long ago the rector of Calvary Church, Tarboro, appealed to his people for a new parish house.

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Fifty thousand dollars was subscribed that morning. The fund has been added to by outsiders and former Tarboro people until now they have money for what will be one of the most beautiful parish houses in the country. The cornerstone was laid last Sunday by Bishop Cheshire, whose father was rector of the parish for fifty years.

Services Held in All Churches of this Diocese

At the convocation of Knoxville, in the Diocese of Tennessee, it was reported that every place in the Convocation where there is a church building is provided with regular church services. The arrival of two additional clergymen made this possible. The dean of the Convocation, the Rev. Walter C. Whitaker, preached the opening sermon, while the Missionary sermon was preached by Bishop Maxon. Dean Noe of Memphis was also present and presented to the meeting the plans for the Gailor Memorial Cathedral.

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Address Bernard Iddings Bell, President.

ANNANDALE-ON-HUDSON, N. Y.
(Railway Station: Barrytown)

Busy Convention in Diocese of Atlanta

The 16th Council of the Diocese of Atlanta was held in St. Luke's Church, Atlanta, May 2nd and 3rd. A great deal of time was given to Young People and Church Schools, the principle speaker being the Rev. Robert Scott Chalmers, rector of St. Mark's, Toledo, and an associate editor of The Witness. The Rev. Lloyd Tompkins Jr., and Mr. Loaring Clark addressed the convention on Wednesday evening, after Bishop Mikell's address.

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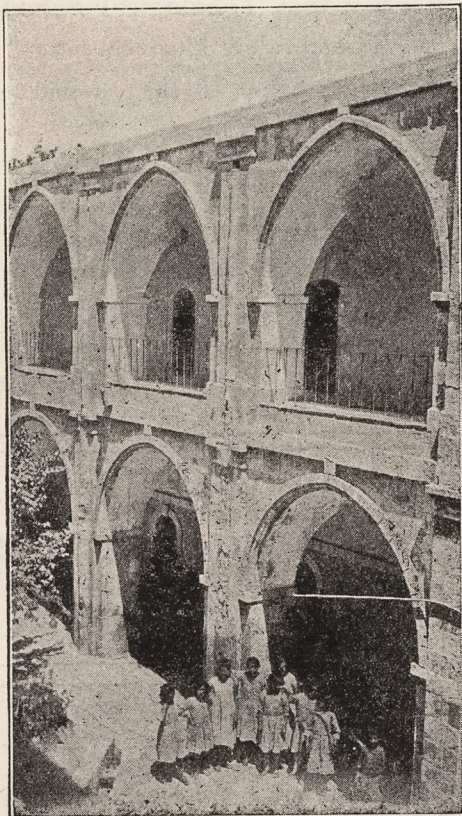
PICTURES OF NEAR EAST RELIEF WORK



One of the noblest ruins of Athens is the old temple of Jupiter, which has been turned over as a playground for Near East Relief Orphans. In the background is the Acropolis, and a short distance to the west Mars Hill, where St. Paul preached the famous sermon that caused him so much trouble.

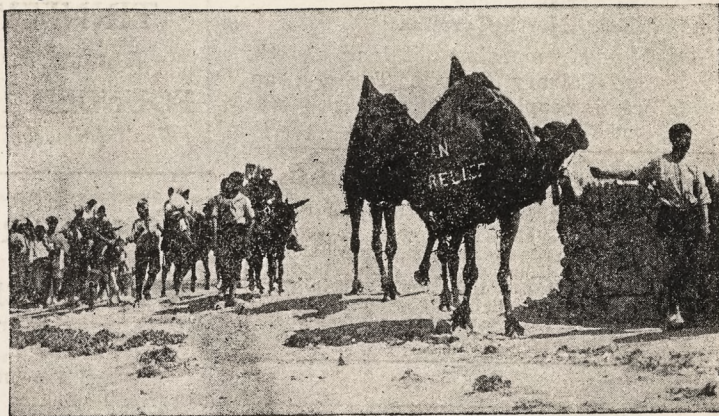


The young boy is learning to be a carpenter in one of the Near East Relief work shops. In this way the boys and girls not only learn a trade but also produce enough in many cases to support themselves.



Interior court of St. James' orphanage in Jerusalem where 160 girls are cared for. Nine girls sleep in each room.

One of the Near East Relief camels carrying food for the children enroute from the interior of Turkey to Syria.



Pilgrimage of five thousand Armenian orphans from Harpoot, Turkey. These children marched over five hundred miles to new freedom and safety. It was this caravan that was in charge of Mr. Applegate, the story of whose exploits is related on the first page.