

The Witness

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Conference on Church Unity Held in Buffalo

Churches are Asked to Look Upon War as Wholesale Breaking of Sixth Commandment

Over forty members of the Commissions in the United States and Canada appointed to arrange for the World Conference on Faith and Order met in Buffalo last week for a two-day conference, upon the call of Bishop Brent, chairman of the Continuation Committee. Prominent among those present were Archbishop Alexander of the Greek Orthodox Church in America; Rev. William E. Barton, D. D., retiring Moderator of the Congregational Church; Bishop William Burt of the Methodist Episcopal Church, who was the presiding officer; Rev. Joseph A. Vance, D. D., of Detroit; Rev. Peter Ainslie, D. D., of Baltimore, and others. Eight bishops, including the Bishop of Montreal, were among those representing our own Commission.

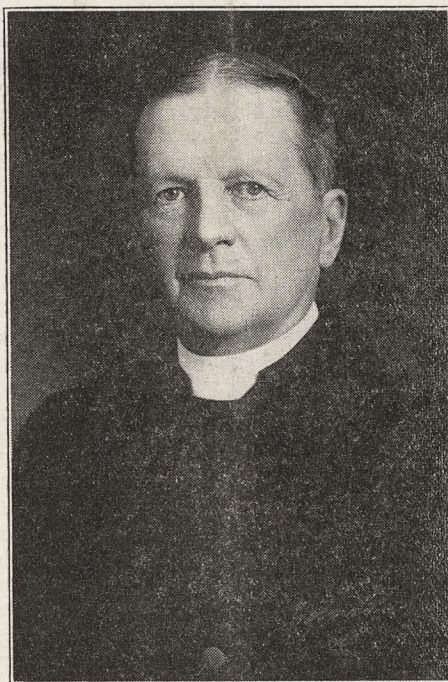
The meeting was called to hear the report of the General Secretary, Mr. Robert H. Gardiner, on his consultation with leaders of the movement in England during the past summer, and to discuss the three series of questions on the Creed, the Ministry and the Church, which have been set forth for consideration before the meeting of the World Conference. By a resolution the meeting approved these questions and commended their circulation in all the denominations, and the Commissions were urged to foster their discussion by local interdenominational groups.

Though not on the program, the attitude of the Church toward war was also earnestly discussed, and the newspapers gave much space to the resolutions which were passed. One was a general declaration that the Churches must seriously face the question whether war—the wholesale breaking of the Sixth Commandment—is ever justifiable, and if so, under what definite conditions. The second, which caused considerable debate, but was finally adopted in its original form, concerned American policy; it commended the work of the late President Harding and of Mr. Hughes for limitation of armaments and expressed confidence that President Coolidge would follow this example and extend the range of its application.

The discussions drew forth some most interesting speeches. They showed that frank and unequivocal statement of the various positions represented is now quite possible without any fear of breaking the sense of fellowship, which was strong throughout the sessions. This sense of a unity already attained in the desire for unity made the frankness of statement

Missionary Bishops Elected at Dallas Meeting

Dr. Cross Elected for Spokane and Dr. Reifsnider
Chosen Suffragan for Tokyo



Rt. Rev. William Lawrence, D. D.

stimulating and suggestive. Dr. Ainslie declared that the obstacle to unity is not really creeds or orders, identical positions on both of which are held by bodies that are still separate, but is simply our failure to recognize disunion as sin. It is a sin against the law of Love, and therefore a disease at the root of Christianity.

The evening meetings, which were open to the public, were well attended, in spite of rain on one night and snow on the other. "The Incarnation the Foundation of Unity" was the topic on Wednesday evening, on which Bishop Perry and Rev. William H. Black, D. D., of the Presbyterian Church were the speakers. Bishop Hall and Dr. Vance made the addresses the following evening on "The Vision of Unity," Bishop Hall emphasizing the fact that it is not a dream of a future possibility but a vision of a fact, a present fact, to which it is our duty to give manifestation. Bishop Brent concluded the meeting with a brief but vivid picture of the unity of the Church Expectant, and his blessing.

Read the Special Announcement on the last page of this issue.

The Rev. Edward Makin Cross, rector of St. John the Evangelist, St. Paul, Minnesota, was elected Bishop of Spokane at the meeting of the House of Bishops in Dallas last Thursday. The Bishops met on Thursday afternoon for the election of three Bishops, after having accepted the resignations of Bishop Philip M. Rhinelander of Pennsylvania, Bishop Henry D. Aves, of the Missionary District of Mexico, and Bishop Henry St. George Tucker of Kyoto, Japan. They refused to accept the resignation of Bishop Roots of China, who resigned to lead a Christian unity movement in China, until he can consult with Bishop Gailor who is to visit China this winter. Witness readers will remember that the resignation of Bishop Roots was a much discussed topic at the last General Convention, and that the convention refused to accept it on the grounds that both the Church and Bishop Roots needed more time to consider the matter.

The Bishops, at their first meeting on Wednesday, also issued a strong affirmation of the necessity of ministers to hold to the doctrine of the Virgin Birth. This action was called for as a result of a petition of prominent laymen on the subject.

On Thursday the House of Bishops met for elections. The first election was for the Missionary District of Spokane, left vacant by the election of Bishop Page to the Diocese of Michigan. Dr. Cross, who was elected to this post spent the greater part of his ministry as a missionary in the west.

The Rev. Charles S. Reifsnider, President of St. Paul's College, Tokyo, was elected Suffragan Bishop of Tokyo. Dr. Reifsnider is at present in this country in the interest of Japanese relief. His entire ministry, except for two years as rector of Christ Church, Hudson, Ohio, has been spent in Japan. Emanuel Ferrando was then elected Suffragan Bishop of Porto Rico. There were no Bishops elected for Mexico or Kyoto.

Her Son Is Found

In The Witness for last week we asked our readers to report any knowledge they might have of a Church boy from Springfield, Illinois, who started to hike to California in July and who had not been heard from since August. The readers of the paper will be glad to hear that he has been located in Buena Vista, and the anxious mother so informed.

Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

EDUCATING THE PEOPLE

Week before last I wrote in this column of the duty of priests to care for their parishes. Within the last year I have had at least twenty urgent appeals to take part in various enterprises, some of very great value, ranging from the Protection of Animals to becoming local agent for an enterprise fostered by the Federation of Churches. It is simply impossible to give attention to all such enterprises.

But there is another phase of the matter which is quite as important as the ones already touched upon. It is the question of the range of pastoral care.

If pastoral care means to any priest only a casual visit upon each parishioner, and only a Sunday school, and a service with sermon, and the oversight of a few organizations, then his notion of pastoral care is meagre and thin.

Pastoral care means the education of the people. Constantly, line upon line, precept upon precept, he must allow every contact to enrich the content of the mind of the parishioner.

Take, for example, the objects of the Nation-Wide Campaign. There can be no question that it is trying to harvest a crop from a soil that during the past generation has not been properly prepared. The heroic efforts of our National Council, and its officers, and the vast labor of diocesan and parochial committees are the more burdensome because our congregations have not been taught, for the past generation, of the unity of the Church, and of the responsibility of every member toward the work as a whole, and in every land.

The parish priest must achieve this by persistent pastoral care. In the home, in classes, in groups, in Sunday schools, in sermons, there must be the teaching of the Church's Mission. Concrete facts, the splendid enterprises, the names of the missionary leaders, must be rehearsed and emphasized until the people know what the task of the Church is, and how it is being done.

We can never make a campaign a substitute for the pastoral, constant, and comprehensive teaching of the people.

Pastoral care, and the devotion of the clergy to a parish, must never be understood as the endeavor to stimulate each parish's (perhaps unconscious) selfishness, but it must be the effort to enlarge the understanding of each person as to the whole task.

When this is done, the National Church has a backing that is not based on uncertainty, but it has a strong and united Church behind its enterprises.

The priest, or pastor, must teach in this way. He must prepare the mind and heart, even when no campaign is in sight, even when no offering is contemplated.

The difficulty of meeting our quotas is not because of too much "parochialism," but because of too little, when properly understood. Any national effort of the Church may be permanently sustained only when a proper training of each parish has been undertaken and continued un-

til it has reached every person, and the whole parish is saturated with the idea of its national responsibilities.

A proper pastoral effort, thus continuous and distributed over the whole year, would make largely unnecessary the heart-breaking and burdensome duties that threaten the health and usefulness of our leaders.

Current Comment

By The Observer

Within a week there came to my desk a new edition of what used to be known as the Penny History of the Church of England, now revised and re-issued under the title of "A Short History of the Church of England," by A. Jessopp, D.D., and a new popular booklet, "Talks on Church History," by a well-known American Priest, the Rev. E. W. Averill. The two books form a striking and instructive contrast. They are clearly marked examples of the effort to produce a cheap, attractive, accurate booklet, giving an intelligible popular account of the history of the Church which we call, comprehensively, the Anglican Communion.

The English book is well bound, but printed on a wretched paper of a sickly greenish hue, and in small type, not popular among us. The American book is attractively printed on good white paper, in clear, legible type. It is intelligently divided into sections and short paragraphs—in a word, it is easily readable. But it is bound in quite a light paper cover. The Englishman assumes that even a cheap book will be kept for reference. The American wishes his book to be read by those who will not read anything which is served up in unattractive form—but he assumes also that having read it, such people are not likely to give it a permanent place in their libraries.

The American book gives a connected, interesting, well-arranged narrative—free from excessive detail. It will satisfy, convince and interest a host of readers, who are looking for just such an account of the history of the Church to which they belong. But it will give comparatively little in the way of "data" to the man who has been challenged in an argument (or who wishes to back up some challenge he has made himself). Here the English book comes to the rescue. And its usefulness is proved by the fact that no less than 213,000 copies have now been issued.

An American parish clergyman can use ten copies of Dr. Averill's "Talks on Church History" to one copy of the "Short History of the Church of England"—in any average congregation. But he will need that one copy for the man or woman whose interest and curiosity is fairly aroused by the shorter book.

"Business Methods for the Clergy," by the Rev. Marshall M. Day, B. D. (Morehouse). Here is a valuable book. All Bishops, Archdeacons, Executive Secretaries (National and Diocesan), and all other official persons should read this book. It will help them to say the things they

want to say to the parochial clergy who don't answer letters, and whose lack of business methods is such a heartbreak. Then it should be turned over to the Woman's Auxiliary, so that: first, study classes may be organized, and, second, copies of the book may be given to all those rectors and missionaries who cannot or will not pay the price, which is seventy-five cents. Or a "priority" might well be established to secure its distribution.

I am quite serious. The book is simple, practical and just the thing which the average clergyman needs; that is, if that enigmatical person—the average clergyman—is anything like myself. I read the book over once, and had a horrible fit of conscience. Then, next morning, I read it over again, looked at my desk, and began to wonder where I might hide it, so that my wife would not discover it. And I don't want my vestry to see it. I am afraid each member would make a secret purchase of the book and present it to me anonymously by mail. Then I should get twelve copies at Christmas, and a Scotch friend would send me a Christmas postal card suggesting that I have it placed in the public library and thereafter borrow it.

Listen to this author, and dwell on the calculated cruelty of the man. "There is just one test of an efficiently organized desk-top. Can you sit down and begin instantly to write, or do you first have to clear a space for your work?" Now, just reflect upon that. "Begin instantly to write!" Why, man alive, I have to light my pipe, think, and think again; clear a space, and glance into this magazine, and mourn over that unfinished sermon, agonize over the amount of work a clergyman has to do—say what I think about Spofford, who always wants "copy"—and finally sigh, and wish for Dr. Atwater's conscience (See *Cheerful Confidences*, November 3, 1923).

I wrote a letter to a brilliant young clergyman the other week. His desk top, I know, is like my own, a work of genius and a joy forever—I guess it is a thing of beauty, too, for he has an artistic soul. I have been puzzling over his reply, which was brief: "Dearly beloved brother, go mount a tack." Now I know he must have been reading "Business Methods for the Clergy," and his conscience, like my own, must have been sorely troubled.

"If we make a clearance of all this useless lumber, the desk will come to its own as the efficient companion of our labors and studies. Its neat and trim appearance will invite us to our work, and we will find it as helpful as an able private secretary." Gosh! But what is a private secretary for if not to rummage for things I lose on the top of my desk? And what is my wife going to do for a living?

I am going to read this book regularly once a year. But I am going to keep it hidden. I do not want my wife or my secretary to read it to me—still less, my vestry.

Read the Special Announcement on the last page of this issue.

Let's Know

Rev. Frank E. Wilson, S.T.D.

MIRRORS

Frequently the question is asked—why do some people cover all the mirrors in the house at the time of a death in the family? I have asked the people themselves and have never had any answer except that it is bad luck to leave them uncovered.

Sir James G. Frazer in "The Golden Bough" describes a group of customs, many of which still prevail to some extent among savage peoples, which offer an interesting hint as to the origin of this particular habit.

Primitive people have always had many strange ideas about the soul. There seems to be a prevalent fear among them that someone will run off with their souls and leave them to wither up and die. One of the most lucrative tasks of the "medicine man" is the capture and return to its owner of his soul which some enemy is supposed to have seized while the owner was sleeping with his mouth open or doing something else equally careless.

It is commonly believed among savage races that the soul is projected in their shadows or reflections. Some even go so far as to think that their shadow is their soul. Consequently it must be very carefully guarded against possible injury. Sir James Frazer tells of a story current among the Manganians concerning a notable warrior whose strength was greatest when his shadow was longest. Early in the morning he was very strong and likewise in the evening. But at mid-day when he had practically no shadow at all, his strength was almost gone. An enemy discovered this secret and attacked him at noon. The great warrior proved an easy victim.

A similar reason seems to lie back of the fear which savage people exhibit on being photographed. Some of them still flee from a kodak in abject terror and with many of the jungle folk it takes much persuasion to quiet their nerves long enough for a picture. There seems to be a vague thought that their souls are in the photograph or are in some way connected with it so that the owner of the photograph has their lives more or less in his power.

The older generation in New Caledonia thinks that the soul is in one's reflection in water or in a mirror. Since the reflection is external to the man himself, therefore it is subject to all sorts of dangers. Some refuse to look into a dark pool of water for fear a water-spirit may carry away their reflections. Traditions are current that a crocodile can kill a man by dragging his reflection under water. Frazer suggests that this is probably the origin of the well known story of Narcissus who languished and died from looking at his own reflection in a pool.

When we remember that many of these less civilized people believe that the soul of one who has died lingers around the body until its burial, then the connection begins to appear. The discarnate soul is likely to be angry or lonely and eagerly

Our Bishops

William Lawrence, the Bishop of Massachusetts, was born in Boston in 1850. He graduated from Harvard at the age of twenty-one. He then attended the Philadelphia Divinity School, after which he took his B. D. degree from the Seminary at Cambridge. He was at Grace Church, Lawrence, until 1883, when he joined the faculty of the Episcopal Theological Seminary at Cambridge, where he remained, the last seven years as dean, until consecrated Bishop in 1893. Bishop Lawrence is president of the Church Pension Fund, has been chairman of the House of Bishops, and is a leader in education work, having served in various capacities at St. Mark's School, Groton School, Harvard, Wellesley and the Cambridge Seminary. He has received honorary degrees from innumerable colleges and universities.

seeks the opportunity to carry off another soul with him. Therefore it becomes dangerous to the living for their reflections to be visible in a mirror where the soul of the unburied dead might capture them and carry them off.

There is no particular harm, I suppose, in preserving the custom, so long as the fearsome superstition is discarded. But right there at the superstition is the great blessing which Christianity brings to these savage peoples who are staggering under a religion of fear and terror. They learn of a God who loves them instead of evil spirits who persecute them. They find that God in Jesus Christ, who voluntarily accepted death and in His resurrection returned only to bless His people. They learn to live in the constant comforting presence of the Holy Spirit, in whose keeping their souls are secure for time and eternity. "O death, where is thy sting? Thanks be to God which giveth us the victory through our Lord Jesus Christ."

The Comfort of the Files

By Rev. William B. Spofford

Working on a Church paper is a lonesome job, with many moments of discouragement. One should not expect subscribers to take the trouble of writing notes of commendation, yet we of the Witness have surely received more than our share. And when one is editing a paper for the Episcopal Church, composed of High, Low, Broad, Liberal, Radical and Reactionary churchmen, he is certain to receive many critical letters. We all hold our opinions dear and will not allow a brother to express a contrary opinion without a protest.

In moments of such despair I close the office and take a holiday with my children; too young to hold religious convictions of their own; sufficiently naive to set store by those of their father.

Or I take comfort by tracing the development of The Witness as it is disclosed by the files. Less than a year ago our paper consisted of but eight pages, with Bishop Johnson and Dr. Atwater shining brightly in a dull setting. The makeup was far from good—poor paper stock, loose pages, flimsy.

In April of this year we added four more pages, printed the paper on better stock, and gave the bindery room the job of stitching the pages together.

And other illustrious names appeared regularly at the heads of columns. Rev. Frank E. Wilson, honored by his alma mater in June, for his contribution to religious thought by being presented with a doctor's degree; "The Observer," who refuses to disclose his identity and thus prevents some wide-awake college from distinguishing itself by honoring him; Dr. William S. Keller, a prominent physician of Cincinnati, whose passion is Christian Social Service; "Homely Joe," that simple soul with a burning love for all of God's people; Rev. Gordon Reese, known throughout the Church as a leader of young people, and lastly, Rev. George Craig Stewart, who "knocked off" his column during the summer to visit the shrines of his ancestors in Scotland, and from whom the Church has demanded so much since his return that he hasn't as yet found the time to resume his journey "up stream."

The new paper was a great improvement, which won for us many new friends and many commendations from the staunch ones who would always want the paper even though it contained but the wisdom of Bishop Johnson and Dr. Atwater.

With this issue we take another step. Four more pages are added. We are aware of the dangers of quantity. "Quality and enough of it" has been our motto, and it still is. But the Church is growing—more important things are happening today than ever before. To report them adequately we need more space. And space is demanded by this really remarkable series of articles by Bishop Johnson, "The Way of Life," which he is somehow finding the time to write, in addition to his customary editorial. So the change is made and without any change in the subscription price to the reader. We make no promises. It may not be maintained. Probably it will not be. Church affairs, unhappily, become a bit dull during summer months, and it may be possible to handle the news during July and August with twelve pages—even eight. But we do promise to handle it, even if we have to add still more pages. Meanwhile, the sixteen pages will represent that development and improvement so comforting to the editors when black letters fill the mail.

THE WITNESS FUND

Each year our readers donate a substantial sum to enable us to send The Witness to several hundred clergymen and lay communicants who would otherwise be obliged to be without the paper. The total received last year was \$250.00.

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Mrs. Chambers	\$ 8.00
Mrs. Ost	1.00
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The Editorial

By Bishop Johnson

EMOTIONAL CONVULSIONS

The theological atmosphere of the United States seems to be saturated with bitterness, malice and all uncharitableness.

In the first place the rise of the Ku Klux Klan has revived the ancient feeling between Protestant and Roman in certain communities to an intensity that sweeps aside all honor and decency.

It seems as though certain elements had revived the memories of the Spanish Inquisition in order that they may set up a Protestant inquisition. Accusing Romanists of influencing politics these new reformers take it upon themselves to control politics. Revamping old stories that the Knights of Columbus are secretly arming themselves, these defenders of American liberties make no secret of carrying weapons. If the old accusation that the Jesuits did evil that good might come were true, these modern knights have swallowed the principle—bait, hook and sinker.

So far as the Ku Klux Klan is concerned, it has the same right to exist as any other secret organization; but whenever any secret organization arrogates to itself the enforcement of either the moral or statutory law, it needs to remember that the United States has guaranteed to every man the right to religious beliefs, to racial peculiarities and to a trial by jury.

Any secret organization which attempts to usurp this constitutional right is a menace to the integrity of our government and should be rigorously dealt with.

The appeal to prejudice, the implied threats of political boycott, the wearing of a mask on the public streets, the intimidation of the weak by force, the attempt to control politics in secret conclave are as un-American as they are destructive of all love, joy and peace.

A man who wears a mask in performing what he believes to be a patriotic duty sinks to the level of an anonymous letter in cowardice and is unworthy of consideration.

Such a movement can end only in the confusion of those who love darkness bet-

ter than light. It marks the degeneracy of moral courage in our citizens that they are afraid to identify their principles with their persons. It is good sense before a strong man armeth himself to go into battle that he take all things into account. Granted for the sake of argument that the Roman Catholic is a menace to our political institutions, the Hebrew to our financial institutions, and the Negro to our social fabric.

Let us stop and think that these elements represent just about half the population of the United States.

Granted that we can succeed in forming the other half into an armed camp, what is the issue of the battle to be?

Is it seriously proposed to intimidate, deport, or massacre one-half our population? Or is it seriously maintained that these elements can be converted from their implied religions or racial peculiarities by the argument of force? What else can be accomplished than to replace one evil with another?

The reports from headquarters of the Klan in Atlanta that one obnoxious officer has been murdered by the connivance of other officials, that Grand Wizards and Grand Dragons are bitterly accusing one another, does not indicate that, were the proposed program successful, we would find ourselves under the rule of the Saints for a season.

The whole atmosphere of American life is being filled with a poison gas which will prove as serious to the attackers as to the attacked if there be but a shift in the wind.

It is about time that Americans learn that they will never attain the millenium by a vicarious confession of other peoples' sins. One gets very sick of the cant involved in the whole procedure.

Alongside of this convulsion in our social life there is another bitter warfare by which the foundations of Protestantism are being shaken, and that is the battle of the Fundamentalists against their own kind. This fight is getting exceedingly acrimonious and bids fair to produce more bitterness and misunderstanding.

It has long been evident that the various denominations have been abandoning their traditional standards.

Time was when all Christians looked to the Pope as their infallible guide, but the Pope scarcely stood the test, and the Anglo Saxon element revolted from Italian domination. Then the reformers exalted the Bible into the oracular throne; but the Bible was a book and so could not defend itself against those who interpreted it.

If the infallibility of a man broke down, the infallibility of a book likewise broke under the strain, for infallibility is not a human attribute.

It would be impossible to get infallible truth to shine through the human agencies which claim to reflect it. The light may be perfect, but the reflector is damaged.

In recent times the various denominations have been drifting from their moorings, and regarding the Bible as an authority under various theories of inspiration, until private opinion has in many instances become a substitute for orthodox interpretations.

The Fundamentalists are standpatters in the old theory of literal interpretation, and they regard, with all the emotions with which one defends sacred traditions, the denial of this theory as a betrayal of their cause.

It is just such people who are apt to flood their carburetors with emotions and to stall their engines.

It is impossible to reason with men who are wedded to infallible authority whether of a man or of a book, because their premises are settled and their conclusions are inevitable if you accept their premises.

In the midst of all this confusion and bitterness the Church has a distinct mission and that is to maintain the principles which Christ exemplified and taught.

First He taught us that bitterness and hate are not of God but of the Devil.

Second He taught us that we are here to confess and fight against our own sins rather than our neighbors'.

And thirdly He teaches us that until we have fought the fight with ourselves we have no business to accuse our neighbors.

The whole mess into which our religious life as a nation seems to be getting is one in which the Church needs to keep her balance.

The Church has no infallible oracle by which we can satisfy ourselves that we are never mistaken.

It is an institution guided by the Holy Spirit acting through human agencies, which is not a substitute for human effort.

We do not become infallibly inerrant by becoming members of the Church much as we might like to be; but we do promise to be as decent as God's Holy Spirit, working with our spirit can make us to be.

Let us therefore keep our feast, not with the old leaven of malice and wickedness, but with unleavened bread of sincerity and truth.

Let us keep our sanity in the midst of all this madness.

CHURCH INTELLIGENT

I FIND that the "Bundle Plan" of distributing The Witness is working very well, and I expect in the near future to increase the size of the weekly bundle. Furthermore, I cannot tell you how much good the regular reading of the news of the Church and the helpful articles by your able contributors is doing our people. If there was no other way of getting them to read The Witness, I should gladly pay for them myself. I place great reliance on the reading of The Witness to do what is most important, namely, to produce a really **Church - intelligent** communicant body.

Faithfully yours,

WILLIAM T. SHERWOOD,

Rector of St. John's Church,
Cornwall, New York.

NARROW-MINDEDNESS AND SINGLE-MINDEDNESS

By REV. B. Z. STAMBAUGH

Once in a while I hear somebody say, "Yes, I believe in Christianity. I go to church once in a while. I think it is a good thing to have a church in the community, and I am willing to do something for it occasionally. But of course, I never could be a church-member myself, because I don't believe in creeds." In fact, one of the most popular indoor sports nowadays is to show one's contempt of orthodoxy and the ancient creeds. It is commonly supposed by the "man in the street," (whoever that personage may be) that any one who accepts these traditional beliefs is of necessity narrow-minded and bigoted. There are people in every community who are so confident of their own righteousness and strength of character that they feel no need of the Church or the fellowship of common prayer. And there are many who seem to think that it is evidence of their mental superiority that they cannot put up with the conservatism of the Church—that they cannot endure belonging to the same spiritual communion with others who have the same moral ideals and are aiming at the same achievements as themselves.

Now a little common sense ought to tell us that this is not an indication of superiority. On the contrary, if you believe in the ideals of the Church—its aims and purposes—but cannot become a communicant, for such reasons as these—it is a sign of nervous disorder. Those who are spiritually strong take real satisfaction and pride in bearing the burdens of the weak. Those who are really strong of mind — intellectually advanced — have enough humility, as a rule, acquired by the very process of their scholarship, to keep them from valuing their own opinions above their social responsibilities. They are willing to bear and forbear with those who are mentally backward. It is easy to understand how people of narrow, bigoted outlook have felt impelled, in the centuries past, to break with the historic continuity and current of the Church's life and thought development, and to set up little sects of their own. It is easy to see how a narrow-minded person, nowadays, with an overwhelming sense of his own importance, might not be willing to consort with the Church, if the Church is not ready to accommodate her statements of Faith to agree with his personal opinions.

But if you and I really are broad-minded—if we are honestly cultivating in ourselves a generous, sympathetic outlook—how can we object to being allied, for the work of the Kingdom of Heaven, with those who take a more traditional or possibly a more restricted view of Christian doctrine than ourselves? Too often, I fear, in these days, we mistake single-mindedness for narrow-mindedness, and we think that we ourselves are broad-minded, when we are merely scatter-brained.

Of course, we all agree on one point; It is a bad thing to be narrow-minded. Every great progressive movement in the history of mankind has been held back by narrow-mindedness. Narrow-mindedness

crucified our Lord, and persecuted His Church. Narrow-mindedness excommunicated Martin Luther and burned Bishop Latimer. Narrow-mindedness harried the Pilgrim Fathers out of England. Narrow-mindedness drove Briggs out of Union Seminary. Narrow-mindedness today is tearing the Protestant churches asunder over the issue of Fundamentalism. Narrow-mindedness is like a dam which holds up a stream. It has backed up the current of human progress again and again. It is a bad thing.

Yet it does not put a stop to the forces behind progress. On the contrary, it seems merely to bring increased zeal—like the increased pressure through the narrow spill-way of a dam. The blood of the martyrs has always been the seed of the Church—and persecution will give vitality to any movement. It is in the sign of the Cross that we conquer.

Eventually, the dam always breaks, and the flood of progress comes. The delay may have created destructive forces,—as in Russia, and as in the French Revolution. But reaction is not the greatest danger to progress.

A great deal worse than narrow-mindedness, and more permanent in its blighting effects, is shallowness. You have seen a little brook try to be as wide as a river. It ends by being nothing but a bog. You can raise cranberries in a bog; but cranberries and marsh hay do not go far toward solving the world's food problem. The water in a swamp is stagnant and foul. It has a bad smell. The mud is deep. Mosquitos breed in it and carry malaria to the people. It will not turn a mill-wheel nor carry navigation. It is not fit to drink. It soaks away into the ground and accomplishes nothing.

Some people who try to be broad-minded are just like that. They are more concerned about seeming liberal than about being in earnest. They haven't any particular convictions. They are not intensely set on reaching a specific goal. In other words, they have no creed. Consequently, they never get anywhere. They think they are showing keen originality when they recite all the thread-bare catch-words about the Golden Rule and the Brotherhood of Man, and when they proclaim their slogan that "It doesn't matter what you believe so long as you do the right." They often quote St. Paul, saying, "Faith without works is dead." But they seem unaware of the corollary, "Works without faith soon stop working."

There is a type of mind which is too small to be both broad and deep. In these days, it usually thinks it is more important to be liberal than to be right, and merely succeeds in becoming pitifully thin and shallow. Such a mind had better have perpendicular narrowness than horizontal. Even the narrowest stream finds breadth when it reaches the ocean—but to reach the ocean one must keep his sense of direction. Our forefathers were narrow-minded, we think. But at least their convictions had depth and force and direction.

Broad-mindedness should be single-minded. There must be an aim, a purpose, an ideal in life. A man must have a creed if he would make progress.

What would you think of a skipper in the Gloucester fishing fleet, who said: "I don't go much on the charts and the rules of navigation. The surveys are not always correct. The charts are found occasionally to be inaccurate. I'm going to run my ship without taking directions from anybody. I'm broad-minded, I am?" Or what do you think of a man who says, "I don't go much on churches and creeds. They are full of errors and inaccuracies. The Church's survey of the problems of life is not infallible. It needs to be revised. I won't be dictated to. I'll run my life to suit myself. I'm broad-minded, I am?" I'll tell you what I think of both these men. I think they are crazy, and ought to be locked up in a safe place.

The people who accomplish things are those who have a definite purpose. They are in earnest. They get somewhere, because they really intend to get there. They achieve results because they really believe

Bible Sunday December 9th

Theme

THE BIBLE
REMAKING THE ORIENT

Purpose

The earthquake in Japan has made large areas of the Far East practically Bibleless. Thousands of Bible printing plates in 25 languages and dialects used in Yokohama have been totally destroyed. They must be replaced at once or the whole missionary program will be seriously handicapped.

Need

The American Bible Society needs immediately \$289,000 with which to make good the actual losses, to say nothing of the enlarged opportunities.

Responsibility

is definitely upon the Churches of America, whose agency for Bible work in the Far East is the American Bible Society.

Opportunity

is one of unusual significance and every Pastor, Sunday School Superintendent and Young People's leader should utilize Bible Sunday on December 9th (or nearest convenient date) for the promotion of interest in the distribution of the Scriptures in Japan and the Far East.

For programs and information
address

American Bible Society

Bible House, New York City

in the thing they are doing. A suspender salesman will not sell many suspenders if he thinks belts are probably just as good.

A person can be single-minded, and tremendously devoted to his ideal, with none of the intolerance which marks narrow-mindedness. Our minds are like tools. You cannot split logs with a hammer, nor with a cambric needle. What you need is an axe. So a man achieves most by having broad sympathies and wide knowledge, but having definite purposes. We do not arm soldiers with shot-guns, but with rifles.

A little ship of the olden time—a grain-ship, on the Mediterranean—was in distress. Her oars had been broken, her mast was overboard, the sail had been carried away by the wind. All reckoning had been lost, and for two weeks she had driven before the storm in fog and darkness. Then a certain landsman aboard—a prisoner on his way to Rome for trial—discovered a plot afoot among some of the crew to abandon the ship, the cargo, and the souls on board, and to escape in the small boat. And this man, Paul, the Christian missionary, stood forth and said, "Except these remain in the ship we cannot be saved." Well, of course, the plot was frustrated. The sailors remained in the ship. And eventually all escaped in safety to the land.

The ark of God, the Church, has met some heavy storms in her course. A good deal of rigging has been cut away. The mast, the sails, the banks of oars, must be replaced with propellers and turbines. A good many people think it cannot be done without sinking the ship. Some say that nothing is needed except to set up the old mast again and mend the tattered sails. Others say it is better to abandon the ship—every man for himself in the small boats. But wisdom would say that except we stay by the ship and give her all the advantage of our increased nautical skill and science, there can be no salvation for the human race. This ship is not going to sink. She is piloted by One Whom even the winds and the sea obey.

The Chastening Presented

By Rev. C. E. Kennedy

The Social Service League of St. Luke's, Evanston, Ill., rendered the parish and the community a remarkable bit of Christian social service in presenting, on the evenings of November 8 and 9, Charles Rann Kennedy's modern miracle play, "The Chastening." With the admission fee placed at an absolute minimum and with no thought of tremendous profit the league offered to all the opportunity of witnessing one of the most remarkable dramatic productions of the age. It was a real privilege to be present at the play and to be carried through the gamut of humor, irony, sentiment and cleansing tragedy by such artists as Charles Rann Kennedy, his wife, who is better known, perhaps, as Edith Wynne Matthison, and Miss Margaret Gage. Dealing with a simple domestic situation common to every home in the world, "The Chastening" is a play wherein every parent, every child, may see himself written large, his problem probed to the depths, interpreted, and lifted to the height where they belong. It is a beautiful religious drama and one cannot afford to miss seeing it.

Social Service

By William S. Keller, M. D.

SERVICE FLAG

Last week I attended a large mass meeting of representative priests and laymen.

During the evening a priest, with whom I was speaking, referring to another priest present said, "He was a real man; he couldn't enter the army as a Chaplain, so he went as a Lieutenant."

About two months ago I visited a Church college in Ohio. Upon entering the chapel I observed a huge service flag hanging across the nave just at the crossing. It was by all means the most conspicuous fixture in the entire chapel. The young priest, with whom I was talking, in contrasting types of service told me that he had spent six years in this college and seminary, and during that time he had not heard a single appeal for the Christian ministry. In many church-school auditoriums and in the churches are seen service-flags. In some of these parishes the Star Spangled Banner is played at the morning service as a part of what the Church regards as its patriotic duty. In contrast to the emphasis the Church has placed on its war program, we find an interesting, but pathetic appeal, in a late issue of the Witness, which was written by my good friend, and much respected co-worker, the Executive Secretary, of the National Department of Social Service.

He pleads for Armistice Day Sunday to be set aside for the consideration of the World Court. In order to make the appeal emphatic, and, in view of past difficulties, the Executive Secretary found it necessary to state: "I appreciate the reluctance of a rector to bring into the Christian year some outside secular subject. This department has only once before suggested such action. It ventures the suggestion now,

fully recognizing these practical difficulties. The importance of the question and the desperate need of more knowledge and thought on the part of our people, in my judgment, makes a unique situation, a situation that calls for such attention from the Church."

It is not surprising that the conscientious, thinking, church member, and the man outside the church should seriously question the earnestness of Christianity.

We may go even further and find a Bishop Paul Jones of Utah, who was removed from his diocese and Church responsibility, because he took his religion seriously and preached the principles of Jesus, literally.

Just as a child is influenced by early emotional situations, so the adult in a slightly different way forms definite mental hygiene concepts and impressions of the Church from certain practices, such as we have mentioned, that are thoroughly and irrevocably un-Christian.

What does all this mean? Are we so attached to purse strings that we dare not assert ourselves? If this is true, it would be a thousand times better that the Church be reduced to poverty.

When Jesus was on earth, He said to those who were not taking Him in earnest, "Why call me Lord, Lord, and do not the things that I say?"

"All ye are brethren"—with national hatred, racial prejudice, and, within the white race, foolish ideas of Nordic supremacy.

"Blessed are the peacemakers,"—with men and women as blood-thirsty and vindictive as before the war.

"Ye cannot serve God and Mammon"—with money being every day put above spiritual things.

As a final thought, may I ask: Has any one ever seen in the Church of God "A Service Flag" for those who have entered "Christian Service"?

THE FIELD

The field is the world.

Lift up your eyes, look on the fields, for they are white already to harvest.

THE PROGRAM

Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest.

Freely ye hath received: freely give.

Go ye into all the world and preach the gospel to every creature.

THE EQUIPMENT

Lo, I am with you alway, even unto the end of the world.

Not by might, nor by power, but by my spirit, saith the Lord of Hosts.

EVERY-MEMBER
Mobilization Sunday
NOVEMBER 25, 1923

Our Young People

By Rev. Gordon Pease

THE YOUNG PEOPLE'S SERVICE LEAGUE OF NEW YORK

It is a common observation that Rome was not built in a day. This is merely another way of saying that no human institution has ever sprung forth, fully developed, like Minerva out of the brain of Jove. The origin of the Young People's movement in the United States is an apt illustration of this law.

Twenty-five years ago the rule was that children should be seen and not heard, the word "children" being interpreted broadly to mean anyone not yet attained of his majority. Today the emphasis is entirely shifted. The whole aim of educators the world over is to get young people to acquire the art of self-expression, to enable them more fully to take up their share of the world's work. So we have, organized in the various institutions catering to this group, literary societies, debating clubs and political organizations for the future citizen.

Finally, the Church took up the challenge, and started training its young people to assume the duties of conscientious churchmen. In this field the watchword is service, for that is what the Church primarily stands for; it is a divine institution created to serve human needs the world over. In the Protestant Episcopal Church in the Diocese of New York, this organization is known as the Young People's Service League, whose commander-in-chief, so to speak, is Bishop Manning. His untiring efforts to advance the cause of Young People's work in this diocese has contributed much to what it is today.

If the business of the Church is to serve, it can do so only by following the example and teachings of the world's greatest servant, Jesus Christ. How is that to be done? By knowing Christ and making Him known to others. Such is the motto of the League: "To know Christ and to make Him known." This is an ambitious program for any organization, especially when it is recalled that more than one-half the population of the globe is non-Christian. Nevertheless, it is a challenge—a challenge which has been accepted and which, with God's help, will be ultimately won.

But the League is not an association of mere theorists; it is born to fulfill a definite need. It may be freely asserted, without danger of contradiction, that the world's great need is Brotherhood. How does the League propose to serve this end? First, by working in the five fields of service—the parish, the community, the diocese, the nation, and finally, the world. For if a man love not his brother whom he has seen, how can he love him whom he has not seen? Therefore, we begin in our own parish, carrying the idea of service and brotherhood to its logical conclusion.

However, none of this is possible without an adequate preparation of ourselves for the work. The League has addressed itself to this task, first, by having a committee on each of its five fields of service; secondly, by observing the rules of wor-

ship, prayer, service and recreation according to Christian ideals go forth to conquer the world in Christ's name. Like every great organization, whether it be His Majesty's Government, or the United States Steel Corporation, this organization has its annual meetings, a sort of stock-taking, in which delegates from every parish assemble to formulate their policies and to receive the inspiration and help to aid them in more ably carrying on the work of service.

We might compare the organization of the Young People's Service League to that mighty combination, the British Empire. Once a year, the representatives of the great self-governing dominions meet at London to discuss informally the problems facing the empire, and the means to be taken whereby more co-operation may take place between the component divisions. Yet each of them is politically self-governing, enjoying almost complete autonomy in their own internal affairs; it is well recognized that the welfare of the empire as a whole is predicated upon the well-being of each dominion; and that in them is the life-blood of the imperial system.

Similarly the life-blood of the League is in the individual parish organizations; for it is upon them that the fate of the central organization hangs. How then can a successful chapter be started? First, it is always desirable that the rector should act as temporary commander-in-chief, until the society gets on its own feet. Secondly, let the preliminary organization be as simple as possible. Have one or two officers at first, then, as the club grows, more may be added. Complex rules in this stage are more often a hindrance than a help. Usually the society meets Sunday evening before service. Some of the chapters serve refreshments prior to the meeting. After a short devotional service, there may be an address, or discussion of an assigned topic, which may be either preceded or followed

by the regular business meeting. Besides the Sunday evening type, there is another—the chapter which meets some week-day evening, alternating their usual endeavors with some form of hand-work. Everything should be carefully prepared beforehand, so that the members will always have in their minds just what is going to happen, not only at that meeting, but also at the following one. In this way their interest can be effectively maintained. A word to the members, however, would not be amiss. The success of every organization depends on the amount of support given by the body at large. Without some helpful co-operation on the part of both the officers and the members, no real progress is possible. Nor are the regular evening meetings the only form of get-togethers, there is hardly anything more stimulating than the occasional socials and dances which may be arranged at intervals during the season, under the wholesome influence of the Church.

Yet within these limits it is hardly possible to give anything but a bare outline of the vast possibilities of this work. What is most needed at present is a catching of the inspiration, the ideals and the enthusiasms of those who have given the League its birth. This is essential; without it, failure must inevitably result; with it success is but a matter of time, no matter how small the numbers. The beginning of Christ's Church on earth is a sufficient illustration of the power of this factor. "For now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.

Unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

Orders for Bishop Johnson's series of articles must be in by December 1st. That means acting at once. See the announcement on last page of this issue.

THE CHURCH LEAGUE for —INDUSTRIAL DEMOCRACY—

RT. REV. EDW. L. PARSONS,
President.

MISS VIDA SCUDDER,
Chairman Executive Committee.

THE C. L. I. D. urgently begs you to consider membership in the League. Probably you belong to many other organizations already. Why join another? Why join this league?

BECAUSE organized massing of opinion is the best instrument of modern democracy. **BECAUSE** such massing of opinion in the Protestant Episcopal Church will help that Church to find its true value in the difficult social and industrial situation.

BECAUSE it will help those without the Church to realize the depth of earnestness and the breadth of opinion to be found among church members.

BECAUSE fellowship in this League is experienced by many of the Clergy and Laity as a blessed and sustaining reality through which the power of corporate prayer and faith is vividly realized.

SEND FOR our statement of Principles. If you approve it, sign a membership card. **DUES** are voluntary. Prayer for social justice and for the welfare of the League is expected from every member.

For literature, membership cards or for speakers furnished for your missions, services and meetings, without charge, address the secretary nearest to your address:

REV. ALBERT FARRWhippany, New Jersey
REV. FRANCIS BARNETTWrightstown, Bucks Co., Penna.
REV. W. B. SPOFFORD6140 Cottage Grove Ave., Chicago, Ill.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Dr. Wood's Final Appeal for Japan

"There is just one last request I would like to make," declared Dr. John W. Wood, executive secretary of the Department of Missions, when on November 16th he started westward to join Bishop Gailor in Seattle enroute to Japan. "I have arranged with the treasurer's office to have a cable awaiting me in Japan, giving the amount received up to December 4th, for the Japanese Emergency Fund. I hope that cable is going to say the full five hundred thousand dollars has been given, so that at the service on December 7th, when Dr. Motoda is consecrated as the first Japanese Bishop of Tokyo, the announcement can be made that the five hundred thousand dollars is in hand."

Bishop Gailor left New York for Seattle on November 15th, to spend a few days in Memphis caring for Diocesan matters and to attend the meeting of the House of Bishops in Dallas. From Dallas he will go to Seattle, and on November 20th will address the University of Washington. Bishop Gailor and Dr. Wood have been commissioned by the National Council of the Church to confer with Bishop McKim and to secure further information necessary to enable the Council to prepare plans for the permanent reconstruction that must follow the present endeavor to meet emergency needs in that sorely stricken land.

News had just gone through the Church Missions House, as Dr. Wood prepared for his leave-taking, that the Japanese Emergency Fund had reached over four hundred thousand dollars.

"Please tell the people of the Church everywhere," he said, "how grateful I am for the message of good cheer they make it possible for me to take to Bishop McKim and the Japanese and American members of our staff. Never before have our people responded so generously and so spontaneously to a great need. If there were any who ever questioned the necessity of an Emergency Relief Fund of five hundred thousand dollars they certainly have been answered by the letters that have come from Bishop McKim and the statements made in this country by Dr. Reifsnider of St. Paul's University. If there are any who doubted the willingness of our people to give an Emergency Relief Fund of half a million dollars, they certainly are receiving an answer in no uncertain terms as day by day the fund climbs rapidly toward the mark. I know that Bishop Gailor and I, in going to Japan, will have behind us the same big-hearted sympathy that our people are expressing in their giving."

Great War Chaplain Arrives at Berkeley

One of the most noted preachers in England, the Rev. G. A. Studdert Kennedy, has arrived in Middletown, Conn., to spend several months as special lecturer at the Berkeley Divinity School. Mr. Studdert Kennedy was well known during the war as "Woodbine Willie"—a name given him by the English Tommies for his zeal in distributing Woodbine cigarettes. He

was perhaps the most famous chaplain in the English army during the World War, and was decorated for his services. After the war he became secretary of the industrial Christian Fellowship. He is rector of St. Edmund's Church in the city of London, and chaplain to King George.

Mr. Studdert Kennedy arrived in New York on the S. S. Berengaria, accompanied by his wife, two children and a maid. In addition to his work at Berkeley he will fulfill a number of preaching and lecturing engagements in various parts of the country. In the first two weeks of December he will be a special preacher at the noon-day services for Wall street business men in Trinity Church, New York. Rev. Horace Fort, secretary of the Berkeley Divinity School, who has charge of arranging Mr. Studdert Kennedy's schedule, reports that invitations have come to him to lecture all over the country, most of which he will have to decline on account of his work at Berkeley, and the limited time which he has to spend in this country.

Mission at St. Andrew's, New York City

A mission was held at St. Andrew's Church, New York City, from November 12th to 16th. The preachers on the successive nights were Rev. Theodore Sedgwick, Dean Robbins, Dr. Silver, Dr. Stetson and Dr. Milo Gates.

Bishop Sterrett Consecrated at Wilkes-Barre

Frank William Sterrett was consecrated Bishop Coadjutor of the Diocese of Bethlehem in St. Stephen's Church, Wilkes-Barre, Pa., on Friday, November 9th. The presiding Bishop at the consecration was Bishop Talbot; Bishop Darlington, Bishop Garland, Bishop Burgess, Bishop Gravatt

and Bishop Slattery being others in attendance. The sermon was preached by Bishop Slattery.

Home-Coming Week At the Church of the Epiphany.

The week commencing November 4th marked what was known as Home-Coming Week at the Church of the Epiphany, Chicago. (The Rev. John F. Plummer). The Rt. Rev. C. P. Anderson, D. D., was

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the special preacher on Sunday, November 4th, when he preached to a large congregation. In connection with the special week a special conference of all of the clergy of the Diocese was held on Monday at the Parish House, when the Budget for the Nation-Wide Program was discussed. On Tuesday a large number of members of Epiphany Church gathered to welcome home those who had formerly attended Epiphany Church but now are living in other parishes. The Rev. John Henry Hopkins, D. D., a former rector of Epiphany, was the special speaker on this occasion. On Wednesday the ladies of Epiphany Woman's Guild and the members of Epiphany branch of the Woman's Auxiliary entertained at luncheon the presidents and past-presidents of these organizations. The Rev. Malcolm Van Zandt, rector of St. Matthew's Church, Kenosha, and formerly ordained from Epiphany Parish, was the speaker at the luncheon. On Thursday evening the young people of the parish entertained at a party, and on Friday the children of the Church school enjoyed games. On Saturday evening a preparation service was conducted by the pastor, looking forward to the corporate communion of the parish on the following day, when the Rt. Rev. Theodore Morrison, D. D., Bishop of Iowa, was the special preacher. Bishop Morrison was the rector of Epiphany Church when the present handsome structure was built. Bishop Morrison's sermon was in keeping with Armistice Day. The entire week was one of inspiration and good-fellowship, in which there was manifested a most cordial welcome to all who returned to the home parish.

Death Takes Wife of Bishop Mize

The wife of Bishop Mize died November 8th at Oakes Home, Denver, after a lingering illness.

Bishop Rhinelander Turns Gift to Church

The Rt. Rev. Philip M. Rhinelander, Bishop of Pennsylvania, received a gift of \$15,000 last week from the Diocese in recognition of his twelve years' episcopate. The Bishop has designated that the fund be used for the permanent endowment of a Cathedral.

Mission in Georgia Parish

The Rev. Edward B. Andrews of Pittsburgh has just closed a most successful Preaching Mission in St. John's Church, College Park, Ga., under the charge of the Rev. Horace Russell Chase, Diocese of Atlanta. Every service was well attended. Mr. Andrews is a forcible preacher and his words were helpful and left with the hearers much comfort and peace.

Elect Warden of Racine College

Rev. R. H. M. Baker, present head of the Racine College Academy, was elected warden of the college at a special meeting of the Board of Trustees held Wednesday.

As warden Mr. Baker will continue the oversight of the academy department in addition to his newly added responsibilities.

Fourteen members of the board were

present at the meeting, namely: Bishop Webb of Milwaukee, president; Bishop Griswold of Chicago; Dr. B. Talbot Rogers of Sunbury, Pa.; Rev. E. A. Larrabee of Chicago; Rev. Harwood Sturtevant, Rev. R. H. M. Baker, Hasel Lance, A. J. Lunt, Dr. John Meachem, E. B. Bland, John B. Cushman and Dr. R. C. Hindley.

The following new trustees were elected: Bishop Hugh Burleson of South Dakota, the Rev. Louis H. Matheus of Racine, Charles M. Morris of Milwaukee, William Marr and George Kamm of Racine.

The following executive committee was elected: Bishop Webb, chairman; warden of the college, vice-chairman; secretary of the college, secretary; Rev. Harwood Sturtevant, Rev. Louis H. Matheus, Dr. John Meachem, E. B. Hand and Lieut. John B. Cushman.

The affairs of the college will be in charge of the executive committee, except when meetings of the Board of Trustees are held. Robert B. Cushman was elected secretary and treasurer of Racine College.

Charles M. Morris was elected trustee of the endowment fund.

Appropriations were made for permanent repairs on the building.

Rev. Dr. Hester Celebrates Twenty-fifth Anniversary

The Rev. Dr. St. Clair Hester celebrated his twenty-fifth anniversary as rector of the Church of the Messiah, Brooklyn, N. Y., last week. The sermon at the special service was preached by Dr. Russell Bowie, rector of Grace Church, New York.

Men's Club for World Peace

Mount Joy, Pa.—The Men's Federation of Mount Joy, Pa., at a meeting held in St. Luke's Episcopal Church on Sunday afternoon, November 11th, was addressed by Richard M. H. Wharton, treasurer of the Diocese of Harrisburg, who spoke on "A Personal Inventory."

The members of the Walter E. Ebersole Post of the American Legion attended the

From Japan

¶ The cable from the Bishop of Tokyo, following the appalling catastrophe in September, announced the total loss of Church property in the region affected.

¶ Schools, hospitals and churches must be rebuilt and furnished. Books and other equipment which were destroyed by fire must be replaced.

¶ The Church has responded to the appeals for aid, and the work of restoration and replacement has already commenced.

¶ An early request was made for copies of the New Hymnal with the music score.

THE NEW HYMNAL

with the music score

THE CHURCH PENSION FUND

14 Wall St., New York

meeting in a body. Near the close of the meeting, Dr. William Workman, in behalf of the president of the Federation, Ralph Eshleman, thanked the speaker and singers for their generous services, and also spoke on "World Peace."

The Rev. P. H. Asheton-Martin, rector of the parish, presented the following resolutions, which were unanimously adopted:

"Whereas, The Almighty God and Father of us all, the Lord of Hosts, the Prince of Peace, has been pleased to grant us the inestimable blessing of peace; and,

"Whereas, As a nation, believing in the reign of law as preferable to the rule of force, we must subscribe to some agency for the just construction of law; and,

"Whereas, The World Court of Justice, as the late President Harding said, is by far the longest and most practicable step in that direction thus far in the history of the world; therefore, be it

"Resolved, That we, the members of the Mount Joy Men's Federation, in regular session assembled in St. Luke's Church on this Armistice Day, 1923, do call upon our Government to take immediate steps to become a member of the said World Court of Justice, and thus help in making reason and justice, law and order, supreme in the relations of sovereign states; and, be it further

"Resolved, that this resolution be spread upon the minutes and that copies of it, duly signed by the proper officials, be sent to President Coolidge and to each of the two State senators."

Gifts That Represent Real Sacrifice

Bishop LaMothe of Honolulu, in sending a check for \$563.82 for the Japanese Emergency Relief Fund, says it is only a first installment, and more is coming.

"Fifty dollars of the amount," says the Bishop, "is from St. Paul's Church, Makapala, Hawaii, a little congregation of Chinese and Hawaiians, worshipping in a little church. It is pitiful, it is so poor. I want to quote the Rev. Mr. Walker's words accompanying the check:

"My dear Bishop—The first always in the field is St. Paul's Church, Makapala. Check herewith for the Japan work, \$50. I doubt if there is a poorer set of people anywhere, yet they have given splendidly, as they always do. If you knew the homes of some of these people you would wonder at the amount, and in certain cases I hate to take the money from them, they are so frightfully poor; only you know that they would feel it greatly if you refused their help."

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THE WITNESS

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Rev. DuBose Murphy, the New Student Inquirer

The vacancy in the group of "Student Inquirers" made by the elevation of Mr. McDowell to the Episcopate has been filled by the election of the Rev. DuBose Murphy, the rector of the Church of the Resurrection, Starkville, Miss. Here he works with the students of the Mississippi Agricultural and Mechanical College. Mr. Murphy is a graduate of Yale University, was much interested in the Y. M. C. A. work while there, was director of our Brotherhood of St. Andrew Chapter, and worked in the Yale Hope Mission. He was assistant minister in the Church of the Epiphany, Dorchester, Mass., prior to taking up his present work. He was a captain in the 321st Field Artillery from 1917 to 1919, and saw service at St. Mihiel and Meuse-Argonne. His theological work was taken at the University of the South, at the Episcopal Theological School and in Christ Church, Oxford, England.

It will thus be seen that Mr. Murphy will be a great addition to the Student Inquirers because of his wide experience. His advice will be of great value in a group which exists chiefly for the purpose of developing policies, and as the representative of the Department of Religious Education for student work in the Province of Sewanee he will be very acceptable to other college clergy in the province.

Death of Prominent Layman of Newark

The Diocese of Newark has lost, in the death of Mr. George Ripley Pinkham, head of one of the great public schools of New-

ark, a very useful man. He was an active member of the Commission on Religious Education, and with his knowledge of the public school system and as a trained teacher, he was a very helpful man.

Two Big Gifts for Japanese

No wonder the Emergency Relief Fund for the Japanese Church has been shooting upward rapidly! There has been behind it a fine spirit of unselfishness and of love. Many of the people of the Church have been making real sacrifices.

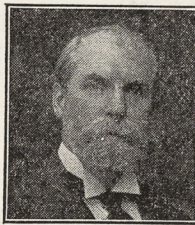
Two gifts came to the Department of Missions in a recent mail. One of them was from a mid-western layman, who sent \$5,000 for the fund and added incidentally that he had sent \$500 each to two of our missionaries whom he had the privilege of meeting personally in Japan.

The other letter contained \$5, and said: "This five dollars is for the children in Japan from my little daughter, seven and a half years old. Having lost her home and everything she possessed in our recent very terrible fire in Berkeley, she still wishes me to send this money of her own, from a War Savings Stamp, to help some child in Japan."

New Jersey Parish Celebrates

St. James' Church, Upper Montclair, N. J., Rev. R. W. Trenbath, rector, will keep its thirty-fifth anniversary on Advent Sunday. The growth of this parish has

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been very remarkable. The great Parish House, built a few years ago, must be enlarged, and plans for the enlargement of the Church by bringing the chancel into the nave and building a new chancel are to be pressed.

Parish Makes Yearly Thank Offering

In 1922 St. John's Church, Mankato, Minn., was destroyed by fire, on October 27th. A new church has been built and was opened this year on November 8th. The vestry and congregation, at the suggestion of their rector, the Rev. Dr. Jonathan Watson, immediately and unanimously agreed that the first offering in the new church should be given to the relief of the Church in Japan, and this in spite of the fact that the congregation is carrying a heavy debt for the new construction and will need every dollar it can get.

Furthermore, the vestry has also agreed that in future years the Sunday nearest to the anniversary of the opening of the new church shall be set aside for a special offering for the Mission of the Church, in order that the new life of the parish may be permanently linked with the memory of the past and the vision of the future.

Opening of New Home in New Jersey

A service marking the opening of the Laura Augusta Home for Orphan Children at Madison, N. J., was held on Saturday, November 3rd, with Bishop Lines and Bishop Stearly present. Miss Jennie McKain has been appointed in charge. Mr. Alfred G. Evans, after certain bequests, left his great house and estate, with a very large sum of money for its support, to the Diocese, and the work of carrying out his purpose will no wbegin.

Live Parish at Cornwall, N. Y.

This past summer over twelve thousand dollars was spent on improvements at St. John's Church, Cornwall, N. Y. The year previous a like amount was spent in repairing and beautifying the Church, while a fourteen thousand dollar rectory was built in 1921. During these years the Church school has grown to over a hundred members, with a men's Bible class of seventy-five members besides. Sixty-six have been confirmed, two-thirds of them being men and boys. As the city has a population of but four thousand people, the record of St. John's is remarkable. The Rev. William T. Sherwood is rector.

Newark in Earnest With Campaign

The Diocese of Newark was divided into thirteen districts for the prosecution of the Nation-Wide Campaign, and services for groups of parishes with united choirs were held, with addresses by Bishop Lloyd, Bishop Darst, Bishop Johnson, Bishop Cook or Dr. Wood. They drew large and inter-

ested congregations, and the plan was counted successful.

Priests' Convention in Spring Meets in Philadelphia

A meeting of the Executive Committee of the proposed Philadelphia Priests' Convention was held in New York City on November 8th. The program of subjects for discussion was submitted by a subcommittee and met with approval. The program is as follows:

1. Tuesday, April 29—The Incarnation: "The Deity of Our Lord," "The Virgin Birth of Our Lord," "The Resurrection of Our Lord."
2. Tuesday evening—The Holy Eucharist: "The Real Presence," "The Holy Sacrifice," "The Holy Communion."
3. Wednesday—Moral Theology: "The Study of Moral Theology," "The Priest in the Confessional," "Spiritual Guidance."
4. Wednesday afternoon—The Devotional Life of the Clergy: "Prayer and Meditation," "Rule of Life."
5. Wednesday evening—"The Church and Reunion."

The question of the date of the convention was reopened, as it was learned that the Church Congress had announced its 1924 session for the same week. The committee felt that a conflict was decidedly unfortunate, but since over 300 clergy have signed up for the dates adopted last spring—namely, April 29 and 30, 1924—it was decided to make no change. It was understood that the sessions of the Church Congress extend over into the following week, which would enable members of the Priests' Convention to attend many of its sessions after the work in Philadelphia was concluded.

The subcommittee appointed for that purpose is now engaged in securing the speakers. Announcement of names will be made later. While the convention is primarily for priests, the sessions, with the exception of one on the morning of April 30, will be opened to the public.

As has previously been announced, the convention is regional in its character. The territory involved is the New England and North Atlantic States. Persons coming from other sections of the country will, however, be welcomed, although they would not have the same status as members of the convention as those from the territory named. It is understood that a similar movement is being inaugurated in other sections of the country, all looking forward to a general convention of Catholic Churches within the not distant future at some central location.

Norwich Rector Accepts Call

The Rev. Frank Dean Gifford, rector of Emmanuel Church, Norwich, N. Y., recently resigned his parish to accept a call to be rector of St. Thomas' Church, Mamaroneck, in the Diocese of New York. During his rectorship over two hundred persons have been confirmed and the par-

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ish has notably increased to its present strength of 660 communicants and more than 1,000 baptized persons in a city of less than 10,000 inhabitants. For the past two years the Rev. Mr. Gifford has been chairman of the Department of Religious Education and member of the Diocesan Council of Central New York. His predecessor at St. Thomas' was the Rev. Wilbur L. Caswell, who recently accepted a call to become associate rector of St. Thomas' Church, New York City.

Pittsburgh Parish Issues Campaign Thoughts

St. Stephen's Church, of which Rev. William Porkess is rector, is actively engaged in "putting over" the Every Member Canvass. As a part of their publicity material the following "Campaign Thoughts" have been distributed:

"1. If you do not honestly feel the need of this parish, of which you are a part, for a campaign, then you are grossly ignorant regarding yourself.

"2. If prayers have ever arisen from your heart, and they have been largely colored by the language of eagerly asking God for His best gifts, while our giving has been very little better than our worst, then we are miserable beggars before Him.

"3. If the boys and girls of our parish do not get some clear idea of giving, while they are in their teens, the men and women of tomorrow's Church are going to present a staggering front of personified selfishness.

"4. St. Stephen's Parish Budget for 1924 has asked according to small measure, when considering our financial potentiality. If we could but realize, under God (and we can), our present money-power for Him, then the sum total of the pledges for the new year will prove how

"5. Beware of arguing, but be aware of the value of fellowship with souls that nothing can hold back in their advance along the pathway which is increasingly Christian.

"6. Mr. Lewis B. Franklin, vice-president and Treasurer of the National Council, the Official Board for dispensing all monies, in connection with the Missionary work of our Church—Domestic and Foreign, receives a salary of \$9,000.00 per year. The Rt. Rev. Thomas F. Gailor, D.D., President of this same Council, stated at paltry the asking has been. the Church Club Dinner, Tuesday evening, October 30th, in the University Club, Pittsburgh, that, to his personal knowledge, Mr. Franklin had declined an offer of \$45,000.00 per year, by a New York Trust

Company. Is not this a significant lesson on sacrifice? Ought it not, to every business man of the Episcopal Church, to act as dynamite in blasting our lethargy and cause us to join this efficient Missionary Treasurer in stamping our systematic gifts to the Lord with the Christian impress of sacrifice?

"7. If our individual income were to be doubled over night, and the first thought then controlling our mind should be, "ME AND MINE," for the sake of our souls, God prevent any financial increase coming to us."

New Parish House at Bowling Green, Ky.

The foundation is being laid for a new parish house at Christ Church, Bowling Green, Ky. (Rev. A. Elliston Cole, rector). The building which is to be modern in every way, is to be built out of Bowling Green stone and when completed and furnished will represent an investment of between \$10,000 and \$15,000.

Posters Have Been Issued

The marked increase in the children's Easter offering for this year has been attributed in some measure to the use of the series of six posters issued last Lent. Four similar posters have been used during November, in connection with the beginning of the year's program, to give the children the same general ideas that the older people were dwelling on in study classes preceding the annual canvass. The posters illustrated the leading thoughts in "The World, My Neighbor," and had for their underlying motives the three subjects of education, social service and evangelism, with a fourth which with seven brief texts showed the field, the program and the

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equipment. The posters were issued by the Field Department of the National Council and were sent to every rector, with the offer of additional sets where the rector had more than one church.

Harrisburg Honors Bishop Darlington

Special services marked the occasion of Bishop Darlington's fortieth anniversary of his ordination to the Priesthood, which was celebrated at Harrisburg on Friday and Saturday, November 2nd and 3rd. At a service held in St. Stephen's Church, Harrisburg, Bishop Talbot, of Bethlehem, was the first speaker. He said in part: "The progress that has been made by the Church in this vast diocese which stretches from Maryland to New York is proof of the efficiency and devotion with which your Bishop worked. The division of the old Central Pennsylvania Diocese was a big thing for the Church. By reason of the fact that such a man as Bishop Darlington was brought in to administer the affairs of this new diocese, there are now two dioceses flourishing and growing rapidly, where only one weak diocese existed before."

Bishop Garland, of Philadelphia, said: "I have known Bishop Darlington many years. I have watched his work as rector of a Brooklyn parish, and later as Bishop of this diocese. I can truthfully pay tribute to his devotion, to his clear thinking ability, to his zeal and energy. Your Bishop has a hard task in this huge diocese. The Church knew it when he was made Bishop, but he has measured up to the task given him."

Bishop Gailor said: "You have heard of the work of Bishop Darlington in this diocese. But we in the National Council of

the Episcopal Church hold Bishop Darlington in high regard for other things as well. When we think of union with the large Orthodox Church we think of Bishop Darlington, for none has done nearly so much to bring together the Church of America and the Oriental Church as your Bishop. Even now there is being signed by the Archbishops of the Orthodox Church a Concordat recognizing the validity of Anglican Orders, and bringing the Episcopal Church into closer union with the East. And of that Concordat your Bishop is the author, and the man who made its signing possible. Reunion with the East is not far off, thanks to your Bishop. As a member of the Commission on our relationship with other Catholic Communions, your Bishop has served the Church, and served it well."

The Rev. T. G. Brierly Kay, rector of Christ Church, Marylebone, London, England, spoke as a representative of the English Church and the Archbishop of Canterbury.

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ACCOMPLISHMENTS

What has been accomplished in the Church, and by the Church, since the inauguration of the Nation-Wide Campaign?

IN TERMS OF OFFERINGS

THE total quota receipts for 1920 for the general work of the Church were \$3,027,518. In 1921 they were \$2,962,394. In 1922 they were \$2,541,220. These are remarkable figures, notwithstanding the decrease due to the period of reaction through which both Church and State have passed. For, in spite of the reaction, last year's receipts were \$1,129,248 larger than the receipts in 1919, the year immediately preceding the Nation-Wide Campaign. It is manifest that the Campaign was not a mere spasmodic effort, and it is confidently believed that the higher level of giving which was reached will be substantially maintained, and in time raised still higher.

The quota receipts of the dioceses for their work were, in 1920, \$2,881,856. In 1921 they were \$2,707,071. In 1922 they were \$2,670,082. In spite of this decrease the diocesan receipts are more than \$2,000,000 larger than before the Nation-Wide Campaign.

It is estimated that the offerings for parish purposes in 1920 were \$3,500,000 greater than in 1919. No figures are available for 1921 and 1922.

According to statistics compiled by *The Living Church Annual* the total giving of the Church for all objects of every kind in 1920 was \$34,873,221, an increase of \$10,481,130 over 1919. The total for 1921 was \$35,748,626, showing a further increase of \$875,404. The figures for 1922 have not yet been compiled. Can any one doubt that this enormous increase in the total giving of the Church was due mainly to the impetus of the Nation-Wide Campaign?

A SPIRITUAL CHANGE

THESE remarkable increases were not merely a financial accomplishment. They are convincing evidence of a great *spiritual accomplishment*.

The object of the Campaign was "to inform the mind and awaken the conscience" of all the members of the Church; to bring to them a realization that worship and activity in the parish and the support of the parish are not all of Christianity, that the Church has a Mission wider than the parish, wider than the community, wider than the diocese, wider than the nation, as wide as the whole world, and that the primary duty of the Church is to win the whole world to Christ and to minister to all men.

That after a campaign of education and inspiration the Church expressed in larger giving its wider and deeper interest, and *continued to do so*, is positive evidence of a profound spiritual change.

This could not be asserted if the object of the Campaign had been to raise a fund of money. Financially, the aim was to raise the regular giving to a higher plane, which was possible only as the concrete expression of a spiritual change.

OTHER EVIDENCES

OTHER evidences that the mind of the Church has been informed and its conscience awakened are as follows:

1. More effective organization and closer co-ordination of activities in diocese and parish.
2. Larger enrollment in Church Sunday Schools.
3. Rapid development of young people's societies.
4. Increased enrollment of students in theological seminaries.
5. Large increase in number offering themselves for missionary work at home and abroad.
6. Increase in baptisms and confirmations.
7. Greater number of persons reclaimed for membership and service.
8. Great increase of study classes and discussion groups.
9. Larger number of laymen active in Church work.
10. Increase in the salaries paid to the clergy of the Church. Total salaries increased \$1,418,000 in 1920 and \$997,000 more in 1921.
11. It is estimated that the actual number of givers for the general work of the Church has more than doubled.
12. There is ample evidence that the Church is acquiring a national consciousness and a corporate sense of its task.

It may be truthfully asserted that in some ways the Church has been made over, that the Church has been transformed through the great spiritual movement first felt in 1919 and destined to carry the Church on from strength to strength in the years that lie ahead.

This manifest awakening, this astounding transformation, these wonderful accomplishments cannot be humanly accounted for. Only the Holy Spirit can work such changes. But it may be said that, under God, they were due to the Nation-Wide Campaign.

THE NATIONAL COUNCIL

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New York City



The Way of Life

— BY —

RT. REV. IRVING P. JOHNSON, D. D.
Bishop of Colorado

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