

The Witness

Vol. VII. No. 46

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The Cathedral in New York to be Finished

Money is Being Raised to Complete What Will be Largest Cathedral in the World

Resumption of building on the Cathedral of Saint John the Divine at the earliest practicable moment and a public appeal for the necessary funds was decided on at a meeting of the Cathedral trustees held in New York last week. As the first step it was announced that Mr. Franklin D. Roosevelt had accepted the national chairmanship of the fund raising movement and that Mr. Elihu Root had consented to serve as chairman of the New York Citizens Committee. Bishop William T. Manning will be the honorary national chairman. The members of the various committees will be appointed during the summer.

The appeal for subscriptions will cover the whole of the Diocese of New York, embracing the counties of New York, Bronx, Richmond, Rockland, Orange, Dutchess, Putnam, Sullivan, Ulster and Westchester, and of course subscriptions from outside will be welcomed. The Cathedral of Saint John the Divine seeks to serve all denominations throughout the country as the largest edifice of public worship in the nation's metropolis.

"The action of the trustees," said Bishop Manning, who is president of the board, "is necessitated by the urgent need to find increased accommodations for the worshippers at the Cathedral. At the regular Sunday services the Cathedral is filled to capacity, but on special occasions it is necessary to turn away literally thousands of people. When entirely finished the Cathedral will accommodate over ten thousand.

"Building operations will not be undertaken while the present high prices of construction continue, but there is reason to anticipate that conditions next year will make active work possible. It is the hope of the trustees that once construction is resumed the people of New York will not allow building operations to halt for lack of funds until the entire Cathedral is built.

"I want to call particular attention to two considerations which the trustees have had in mind in deciding to make this appeal. First of all, we shall ask gifts not only from those who can and will make large donations, but we shall seek to obtain the support and interest of those who can give in only moderate amounts or even in very small amounts. Furthermore, any gift may, at the pleasure of the donor,

Dean Mercer Resigns From Bexley Hall

Says Failure of Trustees to Agree to His Recommendations Makes Action Necessary

The Very Rev. Samuel A. B. Mercer has resigned the Deanship of Bexley Hall, effective September 1st. Upon receiving this news last Wednesday The Witness sent telegrams to Dean Mercer, President Peirce of Kenyon (of which Bexley Hall is a part), and Bishop Leonard of the Diocese of Ohio, inquiring the reason for the action. The following telegram was received from Dean Mercer the next morning:

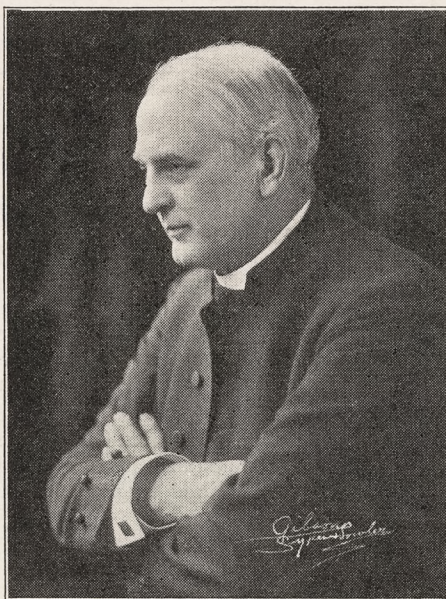
"My reason for resigning the failure on the part of the trustees to concur in my recommendation."

At the time of going to press on Monday morning no replies had been received from either President Peirce or Bishop Leonard.

It is reported, however, that Dean Mercer recommended to the trustees that the deanship of Bexley Hall be placed upon the same footing as the deanships of our other seminaries. This they refused to do. It has been pretty generally known throughout the Church that Dean Mercer would resign unless given a free hand in administering the affairs of the school; that is, unless the administration of Bexley Hall be made independent of the administration of Kenyon College.

Dr. Mercer is one of the foremost educators in the Church, and is a man of international reputation as a scholar. During his single year as the Dean of Bexley the school has made remarkable progress. For the first time in some years the school is full of students, and it is reported that it has been necessary to refuse admission to several planning to attend next year, there being no room for them. He also gave prominence to the school recently by cooperating with a committee of churchmen from Cincinnati in the Field Extension Plan, whereby several of the Bexley students are to do social service work during the summer under the direction of Cincinnati clergymen and Dr. William S. Keller, the social service editor of The Witness.

Dr. Mercer has accepted the Chair of Semitic Languages and Egyptology in the University of Toronto and the Deanship of Divinity at Trinity College. He plans to be in residence in Toronto on or about September 1st.



Rt. Rev. C. P. Anderson, D.D.

be distributed over a number of years or may, if so desired, be left to the Cathedral by bequest. Secondly, the appeal is not in any way limited to members of the Protestant Episcopal Church. We have received generous support from members of other denominations in the past, and we want all Christians to feel that the Cathedral is for them."

"No More War" Demonstrations This Month

"No More War" Demonstrations are to be held throughout the world July 28th and 29th. Literature telling you why you should take part in this, and the most effective way of doing so, may be had by writing Bishop Paul Jones, 505 Fifth Avenue, New York City.

STOP PRESS

A full statement from Dean Mercer, regarding his resignation, was received at press time. This statement will be found upon the last page of this issue.

Current Comment

By The Observer

Called upon recently to address a small group of earnest Church workers who were thinking about methods of Christian education, I made the following notes, which Witness readers may perhaps find worth while thinking over.

I. The Principles of Christian Nurture are a necessity for every church school of religious education today. This is as true of the smallest mission as of the largest city parish.

Let us ask ourselves: How important is religious education? Can any real education ignore religion? Can religion be effectively taught by any system which fails,

(a) To put the child in the center, recognizing the law of growth, and

(b) To give the child a definite training in the Christian life, foster Church loyalty, build up devotional habits and lead him into active Christian service—all in addition to imparting information?

II. It is not enough for the Church to declare these principles. It is not enough for the rector to be devoted to them. They must be understood by the membership of the parish, and particularly by the parents. This means slow and patient work. It cannot be done in a single "spurt" of enthusiasm.

Let us ask ourselves: Have we considered the change which has taken place in our public school system of education—the changes still taking place? Have we considered the change in the position of the home as a social and educational factor in the life of the child?

Here we make our plea for the Christian Nurture Series of Text Books, because our experience leads us to say emphatically that, making full acknowledgment of the real excellence of other lesson material, these books, the work of the Department of Religious Education, furnish the teacher and the pupil alike with the best equipment. Provided the teacher wishes to train and to study and the pupil is willing to learn. For teachers who wish a ready-made lesson, who have pupils who won't study, and who think it a waste of time to make any real effort to persuade them to do so, I can conscientiously recommend quite another series of manuals. Really they are such a perfect fit that I wonder Victrola records have not been made for each lesson. Christian Nurture Principles and Christian Nurture Lessons demand trained teachers. This is widely recognized. Summer Conferences, City Normal Schools, Regional and Inter-City Institutes are all evidence of the recognition of this. And yet it is not widely enough understood. Even eminent clergymen make statements like this: "Granted all that can be said for the trained expert teacher, that teacher must have love and devotion, and be a loyal Churchwoman, or she will be a failure as a teacher. I would ten times rather have a devoted loving Christian woman or a consecrated business man with true Christian principles

Our Bishops

Charles Palmerston Anderson, the Bishop of Chicago, was born in Ontario in 1865. His early ministry was served in Canada. In 1891 he became the rector of Grace Church, Oak Park, a suburb of Chicago, where he remained until consecrated the Bishop Coadjutor of the Diocese in 1900. He became the Bishop five years later. Bishop Anderson is one of the outstanding Bishops of the Church, being particularly well known for his service in the interest of Church Unity.

as a teacher in my school than any trained teacher without these qualities." Right at this point—loud applause.

Let us ask ourselves—is this true? Can a woman be a devoted Churchwoman if she refuses to train adequately for the highest office the Church can offer her? Is a man really consecrated if he declines to enter a teacher training class? How much does love amount to which gives only the second best, when the best could be given with just a little more effort?

If there is love, and consecration, and devotion, and Churchmanship, you may be sure there will be trained teachers.

Cheerful Confidences

By Rev. George Parkin Atwater, D. D.

ROTATION OF CROPS

A farmer will tell you that if he tries to raise the same crops on a field, year after year, he will soon exhaust the soil. He understands how to rotate the crops so that the soil will be replenished.

A parish that tries to raise the same crop, year after year, soon exhausts the interest of the people. I mean by this statement that we tend to move in the same circle of interests, do the same things over and over again, and so limit the attention of the people to the same set of ideas and practices.

How may we rotate our crops? We may do so by providing a new interest for the parish, a new type of work, a new field of endeavor.

One of the most engaging interests that may flourish into an abundant harvest is attention to the far-flung work of the Church. The work of the Church is a great crusade in many lands, with stupendous possibilities, and of romantic interest. It is changing the lives of many people for good and may ultimately affect the destinies of nations and empires.

But the average human is indifferent

to the importance of the task. Many a person who sheds a tear over the pretended distress of an opulent movie actor, as pictured in shadowland, is indifferent to the real distress of an actual human being in some remote place.

The very test of the strength and vitality of a parish is its responsiveness to human needs everywhere. But many people declare that the field of need is so vast and the means for helping so obscure that they are confused as to what to do.

Here is where the national organization of the Church comes to your aid. The Church is so organized that your willingness to help the backward, needy people of the earth may be transformed into an actual performance. Just as the world is so organized that if you mail a letter in Chicago, addressed to some one in India, mighty organized railroad and steamship companies will carry it to the exact address, so the Church will take your contribution and will make it count for good in some human life, in some remote portion of the earth. A woman in Japan is healed of some distressing malady because a woman in America had a heart.

Every parish needs to rotate its crops by including in the area of its interests some need obviously greater than its own local needs.

Where are the needs and opportunities which our Church may meet?

The Church has set them forth in black and white in a book called "The Story of the Program."

What a book it is! What a panorama of life and effort and love and sacrifice! It carries the reader around the earth and pictures the efforts being made by your Church to heal, educate and uplift the human being who otherwise would be deprived of many of life's simple blessings. But most important of all, it shows the Church engaged in that most promising of all human efforts, the effort to teach and help people to help themselves.

Every member of the Church has the right to be thrilled by the contents of that book. If a corporation should withhold dividends from some of its stockholders there would be a quick and forceful protest. This book is an enormous dividend. You are the stockholder. You have a right to its values. Attention to its glowing pages will put a new interest before you and before your parish. It will rotate the crops and replenish the fields, and more than ever make your work seem worth while.

Ask your rector to let you see his copy of the "Story of the Program." Urge your local societies to have it read aloud at its meetings. Vitalize the parish by a united study of its pages. The book should cause a thrill of pride in every churchman and arouse a surging wave of determination to uphold the Church's work with mind, heart and possessions.

You may own the book by sending one dollar to "The Book Store," Church Missions House, 281 Fourth Avenue, New York City, asking for "The Story of the Program."

Up-Stream

By the Rev. Geo. Craig Stewart, D. D.

"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.

We hope you are going on a holiday this summer. If you have been doing your work

YOU NEED A VACATION: faithfully throughout the year, you need it. Vacations are

gentle ministries of God which restore to us that sense of the wholeness of life which is dulled in the narrowing circuit of our common toil. For a little time we leave our customary avocations; we lift up our eyes from the petty round of tasks—we see life squarely and we see it whole—

"Oh, once more," I cried, "ye stars, ye waters

On my heart your mighty charm renew;
Still, still let me as I gaze upon you,
Feel my soul becoming vast like you!"

The trouble with many of us is that we are afraid of losing time; we are apt to import into our holi-

A HOLIDAY IS NOT LOST TIME: days the strenuousness of our working days. We have not

learned the wisdom of that sage, if somewhat dangerous, French proverb, "Le temps le mieux employé est celui que l'on perd"—the best employed time is that which one loses. Sometimes an inarticulate period, when there seems to be a dearth of ideas, a mental drought, acts as a sort of incubation in which thought and power are slowly secreted, conceived, perfected. Force at high pressure is stored in a period of rest, and the fallow ground accumulates vital juices, prophetic of the golden harvests.

"One moment now may give us more Than years of toiling reason.

Our minds shall drink at every pore
The spirit of the season."

"Come ye yourselves apart and rest" is the gracious message of our Lord to His disciples. He did not propose to stay behind. He did not say, "Go ye," but "Come ye." Far better than they, He knew the restful places, and brought with Himself the secret of the soul's refreshment. Do you think that any of the disciples of old chafed under His proposal to accompany them on their holiday? Were any just a trifle disappointed at such a restriction on their liberty? Such a thought never crossed their minds. They knew that He was the Prince of Companions and every hour of leisure was twice blessed, every lily of the fields more beautiful, every brook vocal with sweeter music because the Master whom they loved was near. A holiday without Him is to the Christian a complete failure. God speaking to us in Nature still needs for the supreme interpreter the Incarnate One. "God who com-

manded and who still commands the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Welcoming the Methodist Bishop Edgar Blake with the kiss of peace, the so-called

METHODISM AND MOSCOW Second All-Russian Council of Soviet-rid-den ecclesiastics has proceeded to commit

Methodism not only to sympathetic support, but to \$50,000 to aid them in their "proposed educational program." How can American Methodism be betrayed into such an unholy alliance? How can American Methodists join in calling upon "every honest Christian citizen of Soviet Russia to go forth with a united front under the leadership of the Soviet government" when its own Bishop Blake and his confreres in the Russian Mission acknowledge that the officials of this Soviet government are "practically all atheistic"? How can American Methodists indorse the outrageous treatment of the Patriarch Tikhon and palliate, as Bishop Blake's mission seeks to palliate, the spoliation of Church property by these unscrupulous robbers?

And the answer seems to be that the Methodist mission sees a chance to invade Russia with American Protestantism. In his article in *The Christian Century* of June 14 the Rev. L. O. Hartman, editor of *Zion's Herald*, Boston, and a companion of Bishop Blake, closes with these significant words: "The Council repudiated the old time-serving ideas of religion, put itself definitely on the side of Christ and stretched out its hands to **western Protestantism**—tremendous accomplishment!" These are bombastic rhetorical generalities. According to his own report, this is what the Council did: It deposed the noblest churchman in Russia today, the Patriarch Tikhon; it excommunicated Bishop Platon, who some years ago ably represented the Holy Orthodox Church in America; it sought to abolish the Catholic rule of clergy marrying but once, and to overthrow the age-long choice of bishops from the "religious"; it withdrew the anathema leveled against the Soviet government by the Council of 1917; it pledged its support to the atheistic gang of butchers and robbers who are running Russia; and finally it wheedled out of Methodists a pledge of 50,000 American dollars to aid the new educational program which is to train candidates for the priesthood, utilizing courses of study "like those provided for the training of Methodist ministers!"

It is unthinkable that American Methodists will support their representatives in such action. We hold no brief for reactionaries, but we submit that any ecclesiastical group of orthodox churchmen in Russia which at one meeting deposes its saintly patriarch, resolves to support and further an atheistic government, palliates the spoliation of its own shrines and holds out its hands of welcome to Protestantism, to Methodist theological courses and to Methodist money is on the face of it disloyal to the foundation principles of the Holy Orthodox Church. It is not a reforming council, but a revolutionary rump parliament. We hope that Ameri-

can Methodists will carefully investigate the facts and repudiate the pact. America is careful not to recognize the Soviet government. Surely American Methodism will refuse to underwrite its ecclesiastical henchmen.

Percy Dearmer on Art and the People

By Rev. A. Manby Lloyd

Dr. Dearmer is drawing crowds to his Art Lectures and is also waxing indignant at the "barricade" which prevents the poor from enjoying the nation's finest pictures.

He recalls the times, not so long ago, when public men taught that the duty of the poor was to make money for the rich, and that to teach them to read or write was to raise them "out of their station," etc.

Now (he says) in old times there was no philosophy of aesthetics because everybody was surrounded by beautiful objects, and bad music did not exist. There was no philosophy of aesthetics just as there was no philosophy of beef and beer; people no more discussed the Why and What of art than they discussed the What and Why of the atmosphere. It was only when they discovered that art was disappearing that they began to ask questions about it, and then the answer was ready. Had the question been asked before the sixteenth century the answer would have been a theological one: "We do it to the glory of God."

But no one thought of asking the question until Art had become pedantic and artificial, as a luxury of the rich. So that when the answer was given to the question, What is art, and why? the answer naturally was that art was an "extra," an embellishment of life which served to while away the time of the rich and to distinguish them from the less elegant rabble. Meanwhile great art had perished, because it was not wanted; it was the age of **rococo**, the age of **marqueterie**, the age when shepherds watched their flocks in porcelain, that first explained what it meant by art.

And the tradition survives.

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BISHOP BRENT
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The Editorial

By Bishop Johnson

ENTANGLING ALLIANCES

The Christian Religion has been the most powerful force in leavening human society. But the grace of God, working through Christ and His Church, has not always been equally potent in its effect on society. This influence has been carried on through various instruments, in which human personality and external machinery have been important factors in determining the power of God in human affairs.

Under certain conditions the Church has been powerful for good; under other conditions it has seemed to co-operate with the world, the flesh and the Devil to injure the work that it has done.

This is not remarkable because all powerful forces when misapplied are as injurious as they are beneficial when rightly handled.

There is no more beneficent force than electricity, but if you handle it in the wrong way you will be electrocuted instead of being illuminated.

The very speed by which a railroad train carries you to your destination will be a contributing force to your destruction if the train leaves the rails.

I believe that the same thing is true of religion, and I believe that the Master pointed out this fact most clearly.

He discriminated courageously between a wrong religion and a right religion. If your righteousness was that of the Scribes and Pharisees it wouldn't take you where you hoped to go.

One of the embarrassing features of our modern situation is that any group of people who claim the stamp of Christianity can be guilty of all that the Pharisees did, and yet be included, under our loose form of thinking, as a part of the Christian Church in good standing.

The public looking at the Federation of Churches as Christianity will make its deductions from the worst, rather than the best representatives and accuse the whole body of Christians of being sponsor for the tactics of an irresponsible group. And this situation is the more deplorable when you consider that there is no pettiness as small as religious pettiness and no bitterness as mean as religious bitterness.

The very fact that religion is a power-

ful force makes the distortion of religion the more destructive.

We are so sentimentally attached to the idea of Christian courtesy that it is bad form even to point out Pharisaism, although it is as strongly entrenched today as it was in the days of the apostles.

Our Lord did not hesitate to condemn it; St. Paul called it by its right name; where it exists today in our own Church we do not hesitate to condemn it; but because we have entered into an entente cordial with all sorts and kinds of religious bodies, we must not observe this flagrant perversion of Christ's gospel in other religious bodies.

Moreover, there are religious bodies in this country which play the game of inter-church relations in various sections of the country with an unfairness which if practiced among pagans in a golf tournament would debar them from the course forever.

Again we are confronted with a situation in which the Church is prevented from protest by its entangling alliances.

The same persons who would vigorously protest against financial trickery and be sustained by the public do not dare protest at the most flagrant violations of courtesy and fairness because the fact that they are done by a Christian denomination makes their acts sacrosanct. No matter how unfair the particular deceit; no matter how regardless of morals a Christian denomination may be, they can get away with it, because to speak of it would be a violation of interdenominational courtesy.

Any amount of official Pharisaism can go unrebuked under this allied banner which has been raised over all, and which shields alike the innocent and the guilty.

If there is one thing which was fought out by the apostles to a successful issue it was the battle against legalism. "The law came by Moses, but grace and truth came by Jesus Christ."

And the law brought no one to perfection. Yet the crusade of Pan-Protestantism today is one of securing civic righteousness by legislative enactment.

For anyone to assert the fact that it is no part of the Christian gospel to appeal unto Caesar for legal process in making men righteous is to bring out a fusillade of malice, bitterness and all uncharitableness.

I am not discussing the issue of law enforcement as a civic duty. I acknowledge it cheerfully. I merely assert that the ministers of Christ are not moral policemen, but rather are sent to win the sinner to Christ. And the whole tirade of Christian ministers against sinners of the flesh has no warrant in any language which Christ ever used in the premises.

It is most humiliating to feel that one is part and parcel with a large group of ministers who set forth the moral value of a state legislature as overruling the law of Christ in the matter of marriage and divorce. It must cause one to repudiate any official identification with ecclesiastical organizations which wink at the enormity of this vice.

I do not feel that there is any such theological gulf between myself and our

allied Christians as to be impassable. Nor am I so much concerned with the matter of Apostolic Succession or some other kind which is non-apostolic.

My difficulty in throwing myself into the popular current toward closer official affiliation with all sorts and conditions of Christians lies in the fact that I cannot accept the moral standards which they set forth as the Gospel of Christ.

Nor is it that I feel any moral superiority. It is rather that our standards are different. Possibly they would claim that theirs are better. But of one thing I am certain and that is that the Mosaic law cannot be a substitute for the grace of the Lord Jesus Christ, no matter how much it may be amended.

It may be that they live up to their standards better than I live up to mine. That is not the question either. The question is a deeper one.

It is the old fight between a Pharisaic standard of Christian morals, however ideally it may be carried out, and the standards set by Christ, no matter how difficult they may be of realization.

Christ did not scold drunkards or harlots, but won them by patient ministrations to their spiritual needs. Christ did not invoke either Caesar or the Sanhedrin to aid Him in putting over a moral crusade against the sins of the flesh.

Christ did repudiate legalism and practiced kindness toward sinners.

Personally, I believe that the moral ideals of the Church, however badly we may carry them out as individuals, are the ideals of the Master, and personally I believe that the whole Christian population is deeply infected with a secularized Christ who exists rather to make this world prosperous than it does to make sinners feel that they are sons of God.

From the days of the Protestant reformation the idea of the household of faith was lost and intellectual curiosity about God and spiritual things took the place of fellowship at a common altar.

All this fussing about the creeds is due largely to the fact that we are more concerned with the intellectual side of religion than we are concerned with putting on Christ in worship and service. We regard Christ too much as a teacher come from God; too little as the source of grace in the conquest of our own selfishness.

We cannot form an alliance on ideas without losing the only true unity which is inseparable with the common baptism, common communion and common fellowship of the household of faith.

The only kind of a Christianity which will ever profoundly influence human society toward righteousness is one which manifests that rare combination of definite conviction and kindly courtesy. The two are not interchangeable, but complementary.

Without definite convictions religion has no force; without Christian courtesy it has no attractiveness. One need not lack the latter because he possesses the former. Neither will be promoted by entangling alliances in which we are forced to endorse positions which we ought to repudiate and which we cannot repudiate if we are entangled by official relationships.



The Lost Brother Found

ARTICLE BY GILBERT SYMONS

DRAWING BY WILLIS GEORGE



Children, let us take the first book of the Holy Bible and open to chapter 43. It is the most wonderful story in all the old world. Have you read it word for word? Such easy words! Now, let us tell about chapter 43 in our own way. What shall we call it? How would this do: A LITTLE HONEY AND DOUBLE MONEY. You see, there wasn't much left to eat in Jacob's camp in Canaan. So, when the ten brothers arrive again in Egypt with their empty sacks, they bring a pitiful present from their father for the Governor: A little honey, some cakes of sweet-smelling gum drawn from Canaan's trees, a few pistachio nuts and a few almonds. Joseph sees them as they troop into the courtyard, and he tells his steward to bring them to the Governor's house at once for the noon meal. As they come slowly, one at a time, in at the door, Joseph unseen, says to his secretary: "2, 8, 7, 5, 6, 9, 4, 10, 11, 3"—and the clever secretary puts under each number a sign to stand for each man's looks.

How cool and sweet it is in Joseph's inner court. The fountain splashes into the basin. The little palms wave to the breeze of fans. An awning above gives shade from the hot sun. Slaves bring water to wash the dusty, blistered feet. "Good Steward, through this interpreter, pray believe us. We paid our money for the last grain. But, this time, here is double money for the same." "Never fear," says Steward, "I had your money. The grain was a gift from your God." Simeon is brought in. Then there is

Governor comes. They all bow down low. (O great man, do you remember a dream of long ago? Sheaves abowing down to your sheaf in the middle? Here it is, come to pass.) They rise and push little Benjamin forward with the gifts. "Is this your little brother, of whom you spoke?" Joseph gazes at him and graciously takes the basket—the little basket of nuts and honey for the richest man in all Egypt! It is too pitiful. The Governor's throat swells. His eyes swim with tears. He murmurs brokenly to himself: "God be gracious to thee, my son," and turns quickly away into an inner room before anyone may catch sight of his tears.

It is too pitiful, these few Canaan almonds, this little pot of honey, handed to him by his baby brother. Joseph sobs for joy and pity, until the tears will come no more. He washes his red eyes clear, and comes out again. To the wonder of the guests, the dining places are set in perfect order: the oldest, highest; the youngest, last. They never guess who it is that knows them all so well. And the great man, sitting at the separate table above (for clean Egyptians may not eat with dirty, bearded Canaanites)—sends them down platefuls of such a feast as they have never had before, and to little Benjamin five times more than any other. Not that he can possibly eat it all. It is a

Chapter 44. Shall we call it: THE SILVER CUP?

. They are all on their way and Simeon with them. Hardly out of the city, and here is the Steward racing after them! "Halt! Is it thus that you reward my Master's goodness? His silver Cup is gone." They laugh now, so sure are they that no son of Jacob is the thief. So sure, that they say: "Open our sacks yourself! Let the man who has the silver cup die, and take the rest of us into slavery. Begin with the eldest." Ha! Their money in the sack-cloth, as before, but no silver cup. Simeon's sack: no cup. Judah's sack: no cup. Down the line the steward goes. At last Benjamin's sack is opened and the steward jerks out a bundle wrapped in a towel. There is a glitter in the sunlight, and the steward holds out something with a cry. Za-phe-nath's cup! The beautiful divining-chalice in wrought silver! The finger points to little Benjamin. Oh, God! Woe upon woe! What will father Jacob do now? Benjamin must die or be a slave. Then Jacob will die of a broken heart.

In an hour they are back in the Governor's presence. He is now stern and angry. The brothers fall before him. They tear their clothes in their agony. Judah speaks: "My Lord, one of us must have sinned, so all his brothers bear his guilt. We are your slaves." "No! God forbid," says Joseph. "Let the guilty one bear the sin. I will keep Benjamin. The rest of you may go free, and take food to the land of Canaan. Will they do that? Will they

sell off another little brother? Are they just as bad as they used to be, or are their hearts changed?

Judah steps forward. "Hear me, my Lord. We ten are all Jacob's children, but not all of the same mother. When our father let Benjamin come down, he cried: 'The first of Rachel's children was torn by a wild beast. I never saw him again. Now you take the other of Rachel's sons down to Egypt. If you do not bring him back, I may as well die.'" "We cannot face our father without Benjamin. I am Judah. Take me and punish me for life, instead of Benjamin. I am strong. He is young. I cannot go back without him and bear to see the breaking of our father's heart."

* * *

Chapter 45. THE LOST BROTHER FOUND.

Joseph could bear no more. His homesickness, his loneliness, his pity and his love are melting him. In the Egyptian tongue he orders everyone to leave him alone with the eleven brothers. And then the great Governor breaks down in tears before them all. "Come close." They draw near to him. "I am Joseph your brother, whom you sold into Egypt." A hissing, gasping sound of astonishment and alarm from all. "No. Be calm. You are safe. Do not be alarmed, nor blame yourselves any more. You repent, that is enough. Our God has been turning it all into good. See. He has sent me to save many lives in this famine, even the lives of my brothers." And then Joseph throws his arms around young Benjamin. They all weep for joy and for the wonder that God has done. The servants catch the meaning of what is going on and send word to Pharaoh that Joseph's brothers are with him. Soon the brothers are on their homeward way with wagons and supplies from good Pharaoh, and with orders to bring Jacob and all his little clan down to Egypt and to safety.

* * *

Is it not a wonderful and beautiful fact in history that Judah, the good brother who was ready to give his life to save Benjamin, should about 1200 years later have a descendant, who was none other than JESUS our Lord, who gave His Life to save us all?

Conference on Social Service In Connecticut

A three-day conference on Social Service was held in the Diocese of Connecticut last week at Lakeside. The program, which was very complete, was presented by leaders in various phases of work. The chairman of the conference was Bishop Brewster, and among the speakers were Bishop Paul Jones of the Fellowship of Reconciliation, Rev. Albert Farr, Eastern Field Secretary of the Church League for Industrial Democracy; Canon Dunseath of New Jersey, Bishop Perry of Rhode Island, Professor Hedrick of Berkeley Divinity School and Mr. Alfred Newberry, who spoke on the "National Work of the Church."

Social Service

By William S. Keller, M.D.

A DEAN ASKS QUESTIONS

The following questions were asked by the dean of one of our theological seminaries:

"Do you not think that the solution of many of the problems in social service are responsibilities of the State?"

"To what extent should the Church actively engage in social service?"

Our Church fathers many years ago apparently were definitely of the opinion that we should assume certain types of responsibility, inasmuch as we have inherited a great many Church institutions that are engaged in various kinds of social activities.

It is said that we have more institutions than any other denomination, other than the Roman Catholics. (This can be said without fear of contradiction because we have never had a survey of our institutions.)

However, we have inherited these institutions, they all have their loyal supporters. We must insist that they be standardized to meet the minimum institutional requirements established by the various states in which they are located—in certain types of work to meet minimum material requirements.

We quite agree that the correction of many of the social problems should be assumed by the state. The state officials, however, are either indifferent or not sufficiently educated to be willing to assume

this responsibility, just as they were not ready to build hospitals and colleges years ago when the Church stepped in and led the way.

Let it be clearly understood that we do not think of social service in terms of denominationalism. We do not approve of duplication of social work in any given community.

Hence we would not favor the establishment of new Church social service activities if such activities are already functioning, or can be established, under municipal or state direction to meet the need adequately.

We strongly urge all Christian peoples to support all worthy community or municipal social agencies. If they are not functioning efficiently, reinforce them by your moral and financial support.

We believe that the Church constituency should better understand the principles of whole-hearted co-operation with all worthy secular agencies (city and state), and be thoroughly informed regarding the scope, limitations and methods of cooperation with our Church social service activities.

In brief, let us say, the Department of Social Service, nationally and constituent Diocesan groups should determine:

1. To create an intelligent social conscience (for all Church people, especially the clergy and seminary students, for higher type of leadership).

2. To teach Christian responsibility to the community.

3. To standardize our existing Church social service forces and to establish better co-operation.

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A Word to the Critics

By REV. H. R. L. SHEPPARD
of St. Martin-in-the-Fields, London

It is high time someone said something about the critics of organised Christianity. They often spoil their case by the extravagance of their language and the generally uninformed and mutually destructive nature of their complaints. Perhaps it is natural that the Churches should have their full share of abuse, only it need not be overdone, and it should not be carried to the point of abusing them for things which they are not doing or, except in rare instances, saying. As a matter of fact the Christian Churches are thoroughly aware of their shortcomings and were so a considerable time ago. I believe they are more genuinely anxious to return to the ideals which they have never wholly foresworn than any other groups in public life which exist for the welfare of mankind. There would be more ground for hope if others were equally well aware of their shortcomings. Whatever may be said about the National Mission of Repentance and Hope, which for instance was carried through by the Church of England in the early days of war, it was at least a mission of repentance—that is of the recognition of a measure of failure.

The wildest flight of imagination cannot picture politicians and other parties of public servants daring to confess that they had missed the mark. If repentance is the beginning of amendment the Churches are a long way ahead of the State.

There is, or ought to be, a limit to the use of destructive criticism, and there is a danger that criticism which is painful and relevant may be set aside if the language that conveys it is too extravagant. Of uninformed criticism there is no end. Anyone appears to be at liberty to write or speak about the "failure of Christianity." It is, apparently, the one branch of knowledge for which no training or experience is essential. I have before me as I write criticisms which I have culled from time to time from the press during the last six years. A good many are evidently written by people who have in view a type of organised Christianity which, as a matter of plain fact, has never existed except in their own minds. Some are criticising a type which did once exist but which no longer survives, and some a form of religion, which undoubtedly they have come across, but which would be repudiated by all except the obscurantists. But two things are especially noticeable. Most of the criticism is levelled at the heads of the clergy, and the clergy and the Church are looked upon as synonymous: for the rest of the critics generally contradict each other. Here is a list of criticisms of a slightly more intelligent nature which will prove this contention.

The Church has failed—

1. Because it has ceased to be Catholic.
2. Because it has ceased to be Protestant.
3. Because during the war the clergy did not fight as combatants,

4. Because some of them did.
5. Because the clergy are too immersed in practical affairs,
6. Because they are too immersed in what they call "matters that are spiritual,"
7. Because there is too much dogma,
8. Because there is not enough,
9. Because the clergy are all of one class,
10. Because the clergy are not of "the type they used to be."

It would be easy but unnecessary to prolong this list; on one point they agree, the "failure of the Church" is caused entirely by the clergy; apart from this it is impossible to effect any synthesis which can make all the criticisms agree.

It would be of some assistance and encouragement if the critics, who were nominally Christian and even members of a Christian Church, would include themselves in the charges that they bring against organised Christianity. It would be helpful if they would recognise that a great many criticisms must be wide of the mark if a great many others are true. Some of those (mostly the clergy of all denominations may it be said) who are endeavouring to make their Churches living centres of Truth and reality are not a little discouraged at the quantity of criticism of a not very helpful character that is showered upon them. It is easy to criticise—it is much more noble to assist. There are a great many critics who are like the people who grumble at Germany in wanting what they criticize not so much repentant and reformed as unrepentant and destroyed.

I grow more and more sceptical of that mass of men which is supposed to be standing in the ante-room of organised religion only waiting to pass into the fold until such time as the Churches are "brought into relation with modern needs and thought." For some it is more attractive to be in opposition than to accept the responsibility of service which is de-

manded of those within. I am naturally not here referring to those who are genuinely disturbed at their inability to accept the intellectual statements of Christianity.

Let those who think the Founder of Christianity is merely a dead figure of a bye-gone day say what they will. If they are honest in their opinions we have no ground to complain; but one may be permitted to grow increasingly wearied by the criticisms, uninformed and destructive as they are, of those who profess to desire that the Churches should save the soul of the World and yet will not do a hand's turn of work to that end.

Might I be allowed to suggest to some of the most confident that it would be well in the interest of intelligence to give up saying things about the Churches that thoughtful men have ceased to say even on platforms in Victoria Park, and to make their contribution to the reform of organised Christianity in some other way than by merely suggesting the destruction of everything that they have never taken the trouble to understand. There are many within the Churches passionately desirous of radical reform in their outlook and ceremonies; to those there is something bitterly disappointing in the type of criticism and, let it be added, in the character of the critics, who appear to know nothing except that they do not like what at the moment exists. The first step is to persuade them to cease using the terms Church and ministers of religion as synonymous and to study the subject they wish to criticise. Then we will gratefully listen to what they have to say.



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GENERAL NEWS OF THE EPISCOPAL CHURCH

Dean McCready Receives Honorary Degree

The University of the South, at the recent commencement, conferred the degree of Doctor of Divinity upon the Very Rev. R. L. McCready, Dean of the Cathedral in Louisville.

Dr. Freeman Guest of Honor

A dinner in honor of Rev. James E. Freeman, Bishop-elect of Washington, was given by Dean Bratenahl and members of the Cathedral Chapter at the City Club of Washington. With words of Christian fellowship, Dr. Freeman pointed out the future destiny of the Episcopal Church in Washington and the country. At the conclusion of his address the two hundred guests rose to their feet and pledged their support to their new bishop.

Memorial Church in Oregon to Have First Service

The Bishop Scadding Memorial Church in the Rose City section of Portland is almost complete and the first service will be held on St. Michael and All Angels' Day, which name it bears. Over thirty thousand dollars have been expended and competent authorities declare it is the most artistic and churchly of any church building in the state of Oregon.

Plans Completed for Evergreen Conference

The Annual School of the Prophets to be held in Evergreen, Colorado (twenty-five miles west of Denver in the mountains), will open with evensong at 5:30 p. m. on Tuesday, August 7th.

The new house erected on the Dean Hart Conference Grounds permits the housing of the clergy in one building and their wives or daughters in the other.

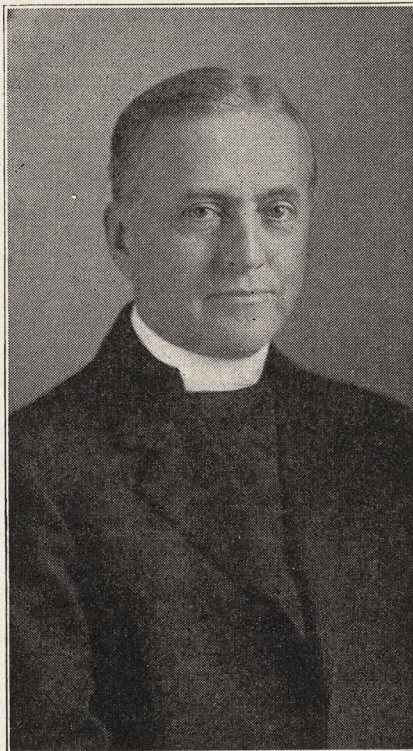
The expense of board and lodging is \$1.25 per day with a small fee for laundry.

It is an ideal place in the mountains for a summer holiday at very small expense. There are no conference lectures on Mondays or Saturdays, these days being given up to mountain climbing or recreation under the capable guidance of Canon Douglas, who is an experienced mountain climber. The faculty will consist of Bishop Johnson, Bishop Blair Roberts, Father Hughson, Canon Douglas and the Rev. Robert S. Chalmers. Conferences will be held on various phases of Church work. The registration fee of two dollars for each clergyman should be sent to Bishop Johnson, 323 McClintock Building, Denver, Colorado.

Church Keeps Banging at Twelve Hour Day

"When industry employs men twelve hours a day it is committing a moral trespass and challenges the churches in their own field," declares the Rev. F. Ernest F. Johnson, head of the research department of the Federal Council of Churches, today in making public advance proof sheets of "The Twelve-Hour Day in the Steel Industry," a research bulletin on the long work day.

The research bulletin has been in press since 1926. Copyright 1926 Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.



Rev. J. A. Schaad

a General Missioner of the National Council, who is giving courses at the Wellesley, Gambier, Racine and Sewanee Conferences.

aration for months and is a compilation of reports of investigators of recognized competence and standing into conditions connected with the two-shift day. The cumulative effect is overwhelmingly against the twelve-hour day.

Mr. Johnson states that this work on the part of the churches is necessary because of the prevalence of misleading propaganda in connection with the twelve-hour day.

"The entrance of the churches once again into the twelve-hour day controversy," says Mr. Johnson, "means that we have been forced to take seriously the statement made by Judge E. H. Gary, the acknowledged leader of the steel industry in America, that he is less concerned over the twelve-hour day itself than over what the public thinks about it. We feel it our duty to keep the public informed about conditions in the industry until the public demands that they be changed. Apparently the manufacturers responsible

for the recent report issued by the American Iron and Steel Institute are not impressed with the weight of public opinion on this subject.

"It was assumed that the appointment of an investigating committee a year ago meant that the industry was about to yield to the urgent request of the President of the United States. It now appears that this action was only a gesture. We do not accept the Iron and Steel Institute's estimate of the public conscience on the twelve-hour day. We believe the public has a strong conviction about it when brought face to face with the facts."

Former Baptist Parson Is Ordained

On Tuesday, June 19, in Emmanuel Church, Norwich, N. Y., the annual celebration of Bishop's Day was held for the parishes and missions of Chenango County. At 10 a. m. there was a service of ordination and confirmation conducted by the Right Rev. Charles Fiske, Bishop Coadjutor of Central New York. Mr. Reginald Osborne Tulloch, who was confirmed in Emmanuel Church on Bishop's Day in 1922 and was formerly pastor of a Baptist church in Chenango County, was ordained to the Diaconate.

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Honolulu Pays 1923 Budget and Expects to Pay Priorities

The Bishop of Honolulu writing to the treasurer of the National Council encloses a check for \$2,864, covering in full that part of the quota allotted to Honolulu which represents their share of the budget for 1923, and says that he expects to send the priorities part of the quota before the end of the year.

Rapid Growth in New York Parish

All Saints' Parish, Jolinson City, N. Y., has just completed the first unit of its plant, the Hegeman Memorial House. This was formally opened for service by Bishop Fiske on June 21 and will be dedicated, it is expected, in the fall, by which time it is hoped that all indebtedness will be paid. The parish, although only six years old, already has property valued at \$100,000.

Interesting Class Presented at Norwich, N. Y.

On Sunday, June 17, in Emmanuel Church, Norwich, N. Y., Bishop Fiske confirmed a class of fifty persons presented by the rector, the Rev. Frank Dean Gifford. Thirty-six of the class were adults and nineteen were received from the Methodist, Baptist, Congregational, Roman Catholic and Unitarian churches. During the present rectorship of less than three years considerably more than 200 persons have been confirmed.

Bible in Hundreds of Languages

Next to the Bible, "Pilgrim's Progress," by John Bunyan, which first appeared in 1678, has been translated into more languages than any other book. According to information received through the reference librarian of the New York Public Library, the number now exceeds 107 languages and dialects.

In commenting on this, Mr. Frank H. Mann, general secretary of the American Bible Society, said: "This is a remarkable record for any book and only goes to emphasize the more remarkable record of the Bible in this respect. The Bible has been translated in part into 770 languages and dialects; more than seven times as many as 'Pilgrim's Progress.'"

Nearly Half Million Finns in the United States

"Of the many elements which go to make up the population of the United States, there is perhaps none so little understood as the Finn." With this introduction a little booklet just issued by the Department of Missions goes on to describe the interesting culture, characteristics, religion and history of this northern

people, some three or four hundred thousand of whom are now in the country and who, it is rather astonishing to note, have been coming ever since 1641, being therefore in that respect about as American as anything could be.

Most of the present generation are settled in Michigan and Minnesota, more than half of them in rural districts. Churchmen in contact with them anywhere, or interested in the racial make-up of the country, will be interested in this pamphlet.

Colored Church Workers Meet at Lawrenceville

The first annual conference of colored church workers begins on Monday and runs until July 20th. All of the meetings are held at St. Paul's School, Lawrenceville, Virginia. The program, which covers all branches of church work, is in charge of the Department of Religious Education of the Province of Washington.

Not God But the Bishop

What about using your car from time to time this summer to take children from your nearest orphanage for fresh air rides? Two Rhode Island babies conversed as follows on a recent occasion of this sort: "I have never went in a norty-bile." "Who sent it—God?" "No—our Bishop."

Active Young Peoples Work in Waco

On June 25th the Vacation Bible School opened its session in St. Paul's, Waco, Tex. The program calls for the usual Vacation Bible School schedule, but unusual emphasis will be laid upon the teaching of the Bible. The school started off with an enrollment of 66 and a fine corps of teachers. It is expected that the enrollment will be increased.

On Saturday, June 30th, the boys of St. Paul's from 13 upwards, will go into camp under their leader, Mr. John C. Rosk, assisted by several other men of the parish.

After the boys have had their week of encampment the girls will enter upon theirs on July 7th. Then later it is planned to have another camp for the Lads

of Sir Galahad, which make up the boys' choir of St. Paul's Church School. The same activities are being planned for St. Paul's House, which is the settlement established by St. Paul's parish in the mill district of Waco.

The Vacation Bible School will be held in St. Paul's House in the mill district commencing July 9th, and the boys' camp will be conducted at Bosque Falls, about 35 miles from Waco, on the same site that is to be used by the boys and girls of the parish, and will run from July 14th to July 21st.

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Dedicate New Church in New Jersey

On Sunday the new Church at Upper Ridgewood was opened with a service of dedication by Bishop Lines with the attendance of many of the neighboring clergy and a congregation of the parishioners and people of the community crowding the Church. Besides the address by the Bishop, brief addresses were made by Rev. Dr. Hamilton, Rev. Archdeacon Ladd, Rev. Edwin A. Carson and the minister of the Reformed Church, Rev. Mr. Terhune.

The new St. Elizabeth's Chapel stands within the Parish of St. Bartholomew, Ho-Ho-Kus, until within a few years a Chapel of the Ridgewood Church, the Rev. Robert J. Thomson, rector. The growth of Upper Ridgewood, which fell within the Mission named, has been very marked. The outcome was the desire of the parishioners there to build a Church for their own growing section. The result has been the erection of a very beautiful stone church, costing about \$30,000, through the good leadership of Mr. Thomson and the activity of an interested group of laymen. The accomplishment of the work in a short time has been an astonishment to everybody. Memorial gifts provided everything needed for the services of a well ordered Church.

Brotherhood Summer Camps Open This Week

Three vacation camps for older boys, conducted by the Brotherhood of St. Andrews, were opened July 2d.

Upwards of two hundred boys will spend a delightful two weeks in real camp life, with enough instruction to make the sports and recreation enjoyable and sufficient recreation to put them in trim to benefit most by the instruction.

Each day these boys will meet to learn about things tending toward Christian manhood. Topics include, Knowing the Bible, Using the Bible, Jesus Christ, Knowing the Prayer Book, Using the Prayer Book, Holy Communion, Baptism, Confirmation, Missions at Home and Abroad.

Religious Education, Christian Social Service, the Mission of the Church, the Work of the Brotherhood, and general topics necessary for intelligent leadership are carefully covered.

Canadian Takes Up Work Among Students

The Rev. R. A'Court Simmonds, rector of St. Stephen's Church, Edmonton, Al-

berta, Canada, has accepted charge of the Mission of the Church of Our Saviour and St. John's, Sellwood, Oregon, to succeed the late Rev. J. B. McCormick. Pledges have been made to take care of this work and prospects are excellent for extension among the growing sections of East Portland and the Reed College territory.

Dedicate New Church In Ohio

On Sunday morning, June 24th, at 10:30 the new St. Paul's Church, Canton, Ohio, was dedicated with dignified and impressive services. The Rt. Rev. William A. Leonard, D.D., Bishop of the Diocese, conducted the dedicatory service, assisted by the Rev. Walter R. McCowatt, rector of St. Paul's and visiting clergy. The choir of fifty men and boys rendered the musical portions of the service most effectively. The new organ was dedicated and presided over by Mr. R. E. Clewell, organist and choirmaster.

The new building is of pure Thirteenth Century Gothic architecture and is built of variegated Indiana limestone. The nave and side aisles have a seating capacity of 600 and the choir and sanctuary will accommodate 75 persons.

Several beautiful gifts are being placed in the church, including choir stalls, altar, altar rail, font, dossal, lecturn, cross and windows in the chancel, baptistry and chapel. These are gifts of individuals and parish organizations.

The dedicatory organ recital was played

on Monday evening, June 25th, by Edwin Arthur Kraft, F. A. G. O., organist and choirmaster of Trinity Cathedral, Cleveland, Ohio.

Commencement Exercises at St. Luke's

The commencement exercises of the Church School of St. Luke's Church, Evanston, Ill., were held Sunday morning, June 17th, at 9:30 a. m. The program was unique in that the major part of it was composed by the pupils themselves. Medals for attendance and achievement were presented to twenty members of the school. As a token of their esteem and appreciation of the tireless and devoted services of the superintendent, George K. Gibson, in behalf of the Church School, the staff and teachers presented him with a beautiful gold watch.

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Bishops of Oregon Has Strenuous Month

For the ninth consecutive year the Rt. Rev. Dr. Walter T. Sumner has visited the University of Oregon at the invitation of the President. He addressed twenty-five hundred students, members of the faculty, and visitors at a Convocation and gave over twelve formal and informal talks to groups. The different fraternities and sororities invited the Bishop to lunch and dinner.

On account of the Baccalaureate sermon at St. Helen's Hall the Bishop was forced to decline an invitation to give the Baccalaureate Address at the Oregon Agricultural College. For the same reason he was not able to speak to the State Normal School at Lewiston, Idaho. In addition to the above events during the month the graduation address was given at Gresham High School and the Baccalaureate sermon at Toledo. Owing to his visit to the East Bishop Sumner will be unable to participate in the exercises marking the Oregon Trail, to which President Harding and Governor Pierce will be present.

Bishop McKim Writes from Japan

Everyone will recognize how unfortunate it is that sanitary conditions in our mission buildings in Japan should be far below the standard required by that progressive nation on whose behalf our work is conducted.

Bishop McKim writes that since his return to Tokyo in December the sanitation officials of the city have called his attention several times to the necessity for replacing the old and wornout sewage and drainage system of all our residences and of St. Luke's Hospital and St. Margaret's School in the Tsukiji section, Tokyo.

This system, installed many years ago, is so far below present-day standards and has reached such a stage of decay, that conditions are created which are dangerous to the health of missionaries, patients and pupils. Bishop McKim has done his best to explain that the Department of Missions has no funds available for that purpose, and that the falling off of \$440,000 in contributions in the year 1922 has seriously embarrassed the National Council. The sanitation authorities have been patient and have listened politely.

Writing recently, Bishop McKim says: "They have now sent us plans drawn according to city regulations and have ordered us to install sanitary sewage. This is more than a request—it is an order—and I do not see how we can disobey it. I do not know what the penalty will be if we refuse to obey, but rather think they will go ahead themselves and send the bill to us. They are willing to approve of what we think a more satisfactory system, which will cost no more than the plans they submitted to us."

The estimated cost for the new installation is from \$8,000 to \$10,000. The Department of Missions of the National Council hopes that many friends of the Church in Japan will be glad to help in meeting this emergency. There is no provision for it in the appropriations for 1923; therefore special gifts are necessary.

Date of Synod of Pacific Province

The Synod of the Province of the Pacific will meet in Fresno, California, from October 17th to 21st inclusive.

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A Statement From Dean Mercer

June 29, 1923.

The Rev. W. B. Spofford,
6140 Cottage Grove Ave.,
Chicago, Ill.

Dear Mr. Spofford:

Thank you very much for your note of the 26th inst. In response to your request, I shall tell you the facts of the case which you may use as you see fit. Indeed I feel that the Church at large should know them, for Bexley Hall serves, or ought to serve the Church at large.

When I came to Bexley, I knew the conditions but hoped that a year of hard and faithful work would convince the authorities that Bexley should be freed in order that she might take her place with the other seminaries of our Church. My first step was to prepare for a special meeting of the Board of Trustees where through legislation, Bexley might be put on an independent footing. But through the opposition of only two people in the whole state of Ohio, a meeting of the Board of Trustees was not called. Moreover, when I proposed to raise an endowment of one hundred and twenty-five thousand dollars (\$125,000.00), I was told by one of the authorities that I could not receive money without first procuring the permission of the Board of Trustees. I then asked for a meeting of the board, but this request was denied me. I was obliged, therefore, to give up the project until June when the board met.

My next step was to outline my policy and put it in the form of recommendations which I placed before the Standing Committee of the Divinity School and before the Board of Trustees. These recommendations called for, in brief: the placing in the hands of the Standing Committee of the Divinity School, the power of raising money, controlling her funds and budget, the power of control of her Faculty and the power of selecting her students. In short, my object was to give the Bexley Hall Committee the same power that the Trustees of other seminaries in our Church have. With the exception of promising the Dean an "ex officio" place on the Committee, these recommendations were flatly turned down. In view of the fact that the alumni, clergy and laity of the Episcopal Church in Ohio, with the exception of the Bishop of Ohio, the President of Kenyon College and one layman, were in sympathy with my recommendations; it seems strange that this should occur. However, when one considers that the Board of Trustees is largely made up of hand-picked men and that the power abides in the autocratic hands of two persons, this does not seem so strange.

I think you will find, if you inquire from anyone else, that the above is an exact statement of the situation here. My recommendations and policy were not accepted by the authorities, therefore, nothing was left for me to do but resign. This

I did, very regretfully, for I had wholeheartedly committed myself to Bexley Hall's interest.

Most faithfully yours,

Samuel A. B. Mercer.

P. S. The faculty, alumni, students, and others are sending a protest to the Bishop and Trustees, in spite of the fact that they know that I have already accepted a post in Toronto. I want to say right here that I never would have accepted anything else had I been given a free hand here. I held Toronto off for three weeks, hoping that the Trustees would grant Bexley its freedom. Bexley can never compete with other Seminaries in our Church until she and her dean are given the same rites and privileges.

S. A. B. M.

Young People's Work

By Rev. Gordon Reese

I am very glad to publish the following article which appeared in the Leader, the official monthly of the Young People's Service League of the Diocese of Kentucky. It gives our leaders an opportunity to get the young people's viewpoint.

Just or Unjust?

Our Y. P. S. L. is being severely criticized at present, and we ask the question, "Is this criticism just or unjust?" Some people are making the statement that the Y. P. S. L. is more of a hindrance than an advantage to the Church and that it is being instrumental in breaking up the evening services of the various churches. The young people feel that this is most unjust and that there is very little basis for such an accusation. Therefore, we ask our readers to please consider the following points:

In the first place we should like to ask a question which we consider a very fair one. How many of the services of the Church did you attend, Mr. Critic, when you were between the ages of 15 and 21? Did you sometimes go to an early Communion Service? Did you go to what was then called Sunday School? Did you go to the eleven o'clock service? Did you attend any kind of a young people's meeting? We consider these questions perfectly fair because they are typical of the members of our Y. P. S. L. Nine-tenths of them either teach or are active members of their respective Church Schools. A large per cent

may be seen at every morning service—many of whom act as Acolytes and Crucifers; sing in the choir, serve on the altar guild, etc. The majority then come out a few hours later for the regular meeting of the Y. P. S. L. Then you criticize us when we do not stay on for another service. We now take the liberty of asking another question for your consideration. How many of the people who are prone to fine flaws enter their Church four times on Sunday, two of these times being usually devoted to some service on their own part?

This brings us to our next point. You say that the Y. P. S. L. is breaking up the evening service. We ask the question for our own enlightenment. How many young people attended the evening service, in addition to the other services, before the Y. P. S. L. was organized? Many churches have found this infant organization a feeder rather than a disturbing element.

Please then, consider this third point. For many years the clergy felt a weakness in our Church due to the fact that countless boys and girls were confirmed, came for a short time and then threw aside their Church affiliation and left. Some few drifted back when they grew up, but the vast majority were gone for good. An organization came into being only a few years ago with the consent of our clergy and the approval of our bishops throughout the country. Surely our leaders could not have made such a grave mistake as to foster a movement that would break down the Church rather than set it on a surer foundation! We thank them for their interest and we ask that you, Mr. Critic, do the same.

Our last point has to do with one of the five rules of service of the Y. P. S. L.—the rule of Worship. According to this rule every member promises to attend the services of the Church regularly and to make an effort to bring someone with him. We are proud of this rule and we know there are few organizations in our Church that have a similar one. Most of us try earnestly to live up to it, but there are a few exceptions as there are to every rule. Why, though, judge the many by the few?

We regret that this criticism has been made. But now, Mr. Critic, having heard our side, do you think your criticism was just or unjust?

REV. G. A. STUDDERT KENNEDY

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