

The Witness

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Church Leaders to Discuss Foreign Affairs

Conference on International Relations Called by Federal Council of Churches

Church leaders of the country will discuss international relations from the Christian point of view at a conference to be held at Chautauqua, N. Y., August 20-24. The meeting will be under the auspices of the Commission on International Justice and Goodwill of the Federal Council of Churches, with which thirty communions having an adult membership of more than 20,000,000 persons are affiliated.

The object of the conference is to give an opportunity to study international affairs from the Christian viewpoint somewhat as they are discussed from the economic and political side at the Williamstown meeting of the Institute of Politics. In their discussion, however, the churchmen will not leave out the economic and political effect of international relations.

Practically all of the churches affiliated with the Federal Council have endorsed the warless world creed which holds to the Christian ideal of a warless world with law taking the place of war. Indications are that the conference will be attended by thousands of Christians from all over the country.

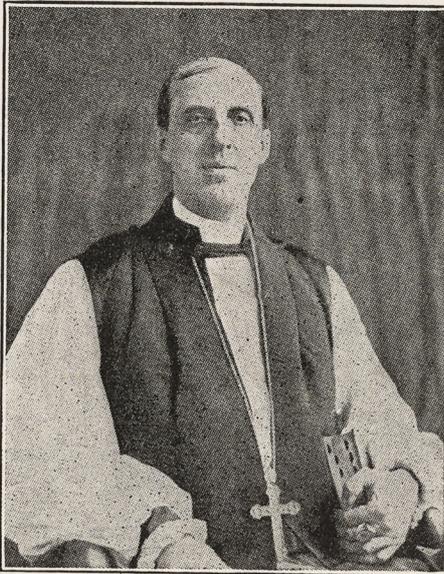
The men who will make up the faculty include clergy and laymen who are informed on international affairs. George W. Wickersham, former attorney general of the United States, will discuss what the League of Nations is doing. President Henry Noble MacCrackin of Vassar, who has just returned from a trip abroad where he visited fifteen countries, will speak on education for international goodwill. Dr. Sidney L. Gulick, an authority on the Far East, will tell of his observations on his recent trip through China, Korea, Japan and the Philippines. Professor Irving Fisher of Yale will discuss "The League of Nations or War." Dr. George R. Montgomery, who was one of the advisors on the Near East during the peace conference at Versailles and who has recently returned from the Lausanne Conference, will speak on the Near East and America's duty.

"The Cross Currents of Christian British Thought Towards the Problems of Europe" will be presented by Harry W. Holmes, an Australian, who has recently resigned as general secretary of the London Y. M. C. A. to become an associate secretary of the Federal Council of Churches.

The countries to the south of the United States will be discussed by Bishop Wilbur

Berkeley Gives Theological Course for Women

Twenty Women Spend Three Weeks at Berkeley Preparing for Greater Service



Rt. Rev. J. D. La Mothe, D. D.

A three weeks' course in theology has just closed for twenty women who attended the Berkeley Divinity School for Women. It is the first time in the records of the Church that an organized effort has been made to provide opportunities for women to study those subjects which men study in preparing for the ministry. The plan was worked out last winter by Dean Ladd, with the assistance of the following advisory board: Miss Grace Lindley, Miss Ruth Morgan, Mrs. Elihu Root, Jr., Miss Caroline Rutz-Rees, Mrs. Willard Straight, Mrs. Samuel Thorne and Mrs. John F. Moors. These women, together with a dozen more, moved into the school when the regular students left late in June.

Dean Ladd emphasizes that the courses are not given with any idea of training women to the ministry, but simply to fit them for that auxiliary work of the Church, in which women are taking an increasing leadership. The courses at Berkeley were designed to give them the broad groundwork upon which they may continue to build.

A distinguished faculty was gathered for the course, consisting of Dean Ladd, Rev. George Cadwalader Foley, D.D., of the Philadelphia Divinity School; Rev. Charles Baker Hedrick, D.D., of Berkeley; Rev. Percy Varnet Norwood, B.D., of the Western Theological Seminary, and Miss Adelaide Case of Teachers College, New York.

Among the women who participated in the course this year were Mrs. Evans, whose husband is also a regularly enrolled divinity student at Berkeley; Miss Marguerite Stewart came from the Y. W. C. A. forces in New York, Mrs. Langzattelle from the Froebel kindergartens there, Miss Sarah Cadoo from the women's staff of Grace Church. One of the most interesting students was a young Danish woman, Miss Annette Mellantin. Since her arrival in this country she has done three solid years of theological study at Radcliffe, at Harvard, at the Union Theological Seminary and at the Hartford Seminary. Another student from the Hartford divinity school, a Congregational institution, was Miss Mary Bakewell. Others at the courses included Mrs. Marguerite Wilkinson of New York, Mrs. Waterman, whose husband is a divinity student in Virginia; Miss Mary Clarkson of Germantown and Miss Margaret Lacey of New York.

K. Thirkield of the Methodist Episcopal Church and the Rev. Samuel Guy Inman of the Committee on Co-operation in Latin America.

The closing address of the conference will be delivered by the Rev. Dr. Peter Ainslie of Baltimore, whose subject will be "The Church and the Permanent Court of International Justice."

In explaining the object of the conference, the Rev. Charles S. Macfarland, general secretary of the Federal Council of Churches, said: "More and more the churches are realizing their responsibility for international relations. This is true not only in this country but abroad. For this reason a conference of church members has been called to discuss the international relations of America from the Christian viewpoint somewhat in the same manner as they are discussed at the Williamstown conference from the economic and political viewpoint.

"As international relations are chiefly moral, economic and political questions, the churchmen will not neglect the economic or political side. It is planned to make the conference an annual affair and one that will help the leaders form policies that will bring about permanent peace step by step."

Current Comment

By The Observer

I like "The Pilgrim" better than any other magazine of its kind I have ever seen. I do not know of anything that touches it. It aims to be "a Review of Christian Politics and Religion" and is edited by the Bishop of Manchester (Longmans, New York, publishers). I see that the next issue, which will be published in October, is to consist of a symposium on "The Kingdom of Heaven," and the names of the contributors are a guarantee of an interesting and vitally important discussion. Here they are: The Bishop of Pretoria (the Rt. Rev. Walter Carey, D.D., our war time friend and naval chaplain, author of "Have You Understood Christianity?"); Lord Hugh Cecil, Canons Streeter, Edward Lyttleton, and Leslie Hunter, Mr. Edwyn Bevan, and last but not least the Rev. G. A. Studdert Kennedy.

This is going to be worth reading—by clergyman and layman alike—and it is going to cost eighty-five cents. I shall return to the question of cost later on. But it will contain, on the basis of recent issues, about 125 pages of reading matter, by some of the foremost thinkers in Christendom today. I hold in my hand a small book on "Psychology and Religion"—122 pages—\$1.35. Paper bound manuals, by a single author, and with large circulations retail for seventy-five and ninety cents today. It will be worth your while to spend eighty-five cents for the October "Pilgrim."

But why cannot so enterprising a firm as Longmans, Green & Co., with headquarters both in London and New York, make such a worthwhile review as this one available at a price of forty or fifty cents? And how long are we to wait before the extreme provincialism of a certain type of English cleric awakens to the fact that with a fair amount of attention to American, Canadian and Australian affairs, such a journal as the Pilgrim, especially under the present editorship, could become a wonderful power for good and a strong unifying influence in the world-wide Anglican Commission?

"The Churches' Plea Against War and the War System" is exactly what we have been longing for. It is issued by the World Alliance for International Friendship Through the Churches. One rejoices to see the names of Archbishop O'Connell and Bishop Joseph Schrembs among the signatories. Not that there is any reason to doubt for a moment the devotion of the Roman Catholic Church to the cause of peace. But the churches would make small headway if the most powerful Christian Church in existence were not heart and soul in the warfare against war and the war system.

Here are some sentences well worth quoting: "We therefore urge all the people of all the churches, and all ministers

Our Bishops

John D. La Mothe, the Bishop of Honolulu, was born on the Isle of Man in 1868. He received his theological training at the Virginia Seminary from which he graduated in 1894. The early years of his ministry were served in Virginia, going to Washington, D. C. in 1901 as an assistant to the rector of the Church of the Epiphany. After two years there he went to St. Joseph, Missouri, as the rector of Christ Church, but returned to Washington after two years to be the Associate rector at the Epiphany. In 1907 he was called to the rectorship of St. Paul's Church, New Orleans. He was elected the Bishop of Honolulu in 1921.

in particular, to an outspoken declaration that the war system and the Gospel of Christ are diametrically and irreconcilably opposed. We urge that without delay this crisis of decision between war and Christ be unmistakably recognized and stated. We would have every Christian Church the center of a frank and courageous antagonism to war, and everything that makes war, until in our own country and in all lands we succeed in reinstating Christian loyalty to Christ where it belongs—far above all local prejudice, racial hatred, and divisive nationalism."

Cheerful Confidences

By Rev. George Parkin Atwater, D. D.

WHAT ARE THE CHILDREN THINKING ABOUT?

(If you have any children in your family please pass this article over to them.)

Do you know, children, that we clergymen have many close and warm friends among the children? Sometimes when you are sitting in Sunday School, and you take occasion to give another boy a slight punch in the ribs, or (if you are a girl) you untie a hair ribbon, we may look sharply in your direction,—but we are not cross, only perplexed. We love the children, and should like to take your

Let's Know

The Rev. Frank E. Wilson, the author of 'Common Sense Religion' and 'What Every Churchman Ought to Know,' is to resume his column in the Witness when he returns from Europe in a few weeks. In this column he will answer whatever questions Witness readers may care to ask about the Church, Religion, etc. Address communications to the Witness office.

surplus energy and use it to better purpose.

You realize that we clergy talk and write a good deal. Sometimes we do not give you a chance. Now I am going to give you a chance to write. I want several of you to write an article for this column. Here are subjects for you.

"What I would do if I were Superintendent of our Sunday School."

"What I would like to learn in Sunday School."

"Why I like to go to Church."

"Why I do not like to go to Church."

Or you may write on any subject connected with Sunday School and Church. Tell frankly what you feel, and make suggestions that may help us all.

Please note carefully the following requests.

Write between 150 and 300 words.

Write on one side of paper only.

If possible have your article copied on a typewriter. But send it written with pen, if you cannot have it typewritten.

Send it to me before September first.

Address:

Rev. George P. Atwater, D. D.,
Marvin Parish House,
Akron, Ohio.

The best article will be printed in this column, and perhaps some of the others. I will make a gift to the five whose articles are considered to rank highest.

Write your name plainly, your age, your address, your parish and the name of your rector, and the name and address of the Superintendent of your Sunday School.

You may talk the subject over with others, in order to make your ideas clear to yourself. But I want your ideas, expressed in your own language.

We shall all be interested to know what the children think of Sunday School and Church.

REV. FRANK E. WILSON

Common Sense Religion

"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.

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Thrills At Anglo-Catholic Congress

By Rev. A. Manby Lloyd

In or about the year 1900, two laymen of the English Church went down a Welsh coal-mine at a very early hour. After being nearly suffocated in the descent, they walked several hundred yards through tunnels and cross-sections, and then came across a group of about 300 men, holding the usual prayer-meeting.

One of the visitors, a fine looking man with a massive head and determined mouth was asked to speak and delivered a stirring address from the words "Depart from me, for I am a sinful man, O Lord." He was a brother of Frank Weston, then Chancellor, now Bishop of Zanzibar. The other visitor was your correspondent.

The two brothers, Harry and Frank Weston, had this in common—sublime humility and complete self-confidence. But the self-confidence of the latter came from a different source; it was the fruit of self-discipline.

When Frank Bishop of Zanzibar, took the chair vacated by the Bishop of London, the nominal President, it was easy to see we were in the presence of a man who, if God spares him, is destined to make history in the Church of England. A profound theologian, a trenchant preacher, a fearless statesman—here at least is an ecclesiastic who commands the respect of scholars and with whom the politician will hesitate to cross swords.

His opening words were uncompromising enough. London, he roundly declared, is as Pagan as Zanzibar.

The usual howl went up from somnolent Church people—roused from their slumbers—and from the capitalist and agnostic press; which led the Bishop at a later meeting to amplify the statement.

They had in Zanzibar, he said, Christianity and Mahometanism and a frank materialism side by side, and the latter was quite surely, though slowly, getting the upper hand.

He did not mean to imply that the people of the metropolitan city were all heathen. In London, as in Zanzibar, there was an evident movement in search of Christ, and towards expressing good will between man and man; and also an equally evident movement towards materialism and luxury. They had to make up their minds with which they were going to throw in their lot.

Archbishop Euogius received a splendid welcome and blessed the Conference, as also did the Rev. Arthur Tooth, the veteran priest who was presented to the meeting, which was reminded that in 1877 Mr. Tooth was in Horsemonger gaol for venturing to resist the decrees of the Privy Council and the clauses of the Public Worship Regulation Act.

A message to the Pope on the opening day was the occasion of a little breeze at a later session, when Father Frere, C. R., spoke of the divisions in the Church and said the position was not to be glossed over by politeness, or by messages such as had been sent to the Holy Father. They

did more harm than good, because they were bound to be misunderstood both here and there.

This brought the Bishop of Zanzibar to his feet and he said, "I am entirely responsible for the advice we have given you. I have not consulted the Committee. It is between you and me, and the line on which I went, which I believe to be justified before God is this; we sent a greeting to our King and we sent greetings to those in the hierarchy of the Catholic Church to whom, were the Church anything like true to its ideals, we should owe some measure of obedience."

There were many splendid speakers, including Bishop Gore, Father Waggett and Dr. Mary Scharlieb who spoke on the marriage question; referring to the difficulties that face young married people she admitted them, but all the same artificial contraceptives were wrong morally, medically and rationally.

The Rev. G. A. Studdert Kennedy, of course, was one of the principal attractions and dealt with modern problems in a lighter vein, as we have come to expect from this genial Irish orator.

He said that there was perhaps one thing upon which they were all in agreement—namely, that the Church of Christ exists to save sinners. A man finds himself, as a member of a nation, doing things and allowing things to be done in his name which as an individual he revolts from and detests. He finds himself as a citizen of a city obliged to tolerate the existence of scandalous and abominable conditions of life for large numbers of his fellow-citizens. He finds that as a member of a commercial concern he has to accept standards of morality, standards of honesty and uprightness which as an individual he would regard as beneath contempt. Now, Nature abhors the conflict, and she has her own ways out, and of these ways almost every one of the souls to whom we minister, consciously or unconsciously adopts one. The first is the method of dissociation, the attempt to live in water-tight compartments, and settle down to being a permanently divided self with Dr. Jekyll in the drawing-room, Mr. Hyde in the study, and God knows who in the cellar. The second method of escape from the conflict is that of rationalisation, it is the method of compromise, the watering-down of the Christian standard until it reaches the level of what is assumed to be practical politics and practical business. The third method is that of repression, and I would like to emphasise that what men most commonly repress is not the world but

the Christ.

We come then to this practical issue: if we are to succeed in what we call "the re-evangelisation of England and of the world" we must quite definitely recognise that what is often called the social message of Jesus Christ is an essential part of the gospel, it is not an addendum to it, it is not something added after conversion, it is something to which men need to be converted. There is only one spiritual life, and that is the sacramental life, the sacramental life in its fullest, widest, and deepest sense, which means the consecration of the whole man and all his human relationships to God.

But, he added, the British working man choked back his religion because he could not see what it had to do with the world in which he lived. It was because men were more in contact with the world that the greatest proportion of the members of the Church were women. The divorce between secular and sacred matters was the most terrible breach of all. If the presence of Christ in the Sacrament obscured the omnipresence of God in the world in general, then the Sacrament became idolatrous and had in it the nature of sin.

The concluding speech of the Congress by the Bishop of Zanzibar on "Our Present Duty" came too late to be reviewed here. Twenty-eight thousand pounds has been paid or promised as the result of a special appeal for the mission field.

REV. G. A. STUDDERT KENNEDY

I Believe

If anyone wants to read a book that is good for their soul and at the same time stimulating to the intellect, send for a copy of this book by Woodbine Willie, who writes Theology in a language understood by the people and with a zip that makes the dry bones of complacent orthodoxy rattle."—Bishop Johnson.

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Lies

Another book by this famous English clergyman that you will want to read before hearing him when he visits America this fall.

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The Historical Development of the Church

An outline of Church History, originally delivered by Bishop Johnson at the Wellesley and Gambier Summer Conferences. 35c a copy; \$3.50 a dozen.

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Up-Stream

By Rev. George Craig Stewart, D. D.

Dr. Stewart sailed for Scotland the latter part of July. He was to mail material for his column upon his arrival there but at press time none had been received. However UP-STREAM will most certainly appear in the issue for next week.

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The Editorial

By Bishop Johnson

OUR TASK

The Hebrew religion divided the world into two classes, those who were keepers of the law and those who were open violators of the law.

The Pharisees prided themselves upon their righteousness and despised all others. The sinners broke the law and acknowledged that they were sinners.

The law brought nobody to real righteousness, because those who kept the law were hard and merciless.

Christ made a new division of human nature.

He lived His life and taught His Gospel. Those who loved Him because He was the beloved, and those who rejected Him because they were incapable of loving Him.

This new division ignored the old one. In the ranks of His disciples were both Pharisees and sinners. Among the opposition also, both of these could be found.

He set a new standard of dividing the sheep from the goats, but men were so attached to the old standards that they refused to accept the new.

We call ourselves Christians, but we still adhere to the old Hebraic standards. We still divide the elect from the outcasts along the same conventional legal standards and call it Christianity. It isn't Christianity, but a revival of Hebraism.

We still keep up the old Pharisaic standards of legal righteousness. We ignore, as Christ did not, the limitations of heredity, temperament and environment, classing men as respectable or disreputable, as they adhere to conventional standards or reject them. It is as unscientific as it is unchristian.

It is the real miracle of Christ's humanity that He should have anticipated the discoveries of modern psychology by two thousand years. Truly He knew what was in man far better than we know today. He knew, for example, that many sinners had never had a chance to be anything else but sinners and therefore He was keen to give them a chance to be righteous. But it was a different kind of a chance. They were to become righteous because they knew Him and loved Him. He could forgive their sins for He knew why they were sinners.

The woman who was a sinner loved Him on sight, and because she loved much He

could forgive much. The thief on the cross had never had a chance. When the chance of loving Christ was given him, he loved Him on sight, and because he loved Him, Christ offered to admit him into paradise.

This is good psychology and therefore good religion.

Because of our stupidity we put sinners in penitentiaries, which is a necessity; but then we forget them and leave them to the tender mercies of mercenaries, not bothering about the future of the sinner, but thinking only of the safety of the public.

To herd sinful men together in dull barracks, under brutal guards, without any concern about their spiritual needs is to miss our opportunity to reach the sinner who is capable of loving much. The practice is as stupid as it is disastrous, because it will make a hardened sinner out of a good man and will never make good men out of sinners.

We observe the same principle in running our churches. We ignore the practice of Christ, who is our Master, and accept the standards of the world which is our enemy.

The churches are run for the spiritual enlightenment of the conventional good and without much concern for the needs of the potential good, who are debarred by the standards of conventional righteousness which we set up.

And this is the weakness of the Church and not its strength.

The Roman Catholic Church recognizes this, and in spite of the fact that she is guilty of legalism from another angle, she is not stupid enough to run her churches for Pharisees (even though many of them are good Pharisees), but for sinners.

And she does this, not because her priests are more tender than our clergy, but merely because she is strong in church tradition, and has held tenaciously to this tradition—that the Church is for sinners, and so she is strong while we, who can outmatch her in the number of influential laymen, cannot match her in the power of humanitarian endeavor.

This is good psychology as well as good Christianity.

We have boxed up the Church by substituting the traditions of men for the commandments of Christ. We have accepted the conventional standards of the world for the more difficult standards of Christ.

It is tragic to consider the worldly influence of the millions that belong to us, with the spiritual influence that they exert as churchmen.

In the social, financial and political world we can set the pace, but in the spiritual world we apologize for our existence.

We suffer the torments of men who have fine convictions, but lack the courage to put them into practice.

Theoretically, the bulk of our people believe that which I have said, but practically they accept the traditions of our immediate ancestors.

As one looks at our theory one is convinced that we have both the traditions of the Master and the freedom of the sons of God, but we lack the spiritual courage to practice that which our formu-

laries proclaim. Some day we will, and then I would like to be alive.

Some day our modernist knights, instead of using up their splendid talents in tilting at windmills, will direct their lances at the real Apollyon.

It is futile to attempt to clean up the principalities of this world until we have purified the force that can ultimately accomplish it.

It is puerile to use up energy in restating academic creeds in order that we may admit into our gates more influential laymen of the same apologetic type as those which we possess already.

What we who are thought to be radicals of various kinds ought to do is to combine in the effort to restate not our intellectual, but our moral standards of Church membership. What we need is not a patched up Church unity of modern Pharisaism, but a practical demonstration that Christ's standards of Church membership are our standards, and that in the house of God, the rich and the poor do meet together and the Lord is the maker of them all.

We need to get rid of, even at some financial loss, those who neither go into the gates of Heaven themselves, nor permit others to enter. We need a constituency which believes and practices the example of Christ and which does not father the Church by wrapping it in the grave clothes of cultural respectability and academic hair splitting.

We need to stop talking finance, even if we close up a lot of mendicant missions, and to live the gospel as it is in Christ and not as it is in respectable but thoroughly Hebraic vestries, who are far more concerned with "How much?" than they are concerned with "the least of these our brethren."

Let us stop talking platitudes and practice Christianity at whatever cost to the public treasury.

Do not misunderstand me. The Roman Catholic Church has substituted Hebraic discipline for the freedom of Christ. The Protestant world is frankly legalistic and hopelessly disorganized. The Church has both freedom and the organization to make herself the medium of Christ's ideals. This does not mean that she will be popular, financially strong or socially influential.

It means merely that by this means, and this means only she can win the approval of her dear Master, and after all what else matters in this inconsequential world.

There is nothing more needed today than the Church which has the mind of Christ in its treatment of sinful men.

Witness Fund

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

This fund is used to pay the subscriptions of clergymen and others who look forward to receiving The Witness but are unable to have it unless helped by friends in paying for it

Mrs. J. M. Uhl.....\$1.50
Mrs. Brouillette50

Total\$ 2.00
Total for 1923.....\$78.00

The Advertising of Religion

By REV. HAROLD HOLT

Rector of Trinity Church, Niles, Mich.

Most of us are very chary about advertising our church. We inevitably think of the sensational methods some of the brethren of other denominations use, and we are naturally repelled. In our reaction we go to the other extreme and are content with a very dignified announcement of our church's name and the hours of service. The announcement brings no perceptible results, and we conclude that advertising the church is of no value.

At the outset let us consider what an advertisement is. It is not an announcement. An announcement is very legitimate, and can be used to keep a name before the public. But it is a waste of good money to consider it in any way an act-impelling force. It does not cause people to turn toward the object announced, unless they are already convinced that the object is the most desirable thing in their lives. Take Ford cars for instance. Advertisements are not needed to sell them, only reminders, or announcements. So with most well established automobiles. Hence this type of advertising in the magazines uses the announcement almost entirely. The better established the car, the less of a true advertisement form does the publicity take.

But there is this distinction between an automobile with an established market, and the church, the automobile is the better known and the more in demand. People feel a need for the car, but they feel little need for the church. They know about the car from its users, all of whom are enthusiastic boosters, but they never hear of the church from its members. The mechanism of a car is known, and what it will do, but the sacraments of the church and what they will do is not known.

Now the church has a wonderful message for the world. It was sent to reach every man and bring him into union with God. How is it to deliver the message? It cannot preach to a man who passes it by. It cannot evangelize the man who "has no interest in religion." It must establish a contact before it can establish a union. To establish the contact it must engage the interest, and to engage the interest it must gain the attention of the passer by. For this reason announcements are not to be thought of seriously for the tremendous task of the church. Advertisements are needed, means of causing a person to turn toward the church.

Yet in seeking to make the person turn toward the church care must be used not to make the church into a circus. We cannot use the signboard, or billboard type of publicity. Advertisements must always reflect the character of the institution or product advertised. There must also be kept in mind the people to be reached. The circus uses the kind of publicity it does because it wishes to secure the largest audience possible in the shortest time. It cares nothing for a permanent clientele. It seeks to build nothing, to make no permanent gains. Extravagant

phrases, tricky wording, all these are means for securing an immediate crowd and such means reflect the institution.

The church does not want an immediate crowd. It wants to build for eternity. The transient crowd, the curious crowd, is better left outside. The man who comes to church because of a deep impelling desire for eternal life, that is the man our advertising should be aimed to reach.

There are two kinds of signboard advertising. One is the beautiful picture with the name across it, or woven in it, the other is a list of attractions and stars. We have all seen both kinds used both on the street and in the magazines. Beautiful ladies draped on running boards of cars, picnic parties seated under a tree, all that sort of thing. Or like the car ads which give a list of the "star" parts used in the makeup of the car. Transfer this to church ads. A beautiful picture of a church, or, more horrible still, of the minister (I do not know of any Rectors who have considered themselves that beautiful), with the name of the church under it, or over it. Perhaps a choir boy, or some other work of art is used. There is a Methodist church in Detroit which uses the star system. Each week the outstanding attractions of the service are listed.

None of these is impelling. There is lacking that element which will reach down and grip the soul of the reader, and make him feel within himself an inner impelling force driving him toward God. And that is what we want.

Our advertisements, to be of any use whatever, must, first of all, reach some primitive urge in each man toward better things. All men have this primitive urge. In most it is inarticulate, or unrecognized. It needs to be pointed out. That is the first point of contact which the church has with every man. It is somewhat similar to the methods used by the missionary. He builds on the good that he finds in the primitive religion, and forms a contact. We overlook this primitive urge in men. We think of them as good or bad, forgetting that almost all of them are in the shadow zone between goodness and badness.

Ecclesiastically we are inclined to classify men as being salvable, or non-salvable, in proportion as they will talk religion with us, or not. We try to get them to discuss religion, and fail because of their inarticulateness. Most men cannot discuss religion, or any other topic, unless someone has loaned them some ideas, and then, of course you are not discussing religion with them, but with some unknown author of an idea, through them. And so, in most cases, even though, as a result of being "badgered" into it, we secure our beloved discussion with the person we are trying to reach, we never reach him, the real man underneath.

Men are afraid of us, not because of our collars, but because of our "vocabulary." We overpower them and beat them into submission, and men do not like that,

they like to feel that they could have "left it alone" if they wanted to. They like to choose their line of action, not have it thrust upon them, and rightly. It is a part of being a man.

And so the establishment of a contact with this inarticulate man becomes a task to which we must address ourselves. We often wonder why the uneducated preacher will very often secure more members for his church than the highly educated, specialized theologian. I think it is because of this very inarticulateness. The man in the street (that useful but mythical person) feels a sympathy with the preacher. He is struggling against the same inhibition of ideas, he is also trying to become vocal, though handicapped.

Laymen can reach the outsider more easily than a priest because of this same sympathy. How, then, are we to establish a contact? We can best do it through the medium by which the common man becomes vocal, the newspaper. It is the source of most men's ideas in other spheres of living, make it the source of ideas concerning Christ's teachings. Not by quoting the Bible, or printing the gospel for the day, but by reaching out to the primitive ideas of goodness. The Bible strikes men as archaic, if they have no acquaintance with its wonders and its greatness. It is not the language to which they are accustomed, and a paraphrase, or an attempt to translate it into the language of the street, rather shocks most people. It is better avoided.

Take, as an example, the Christian virtue of charity. That has an appeal to the innate ideas present in every man's mind. How often have you heard the phrase, "I try to give every one a square deal, and that is my religion." Very well, play on it. Here is one way it was written in an advertisement:

"Once upon a time a crowd gathered in Main Street in Athens. They were looking at a strange dog. One man said, 'It looks mangy.' Another said, 'It might be mad.' Another said, 'It is a mongrel and good for nothing.'

"A stranger edged his way into the crowd and smiled at the dog, it smiled back, and he said, 'It has beautiful teeth.'"

That was Christian charity. It sees the best in every one.

The contact is made. Every reader of that advertisement recognized that he had within himself Christian charity. He feels a kinship with those who are trying to increase the virtue within himself. Feeling that kinship, he is drawn to the place where he can mingle with his own, the Church.

And so one might work on each quality in turn, until the Church is presented to the man as an institution from which he cannot afford to stay separated.

That is advertising in the true sense of the word. As few words as possible should be used, whatever the space in the newspaper may be, but every word should draw a definite picture of the inner es-

sence of the Church's spirit, or services. Prayer is a wonderful thing to advertise. Every man wants to pray, but cannot, for he lacks the means of expression. Such an advertisement as this will draw him:

A Church of the fellowship of God. Retirement from the strain of the market place. Quietness, harmony, devout surroundings, even the personality of the minister hidden under vestments suggestive of the celestial realms. Music carrying the soul close to God. Won't you join us in seeking strength from God for tomorrow's labor?

Any one with a passion for winning the souls of men—all men, and with the ability to stand outside of his Church and see what within it is vital, and new, and interesting, to the man outside, can write such advertisements as will establish contacts capable of development into real evangelization. He may not draw great curious crowds into his church, but he will find an increasing number of seekers after God turning to him for spiritual satisfaction. And, after all, that is the desire of all of us, to find true seekers after God and make them members of the Communion of Saints.

Social Service

By William S. Keller, M.D.

A DIOCESAN PROGRAM

Last week we printed the first part of a Diocesan Social Service Program. This second part, dealing with methods, concludes the program.

III. Suggested Methods

(1) Co-operation with the Department of Religious Education along the following lines:

(a) The ideals of home life, including Christian training, parental responsibility, self control, diseases of the home and of family life, and broken homes and their causes.

(b) Unobtrusive approach and proper pedagogy in problems of sex.

(c) The causes of truancy and the problem child.

(d) Educational motion pictures.

(e) Close contact with the Dean of Bexley Hall, supplying him with the names

of possible candidates, with speakers for social service courses, with educational motion pictures and lectures, and in securing for seminary students remunerative employment in field social work.

(f) Addressing senior Church School boys and girls, presenting the various types of Christian vocations, including the ministry and various forms of social work, inspirational talks along altruistic social lines, and information about colleges and scholarships.

(2) Co-operation with the Department of Missions by assisting in supplying leaders to take responsibility in missionary work, and recruiting social workers for the large mission fields.

(3) Co-operation with the National Student Council in arranging group conferences with the clergy in college towns to discuss problems of social work and to present social service matters to college students, particularly considering the problems which arise in college life.

(4) To present social service to all diocesan and parish organizations, such as the Woman's Auxiliary, Girls' Friendly Society, etc., asking for their help, interesting them in co-operation with other agencies, and stressing the need for both volunteer and paid trained Christian leadership in social work of all kinds.

(5) To prepare and present talks and lectures to Church organizations and to congregations, with recommendations for their help in obtaining results, on such subjects as the following:

(a) The community and neighborhood responsibilities.

(b) Outstanding causes of delinquency.

(c) Causes of illegitimacy.

(d) Program of the Church Mission of Help.

(e) Diocesan Child Welfare Program, Children's Hospital, etc.

(f) Causes of truancy and the problem child.

(g) Need of supervised recreation.

(h) Value of self control in children.

(i) Need of better marriage laws, and the outstanding causes of divorce based on definite court statistics.

(j) Feeble-mindedness, its cause and consequences.

(k) Women and children in industry.

(l) Housing and standards of living.

(m) Personal hygiene and public health.

(n) The need for boarding homes among Church people.

(6) To speak before men's clubs, brotherhoods, etc., presenting a diocesan program and soliciting their interest and co-operation in practical religious activities, urging their combined effort for greater leadership and responsibility in all forms of social and community activity.

(7) Providing educational films for men and women.

(8) Creating a diocesan loan library of social work, recommending selected reading on social problems and methods, and striving to create in each parish and mission a parish book-shelf on social service.

(9) Encouraging mass meetings in parishes to develop interest in social service program.

(10) To arouse public opinion to the support of constructive legislation, informing parishes concerning pending legislation of interest to Christian social work.

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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A Student's Summer Experience

By A. C. Licktenberger

Mr. Licktenberger, the writer of this article, is a senior at Bexley Hall and is one of those who went to Cincinnati under the Bexley Field Extension Plan, to do social service work under the direction of Dr. Keller, the Social Service Editor of The Witness.—Editor's Note.

It is significant that in the rubrics of the Book of Common Prayer clergymen are referred to as ministers. The compilers of our Prayer Book realized that the sphere of the Christian ministers activity included much more than the particular duties designated by the term priest or pastor.

Unfortunately the tendency of most of the Church's seminaries has been to overestimate the priestly and prophetic side of the ministry. The extent of the clergyman's influence has increased greatly, especially in social welfare; yet practical training for the Candidate in such work has been lacking.

Through the efforts of Dr. Samuel A. B. Mercer, former Dean of Bexley Hall, and Dr. W. S. Keller, certain students of Bexley Hall have been given an opportunity for practical experience in social service work in Cincinnati, Ohio. This experience combined with lay-reading in various churches of Cincinnati, supplement the theoretical course of the Seminary with practical training.

The branch of social service with which I am identified is Social Hygiene, an agency of the Cincinnati Social Agencies, working in conjunction with all the organizations fancied by the Community Chest. The Social Hygiene program is presented by four methods: legislation, medicine, education, and recreation. During the summer months, the last two methods afford little opportunity of approach. Throughout the year, however, a contact is made with the Police Court and the City Clinic. Social case workers are present at the trial of all adult sex offenders, records are kept, and cases investigated.

It is with the court work that I am chiefly concerned and interested. It is a revelation to sit for the first time in the police court of a large city. But more



Dr. William S. Keller

than a revelation: it brings a conviction, and I hope not too hastily formed, that the Christian minister today cannot afford to regard himself as a priest alone. Theoretical sentimentalizing on the sanctity of marriage relations and the sin of promiscuous living will not reduce the number of sex offenders in the police courts nor clear communities of venereal disease. Nor unfortunately will these things be accomplished by fervent preaching of the word of God. Preaching indeed is a help. But efficient scientific methods must be a part of the modern clergyman's preparation if he is to understand and properly meet the social problems confronting the Church.

Church Doing Community Service in Alabama

St. John's Guild, Robertsedale, Baldwin County, Alabama, is composed of men and women communicants of our Church, and others. This organization has arranged to erect a Guild Hall to be used as a Parish House in Robertsedale.

This congregation has had a Chapel three miles from town as the center of a rural congregation, and the erection of the parish house will mark the concentration of effort to strengthen this Church Center.

Baldwin County has a net work of Missions, many of them within walking distance of one another, all ministered to by Rev. J. F. Plummer. W. A. McIntosh and E. B. Hoard, Christian men of other communions, have lent their aid to the Robertsedale project because of what the congregation has attempted and achieved in the way of community service.

Minnesota Laymen Are Busy

Calvary Church, at Rochester, Minn., has a slogan: "The door of Calvary Episcopal Church is always open." This forms the display line of a card handed to hotel guests in Rochester, by Brotherhood of St. Andrew workers. The card bears a picture of the very attractive Church building, an announcement of the time of services, and an invitation to attend. On the back is a map of a section of the city, showing location of the Church, the district being outlined with lines forming a cross.

Bible Reading In Public Schools

Newspaper headlines recently supplied the concise information that ten states forbid the reading of the Bible in public schools, six permit it, six others require it. The rest are doubtful or silent.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Welfare Worker Takes Up Church Work

Miss Augusta Martin, for several years a field worker in the Welfare Department of the State of Alabama, has this month accepted a place on the staff of the Diocesan Board of Missions for the special work of opening up a Mountain Mission for the white children of North Alabama. Her headquarters are now in Scottsboro, a Mission in charge of Rev. Cary Gamble.

Miss Martin is a thoroughly trained social worker and is possessed of a personality that wins the confidence of those with whom she works and the enthusiasm of those to whom she appeals for her work.

In addition to her experience in the Welfare Department of the state she has done volunteer Christian Social Service work for the Church in Baldwin County, and in preparation for her new task has studied and observed the work at Berry School, Rome, Ga., and some of the Church schools in the Southern Highlands.

The Board of Missions hope to put a full-time woman worker into Baldwin County, where Rev. J. F. Plummer has a thoroughly organized group of Missions in the extreme southern part of the state.

English Clergyman Supports Sunday Recreation

The advocates of Sunday recreation have received striking support from Dr. Gamble, Dean of Exeter, and formerly Canon of Westminster. The Dean protests against the assumption that the Puritan view of Sunday is binding on all Christian people. "I have always contended," he says, "that observance of Sunday must depend on our views of what Sunday is. The Puritans regarded Sunday as a Jewish Sabbath transferred to another day in the week, and governed by the Fourth Commandment. This view is not in accordance with history. Sunday has no connection with the Jewish Sabbath, which for Christians is abolished, and is simply a holy day of the Church, commemorative of the Resurrection, and always observed by special acts of worship. It stands on the same level as Christmas Day or Ascension Day, and only differs from them in being older and more universally observed. What I would insist upon is that Sunday ought to be primarily observed as a time of worship; but history shows quite clearly that great liberty has always prevailed with regard to the manner in which the rest of the day may or should be spent."

The Rev. G. Napier Whittingham, vicar of St. Silas the Martyr, Kentish Town, makes the very shrewd point, on the same subject, that the sanctity of the English Sunday is not nearly so much upset by games on Sunday afternoons and evenings as by amusements of all kinds on Saturday nights. He attributes the poor attendance at churches in London on Sunday mornings to the fact that people are completely tired out after spending Saturday nights at the "pictures" or other amusements which keep them up till a late hour. "The Jewish religion," he says, "understands this thor-

oughly, for their Sabbath begins on Friday at 6 p. m. and closes on Saturday at the same hour, and we shall never revert to the real sanctity of Sunday so long as people are amusing themselves up to the late hours of Saturday night."

Services for Deaf In Boston

Few people know that there is in Boston a mission known as St. Andrew's Silent Mission, the object of which is to provide religious services and pastoral care for deaf people. Services are held every Sunday, except during August, at Trinity Parish House, the Rev. G. H. Hafflon being in charge.

English Bishop to Translate the Bible to Japanese

Bishop Foss of the English diocese of Osaka, Japan, has resigned after nearly fifty years in that country, and will devote his remaining days in helping the Japanese Church revise the Old Testament in the vernacular.

Missouri Girls Buy Holiday House

The Girls Friendly Society of Missouri has purchased an old home, twenty-five miles out of St. Louis, and has remodeled it into a holiday house.

"No More War" Celebrations Throughout the World

Demonstrations in all of the principle cities throughout the world marked Sunday, July 29th. In London over 10,000 people gathered in Hyde Park, while thousands demonstrated their determination to allow no more wars in Germany. The day was not as widely observed in America, although large meetings were held in all of the big cities.

New Rector for Church in Waterbury

The Rev. L. E. Todd of Oakville, Connecticut has accepted a call to the rectorship of St. Paul's Church, Waterbury, Connecticut.

Bishop Davies Sails for Europe

Bishop Davies of Western Massachusetts sailed last week for Europe where he is to spend the rest of the summer.

Bishop Perry Off to England

Bishop Perry of Rhode Island, with his family, has left to spend the remaining summer days in England.

Church Student Worker for Alabama

Rev. Geo. Ossman has taken charge of the student work at the Polytechnic Institute at Auburn, Alabama. Rev. Mr. Ossman has devoted much of the summer to traveling about the diocese, establishing contacts with Church students at the Institute and their home parishes, looking forward of an active program of Church work during the coming term.

Bishop McDowell was in charge of this field when elected Bishop Coadjutor of Alabama.

Ministers in Georgia Protest Against Leasing of Prisoners

More than 2,000 ministers of Georgia, representing every Church, have joined together in a protest against the leasing of convicts. Petitions have been sent out to all the organizations in the State asking for signatures; these petitions urge the legislature to abolish all leasing. Mass meetings are also being organized to protest against the practice.

Knights of Columbus Pay Tribute to Rector

A tribute to the memory of the Rev. W. L. Lewis, late rector at Peekskill, N. Y., was printed in a recent bulletin of the Knights of Columbus. It says, in part, "Towards the Catholic people he always maintained a friendly feeling. For nearly half a century he lived the active life of an Episcopalian clergyman, striving ever to be 'all things to all men.' How well he succeeded, the people of Peekskill can testify."

Denver Church To Build

The people of St. George's, Denver, recently sold an old and inconveniently situated church building, and have been holding services in a school house ever since. They are now about to begin on the first of a complete set of buildings; the first unit to be a parish house, costing \$5,000, and equipped for church services.

Texas Has Lively Conference

The Texas Summer Conference opened at Camp Allen on July 10 and continued through the 20th. Sixty-seven regular delegates were registered at the conference representing twenty parishes and missions in the diocese, and in addition to these there were 93 visitors (for one day or less) in attendance at some of the classes, making a total attendance of 164.

Bishop Quin was director of the Conference, and led a Class each morning on "The Making of the Bible." Other members of the faculty were: Mrs. A. Davis Taylor of Memphis, Tenn.—Church School Service League; Mrs. G. A. Templeton of Oklahoma—Women's Normal Class on "The Church's Program"; Miss Mabel Lee Cooper of the Province of Sewanee—Child Psychology; Rev. Gardiner Tucker, Province of Sewanee—The Teacher; Rev. Charles Clingman, Trinity Church, Houston—Church History; Rev. L. Valentine Lee, Church of the Redeemer, Houston—Social Service; Miss Edith T. Parker, Diocesan Secretary of Young People's Work—The People's Service League.

Letter in Regard to Conditions in Virgin Islands

The following letter speaks eloquently for itself. It was written by a former resident of St. Croix, in the Virgin Islands, on her return from a recent visit to St. Croix.

The Virgin Islands are our newest and least familiar responsibilities. The efforts put forth by our Church members there are all the more appealing since, as stated

in The Story of the Program, they are struggling to maintain selfsupport and have no "askins" of the general Church. A large majority of the people are negroes. St. Croix is, among other things, a place where parish visiting means a constant climbing up and down steep hills and where the rectory garden must sometimes dry up because drinking water is at a premium. The letter refers especially to St. Paul's, Frederiksted:

They are deeply religious, sacrificing people who for generations have been devoted to their church and have given freely, gladly, of their labor to its maintenance. They have, it is true, fine church buildings, but these were built a century ago and at a time when St. Croix and her people were happy and prosperous.

Today as I look at the people who go there to pray that prosperity may return where now sadness, want and hunger are stamped on every man, woman and child, I wonder how St. Paul's exists at all. The time of the wealthy planters is past, and of the well to do. The people have neither money nor homes, but such as they are and such as they have they bring to their church.

Bad social conditions exist because the boys and girls are not protected. The church needs a house of refuge, a Church home. St. Paul's could easily find such a house were the money available. All the other parishes have such places, but all the other churches are under their respective mission boards. . . Why not send two missionary women to look into the needs? The rector is deeply interested but he has no help and nowhere to get any. There is scarcely one member of that parish who has enough money to live on.

The rector gives all he can of his own, and he and his wife give all their time to helping the poor and the sick and the hungry. The people love him but there he is—able in most cases to do but very little.

The automobile owned by the parish is an old Ford and refuses to go. Cannot you see that in some way he is given a new car? It is no use to say the people of the parish must do it for these people need bread, need work, need clothes, need often a drink of water. I wish I could present the destitution, but I can only plead for them, especially for protection for their young women, and a fund to give bread and clothing. A few barrels of old clothes sent to the rectory during the year—an auto—and some devoted missionary women—all these would further

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L. L. S.

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the work of the Kingdom here on earth. From another visitor:

This morning after many frantic attempts on his part with the help of a negro man to crank it, the car was finally abandoned just outside the apothecary's, and when I was going back from dinner it was being pushed up the hill by the rector and his wife and two others. I felt so ashamed to be a member of a congregation who would allow their minister and his wife to have to push the parish car up the hill.

I also learned a lesson in perseverance, for in about half an hour after it was pushed up he came tearing down the hill in it as usual. I know one thing, were I he, I would have run it into the sea long ere this.

Mr. Jonnard to Serve in Rector's Absence

Beginning September 1, the Rev. W. A. Jonnard, who has been part time assistant at St. John's Church, Savannah, Ga., will for one year give up his position as Field Worker for the Province of Sewanee and will become full time assistant and in charge of St. John's parish during the absence of the rector, the Rev. Wm. T. Dakin, who has been granted a leave of absence until he regains his health.

Women Distribute Church Literature

The latest quarterly meeting in Denver of the local Assembly of the Daughters of the King, brought out some interesting reports of unusual types of service. St. John's cathedral chapter has had 3,000 leaflets printed and distributed in Denver, in hotels, tourist information bureaus, and such places, giving full information about all Denver parishes, rectors, hours of services, location of churches, and car routes.

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Sunday Services, 7:30 and 11 a. m.; 4:30 p. m.
Wednesday and Saints' Days, Holy Communion, 11 a. m.

Dean Tyner Goes to Kansas City

The Very Rev. Charles R. Tyner, Dean of St. Mark's Pro-Cathedral, Hastings, Neb., has been called to St. George's Church, Kansas City, Mo. Dean Tyner has been at Hastings almost five years, accepting charge after returning from France. Rev. F. D. Tyner of Minneapolis and Rev. George Tyner of Winfield, Kansas, are his brothers. The Dean will assume his new duties August 19th.

Missionaries, New and Old Leaving for Field

The unity and diversity of the Church's Mission were illustrated in a recent farewell service for missionaries when Haiti, Japan, Liberia, two Chinese districts, Porto Rico and the Philippines were represented in the chapel at Church Missions House.

Bishop Carson had the service. Dr. Teusler of Tokyo was present. Miss Seaman was returning to Cape Palmas, the Rev. A. M. Sherman, to Boone Divinity School, Wuchang, Deaconess Stewart to Hankow, Mrs. Worrall to St. Luke's Hospital, Porto Rico, Miss Bremer to St. Faith's School, Yangchow.

Miss Marion Carter of Buffalo, N. Y., was going out for a business position at the Sagada mission; Miss Ann Mundelein of Manchester, N. H., for evangelistic work in Hankow, and Miss Helen Wilson of Montclair, N. J., to teach music at St. Mary's Hall, Shanghai.

Classified Ads

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MISCELLANEOUS

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Church Conference At Evergreen

A very successful Church School Workers' Conference was held at Evergreen, Colo., from July 30 to August 6. The days began with Holy Communion at 7:30, followed by a morning of study, an afternoon of recreation, and an evening of conference and discussion. Each day's progress included a lecture by the Rt. Rev. Fred Ingley on "The Life and Teachings of Our Lord," a study period conducted by the Rev. Robert S. Chalmers, rector of St. Mark's church, Toledo, Ohio; and group study by classes on the various Christian Nurture courses, conducted by Colorado teachers of experience. The evening topics varied: some of the subjects being "Pageantry," "Christianity and Evolution," "The Church School Service League," and "The Diocese and Its Young People." A discussion on the Order of Sir Galahad was led by the Rev. Philip Nelson, rector of St. Peter's parish, Denver, which has a flourishing branch; and Canon Douglas gave an address on "Church Music." This Conference is held each year at Evergreen, which is the Diocesan conference centre.

Young People Gather in Texas Camps

The Diocese of Texas has just completed a most successful season of summer camps and a Religious Conference. This is the third summer in which this intensive program of education and recreation has been carried out, and it is no longer in the realm of the experimental but has become a very definite and vital part of the diocesan life in Texas. Camp Allen, on Galveston Bay, a beautiful summer home owned by Mrs. S. E. Allen of Houston, is loaned to the diocese each summer for the use of the boys and girls of the diocese, and for the adult Religious Education Conference. It is splendidly equipped, with accommodations for from 75 to 100 people, in the bay where swimming, fishing, and boating can be enjoyed, and also has a good baseball field, volley ball court, etc.

The Boys' Camp opened on June 8th under the direction of Bishop C. S. Quin and a corps of college men who served as group leaders. In addition to the regular morning classes conducted by Bishop Quin, there were four conferences on the Young People's Service League led by Miss Edith Parker, Diocesan Secretary of Young People's Work. On the closing Sunday of the camp four boys were confirmed—which again demonstrates that

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Camp Allen is indeed a "camp with a purpose."

On June 23, the girls arrived 80 strong for their two weeks at Camp Allen, and were put through an intensive period of work and play, Bible study and baseball, and all the other things that go to make up a successful camp. Miss Edith T. Parker was Camp Director.

Parish Observes 313th Anniversary

On a recent Sunday the Rt. Rev. Arthur Thomson confirmed a class of thirty, most of whom were adults, at old St. John's Church, Hampton, Va., "the oldest continuous parish in the American Church." This makes a total of 74, 85

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per cent of whom were adults, confirmed at St. John's within six months. The parish observed its 313th anniversary on Sunday, July 15th. The Rev. Chas. E. McAllister is the present rector of St. John's.

New Haven Rector Goes to Stratford

The Rev. H. Francis Hine, vicar of All Saints', Trinity Parish, New Haven, Conn., has accepted a unanimous call to Christ Church, Stratford, Conn., where he may be addressed after August 1.

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CIRCULAR UPON APPLICATION

How to Make America Christian

By Rev. Julius A. Schaad

How, but by Christian Evangelism, can America ever be made Christian? Pulpit oratory will never do it. Even devout scholarship has not done it. Nor do modern publicity and sensational methods offer much of real promise.

Probably most sane people who think would agree that it is highly desirable to make America Christian. Americans usually get what they want. Here is something well worth wanting. How shall we go about getting it?

The statistical showing for the past ten years, as to the aggressive gains of Christianity upon the population in America, are not prophetic of the early Christianizing of our people. I write from memory, which may need correction; but all of the churches together made an increase of only about 3 per cent of their own membership, which is barely keeping pace with the growth in our population.

Assuming that our Church made this rate of gain, we American Christians are still far behind the members of our own congregations in foreign mission fields. Their rate of increase for last year was 13 per cent! They excelled us in the ratio of four to one. Why? And how? The answer is simple. Their pulpits and pews voice a more definitely evangelistic note than do ours here in America. Time for us to think this over. Is it not?

Following are some recent figures which show conclusively that a restoration of lay evangelism to the program of a parish is not only possible but also practical and profitable: The plan was to select a

group of church members, give them carefully prepared lists of adult names, and then send them out by twos with a view to securing their prospects as members of their particular churches. There was no publicity. No public "revival" was in progress. Everything was done decently and in order, by laymen.

57 workers secured 132 new members in one week.

70 workers secured 192 new members in one week.

120 workers secured 261 new members in one week.

100 workers secured 532 new members in six weeks.

400 workers secured 1,194 new members in three weeks.

(This last was an interdenominational movement.)

Little expense was attached to these campaigns for Christ. The results exceeded those of the often-hectic methods of more public and professional campaigns. And, here is the important thing, these new people were all brought into the actual membership of some form of organized Christianity where spiritual nurture was at least available to them, and where they could give expression to their conversion, in Christian worship and service.

This is how, if ever, America will be made Christian.

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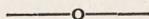
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