

The Witness

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Japanese Church Consecrates Her First Bishop

Impressive Service Held in St. Timothy's, the only
Tokyo Church Left Standing

The Department of Missions of the Protestant Episcopal Church received the following cablegram today from its special representative in Tokyo:

Tokyo, December 7th:—The Rev. Joseph S. Motoda, D. D., director of St. Paul's University, Tokyo, was consecrated bishop of Tokyo today in St. Timothy's Church, Konge, the only church of our communion left standing in the Tokyo district by the recent earthquake and fire. Bishop John McKim presided and the other consecrators were the Rt. Rev. Samuel Heaslett, Bishop of South Tokyo, (Anglican) and the Rt. Rev. Arthur Lea, Bishop of South Japan, (Anglican.) The preacher was Bishop Thomas Frank Gailor, president of the National Council of the Church in America. The presenters were Bishop Heaslett of South Tokyo and the Rt. Rev. Herber J. Hamilton, Bishop of Nagoya of the Canadian Church. The Litany was read by the Rev. Y. Naide, D. D., of Osaka, Bishop-elect of Osaka, whose consecration will take place in that city on Monday next.

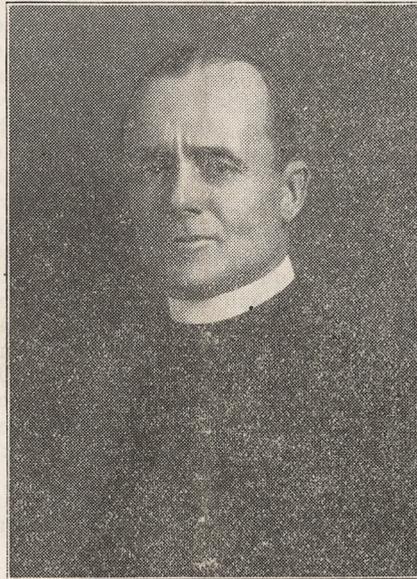
The ceremony took place in a picturesque city and before a great crowd which included Dr. John W. Wood, Executive Secretary of the Department of Missions of the American Church together with Japanese, Canadian, and Russian dignitaries. All were deeply impressed by the fact that for the first time in Anglican history a native self-supporting diocese had elected its own bishop and that the Japanese Church now stands upon equal footing with sister churches of England, and America.

"We have participated in an epochal occasion," was the joint assertion of Bishops McKim and Gailor at the conclusion of the impressive ceremony.

The consecration of Bishop Naide of Osaka in Japan on December 11th has added another to the classic human interest tales which brighten the annals of missionary enterprise.

Bishop Naide appeared in the procession at Osaka wearing robes which had been the property of Bishop Channing Moore Williams, first bishop of Japan, and which had been bequeathed by Bishop Williams for the use of "the first native bishop of Osaka."

Bishop Williams died in 1910. He had



Rt. Rev. W. T. Manning, D.D.

reached Japan in May, 1859, two months before treaty regulations opened that country to Americans. Somewhat to his surprise he was admitted and began his labors there on sufferance as a teacher of English only. He labored for seven years before he was able to baptize a single convert. Nevertheless between the period of his retirement from active service in 1889 to his death in 1910 he had seen marvellous progress in the Japan mission. He had noted the organization of the Nippon Sei Kokwai. He had participated in the first steps toward unifying the work of the English and American Churches and he had rejoiced in the adoption of a single Japanese Prayer Book for use by all the missionaries of the Anglican communion in Japan. From his one baptized native the mission had grown to comprehend two extensive missionary districts with two bishops in the field, those of Tokyo and Kyoto.

There had been a time when Bishop Williams was at the same time the first of our bishops to Japan, and had episcopal jurisdiction of the China field as well. He had seen these become separate jurisdictions and had encouraged the organization of two great districts in China, with two bishops in that field.

"Woodbine Willie" to Visit Chicago This Month

Famous English Chaplain and Author to Speak in
Orchestra Hall on the Thirtieth

The Rev. G.A. Studdert Kennedy, M. C., H. C. F. rector of St. Edmund's church, London, National Messenger of the Industrial Christian Fellowship, and Chaplain to the King, who is this year special lecturer on Christian Doctrine at the Berkeley Divinity School, Middletown, Connecticut, is to speak in Chicago on December 30th and 31st under the auspices of the Church League for Industrial Democracy.

During the war he was known to the "Tommies" as "Woodbine Willie," a name received for his zeal in distributing to them the favorite "Woodbine" cigarettes. In his "Rough Rhymes of a Padre" he has written a little verse entitled "Woodbine Willie."

They gave me this name like their nature,
Compacted of laughter and tears,
A sweet that was born of the bitter,
A joke that was torn from the years.

Let me bear it still remembering,
All the length of my unpaid debt,
For the men to whom I owed God's Peace,
I have paid with a cigarette.

Mr. Studdert Kennedy has been described as the most remarkable preacher of the day. The Church Times says of him "He speaks as the preaching friars may have spoken, in the language of the wayfaring man taken up into and fused with the eloquence of a master" and "We doubt if any priest of our communion at all, has such a gift of startling speech."

Beside his "Rough Rhymes of a Padre" he has printed a number of books of popular theology, the best known of which are entitled "Food for the Fed-up" (published in this country under the title "I Believe"), "The Hardest Part" and "Lies." The Weekly Dispatch spoke of these books as the most powerful of their kind since Bunyan.

The Industrial Christian Fellowship, which Mr. Kennedy represents, is an organization of the English church similar to our Church League for Industrial Democracy. He preaches at St. Luke's the morning of the 30th, at St. Paul's Church, Hyde Park, at five o'clock, and at the Chicago Evening Club in Orchestra Hall that evening. The engagements for the following day have not as yet been announced by the League secretary.

Current Comment

By the Observer

American Christianity has spoken out pretty plainly about our participation in a League of Nations—if not in the League of Nations. It has made itself heard in favor of the World Court proposal. It has steadily, persistently, unremittingly made its voice heard in the cause of permanent peace. And American politics has paid no attention. None. The situation is drifting from bad to worse. It is becoming tragic. The hatreds so easily sown will be difficult to uproot and the process will take a long time.

Are we so helpless as we seem? Are we so dependent upon our politicians as they seem to think? The Society of Friends are not. They are acting. They are saving the face of Christianity as a practical power for good in Europe today. Can we not act—as they have acted? Can we not find an avenue of helpfulness?

I am disposed to think that we could, if we really wanted to. I think of the numbers of our Bishops and clergy who were in Europe last summer—of those who were in France during the war. Some of our great leaders, too—Bishop Brent, Bishop Perry, Bishop McCormick, and many others. France has a traditional friendship for America. She regards what we say as coming from a well-wisher. Could we not assemble a real "Mission of Help?" Perhaps with Bishop Brent at its head—and with a selected group of Bishops, Priests and laymen. Bishop Manning, Dr. Stires, Dr. Stewart, Senator Pepper, Mr. Herrick, are names which quickly suggest themselves. Could not such a mission go over to France solely for purposes of conference—conferences with every group with which contact could be made? Could they not exert a real and effective influence in forming and moulding public opinion in the interests of a fearless peace? And could we not organize the Church at home for a great period of prayer and intercession for peace?

We might be laughed at. But we could perhaps stand that. Mr. Ford got over that. And, besides, the Episcopal Church is laughed at anyway by the stage, the movies, "Life," and some other humorous journals.

Christmas—the coming of the Prince of Peace! Advent—the preparation for His coming! Are we doing anything along the line of preparation? Anything real? Could we not try—try something? With faith we can remove mountains. With faith—with faith—with faith? Have we faith—or are we afraid to venture, further than a resolution at the next Diocesan Convention?

"There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.

"And this commandment have we from Him—that he who loveth God love his brother also."

The Society of Friends in America—whom we call Quakers—believe that, and are proving in stricken Europe today the power of their faith. We, who claim to be an Apostolic Church, say we believe it—but what are we going to DO?

Christmas in Bethlehem

By William C. Carl, Mus. Doc.

Bethlehem, with its azure sky, its terraced groves of olive and fig trees, and its sloping hills where shepherds kept watch over their flocks on the Christmas Eve centuries ago, is the Mecca of the Christian world at Christmas. The people of Bethlehem look forward to the day with keen delight, and elaborate preparations are made to welcome the Greek Patriarch of Jerusalem who comes each year to celebrate the feast with them. On the day before Christmas, the Patriarch accompanied by a large number of his Bishops, Archimandrites, Archdeacons and Priests leave Jerusalem about ten o'clock in the morning headed by Kawases carrying silver maces. Starting from the Jaffa gate the procession descends into the valley of Hinnon on the western side of the lower pool of Gihon and on to the Plain of Rephaim known as the place where David overthrew the host of the Philistines at the shaking of the Mulberry trees. Midway between Jerusalem and Bethlehem stands the Monastery of Mar Elias where tradition locates the resting place of the Prophet Elijah on his long journey to Mount Sinai. As soon as the Patriarch and his retinue come within sight of this Monastery, the natives of Bethlehem ride out to meet them.

On reaching Rachael's Tomb, a large number of Bethlehemites, men, women and children garbed in oriental dress of the gayest colors, join the procession singing their sweetest songs until they come into the city. At ten o'clock in the evening the chiming of the bells announces the hour of prayer. The Patriarch clothed in his gorgeous robes and mitre, sparkling with gems and diamonds and preceded by the clergy carrying his crook, a banner with a picture of the Nativity and two lights on either side and a golden cross, proceed to the Church, with a choir of boys chanting as they lead the way. The Patriarch is seated on his Throne, with his retinue on both sides. At intervals he rises to take part in the service which is sung antiphonally and in unison without accompaniment. The service is chanted without intermission in Greek and Arabic. The bells chime at intervals and especially at midnight when the Patriarch celebrates the service in the Grotto of the Nativity. The Church is illuminated by candles and lights of different colors and is crowded by the pilgrims, visitors and natives. At daybreak the service concludes with the Patriarch's benediction. Many return to their homes the same day, while others linger to visit the places made sacred by the Christ-child himself.

The people greet each other in front of the Church with the words, "Kull sanah wa anta salim" (best wishes for Christmas), and spend the day in feasting and merriment.

Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

A CHILDREN'S COMMUNION

For several years we have had the younger Communicants of the parish come to the celebration of the Holy Communion on the third Sunday of each month.

After the service a breakfast is served to those who remain for Sunday school.

A post card notice is sent each month to each of the younger communicants.

At the service I give a very brief instruction. We have music also.

The result has been very satisfactory. A large number of children are now coming regularly to this service, and we hope that they are establishing a habit that will persist. It is likewise encouraging to any priest to have a congregation of children who reverently and with real attention come to the early service.

The four words that must be written over any such effort are, "Purpose, Persistence, and Patience and Prayer."

A Purpose must be wisely determined. There has been a vast amount of effort expended to achieve results that are not worth while, even when achieved.

Persistence must be of that dogged kind that admits no interruption in the plans, and maintains a constant effort to interest the children.

Patience must be a mark of the effort. The impatient man fails to secure the cumulative result, and is apt to scold rather than persuade.

Prayer keeps the heart and mind right toward the effort.

In fact, these four words should be the watchwords of all the efforts of the Church. Many a work languishes because of the weakness of one of these four cornerstones.

The Church in this land must equip itself for a long and arduous struggle. We are all building for the coming generations. We are all preparing the way for better and greater achievements in the next generation. If our Purpose is large enough, and if it is wise, if we persist without faltering, if we have abundant patience, and if we keep our efforts reinforced by prayer, then shall our accumulated efforts secure a noteworthy result.

BISHOP JOHNSON Confirmation Instructions

The standard book for Confirmation classes. Recommended by the Board of Religious Education. 50c a copy; \$4.00 a dozen.

The Personal Christ

Meditations upon the life of Christ, with suggestions for Bible Reading.

50c a copy; \$4.00 a dozen

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.

WITNESS BOOKS

6140 Cottage Grove Ave., Chicago

Let's Know

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

ABOUT CHRISTMAS

Northeast of Paris, in the Champagne district of France, is a little cluster of trees which is now called the Franco-German Woods. It was there that the French and German troops suspended hostilities on Christmas Day, 1914, emerged from their respective trenches, and shared each other's rations. War was incongruous on the birthday of the Prince of Peace. Some day men and women will find war incongruous at any time in a world that is trying to be Christian and then there will be no more war.

Yet there have actually been times when Christian people refused to celebrate Christmas Day. For many centuries in England the holidays from Christmas to Epiphany (Twelfth Night) and sometimes even on to Candlemas (Feb. 2) were the happiest days in the year and filled with colorful customs. Then came the Puritan Commonwealth under Oliver Cromwell and everything connected with the old Church life of England was violently abolished. It became a crime to use a Prayer Book. Fine carvings, stained glass windows, and other decorations were deliberately ruined in the English cathedrals. Puritanism preferred to be plain and gloomy. Perhaps that is the reason that in the general suppression of the ancient Church customs, Christmas Day received an excess of anathema.

"Silent Christmases" were demanded during Cromwell's Protectorate. It was sedition to make any observance of the birthday of the Saviour of the World. There was no holly and mistletoe decorating the homes of Christian people. The cathedrals and parish churches stood silent. Instead of the joyful peals of Christmas bells of the olden days, the only bells to be heard were in the hands of public heralds who marched up and down the streets of London crying out, "No Christmas! No Christmas!" In 1643 a sermon was preached before the House of Commons by a Puritan minister who denounced the keeping of Christmas as one of the sins of the nation and largely responsible for the troubles through which England was struggling. No wonder the people welcomed the Restoration in 1660 even if it did bring a crowd of continental profligates in the train of Charles II.

One might almost as well have lived in the time of Diocletian, toward the end of the third century, when six hundred Christians gathered in a Church in Nicodemia to honor their Lord's nativity. Diocletian happened to be holding court there and promptly ordered the church doors to be fastened on the worshippers and the building to be set on fire.

A good, earnest Churchman told me one day with utmost disgust how he had heard a man sneeringly remark that Christmas was only the faint survival of an old pagan festival and didn't amount to much after

Our Bishops

William Thomas Manning, the Bishop of New York, was born in England in 1866. He came to this country when sixteen years old and received his education at the University of the South. He was graduated from the Theological Department in 1891, and was ordained priest by Bishop Nichols of California after having done special work at the General Theological Seminary. His first parish was Trinity Church, Redlands, California. In 1893 he returned to the University of the South as Professor of Dogmatic Theology where he remained until called to Cincinnati in 1895 to take charge of Trinity Mission. He stayed there but a year, and after two more years in Landsdowne, Pennsylvania, as the rector of St. John's, he went to Nashville as rector of Christ Church. In 1903 he went to New York as the vicar of St. Agnes' Parish. In 1908, upon the death of the Rev. Morgan Dix, he became the rector of Trinity Church, New York, where he remained until consecrated the Bishop of New York in 1921. Bishop Manning was prominent in war work, and is one of the leaders of the movement toward Christian Unity.

all. It was one of those half truths which is always so hard to answer.

In Roman times there was a mid-winter festival held about the time of the Christmas season, dedicated to Saturn and called the "Saturnalia." It was a riotous celebration, filled with all manner of unseemly actions. Slaves took their masters' places at their tables and the masters waited on the slaves. Carousing and debauchery occupied the public mind. When Christmas Day began to obtain official recognition along in the second century, Christians found themselves celebrating the Nativity at the same time as their pagan neighbors were celebrating the Saturnalia. In the course of time, Paganism died out and Christianity became the religion of the Roman Empire. Naturally the Christian Christmas at length superceded the pagan festival entirely, but in doing so it retained some of the more innocent pagan customs, only turning them thereafter to Christian account.

One wonders sometimes if the twentieth century is in danger of reversing the process. Christless Christmas cards, red candles, paper bells, Santa Claus, a big dinner and a few gifts—these make Christmas to many an American household today. Certainly, let's have all the trimmings. But in the name of all that is Christian, don't bow Christ out of His own birthday. Go to your Church. Do homage at the shrine of the Christ-child. Give your children a chance to love the Baby Jesus.

Social Service

By William S. Keller, M. D.

THE CHRISTMAS SPIRIT

Much has been said for and against the budget system of financing social service and community chests.

We will not attempt to discuss the relative value of each agency financing itself, in contrast to the co-ordinated system of social service finance and relief through a Council of Social Agencies, or Community Chest. A very striking illustration of how secular social service (so-called) co-ordinates its forces and husbands its energies for immense tasks, is shown in the way the Cincinnati Community Christmas Committee has been formed and is working through the Council of Social Agencies.

There was a time in Cincinnati, before Social Agencies were organized, that twelve and thirteen Christmas baskets would appear at the front door step of one defenseless household, by kindly disposed persons representing different agencies. Many families needing Christmas cheer and relief were probably overlooked.

All social agencies and other organizations who engage in Christmas relief work, now function through a Community Christmas Committee.

This Committee represents all creeds, colored and white, and is subdivided into the following sub-committees:

- Baskets and presents.
- Soldier entertainment.
- Protestant church carolling.
- Catholic church carolling.
- Music in institutions.
- Community celebration.
- Hospital celebration.

The executive chairman of the Committee is a Jewess. The chairman of the Hospital Committee is a Jewess.

Secular social service, so-called, is Christianity actually at work.

It is true that Christendom is divided, but, when we look away from our petty family quarrels toward the work, we see that the work is ONE.

Social service scorns our divisions, for where the divided really work, there grows confidence; there begins REAL UNITY. Secular social service is accomplished by modern equipment, by organization that prevents waste of time, energy and material.

It uses the proven findings of social science.

It standardizes its equipment.

It will not tolerate ancient practices, sentimentalism and slipshod methods so frequently found in so-called Christian social service.

The Church will do well to take over the wisdom of Secular Social Service.

If a Community Christmas Committee in a large city can have as its executive chairman a Jewess, it appears that valuable lessons in charity, unity and Christian principles can be learned from co-ordinated Secular Social Service.

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Social Service Council of Advice Meets

By Rev. Charles Street

The Council of Advice to Reverend Charles N. Lathrop, secretary of the Department of Christian Social Service of the National Council, met in Chicago this month. There were representatives from the eight provinces of the Church as well as from the Staff of the Department, so a full discussion was made possible of all the important matters before the Church in the field of Social Service.

Diocesan Social Service Departments

It was the consensus of opinion that one of the chief aims of the National Social Service Department should be to awaken social service interest and activity in every parish. This must be the chief work of the diocesan social service departments. The members of the Council felt that it was more practical for the National Department to deal with the diocesan commissions and departments directly than through the social service organizations of the Province. To help the dioceses in their social service work the secretary of the National Department was asked to prepare a quarterly bulletin on methods of work. It was decided to try to get from every diocese which is active in social work suggestions as to methods and copies of literature sent out to be included in this bulletin. Mrs. Theodore W. Robinson of Chicago and the Reverend Harold Holt of Niles, Michigan, took part in the discussion of social service in the parish and made many valuable suggestions.

Social Service and the Young People

"What can we do for the Church?" The testimony from all over the country shows that it is with this question that the young people come to the Church, demanding a place in the Church's life. They want to serve and not to be served. There is much for them to do and the Church must make it possible for them to make their contribution and must give them the

training so that they can do their work effectively. The organized forces of social service in the Church meet the young people at three points:

1. The Church School. The first place for social service study must be the Church School. Where the Christian Nurture Series is used, there is already some provision for this, especially in Course 14 for boys and girls in the last year of High School. It was felt, however, that a simpler and more practical course might be provided which could profitably be used with pupils two or three years younger and a recommendation was made to that effect.

2. The Young People's Fellowships. The Young People's organizations, both in parishes and in dioceses, present an unequalled opportunity for the Church to give the young people a knowledge of social needs and conditions by providing various kinds of social service. It was agreed that a very important part of the work of social service committees, both of parishes and dioceses, must be the using of the young people.

3. Summer Schools. The National Social Service Department is planning to provide courses in the summer schools for young people as well as for their Seniors, though the point was made that in many schools the young people prefer not to be in separate classes. The Department plans to provide three courses in the summer schools: a general introductory course, a course on methods of social service in the parish, and a course on social case work. It was also stated that the Department plans to provide a special preacher to present the courses of social service at the summer schools.

Jails

The Council discussed the suggestion of the secretary that the problem of the local jail be recommended as a special subject for study in communities and parish groups located in counties where there are jails. This is a special subject of study recommended by the Federal Council of Churches, the Roman Catholic Welfare Council, and the Conference of American Rabbis, for the coming year. It was agreed that the diocesan commission must be the agency for getting parish groups, rectors, and social service committees to study their local jail situation. The purpose of this study should be to find out about the physical conditions and standards in the local jail and to develop an interest in proper conditions that will eventually lead to improvement.

Co-operation with the Federal Council

Dean Lathrop gave an outline of his work for the past year and pointed out that the Department of Christian Social Service of the National Council was the point of contact between that body and the Federal Council of Churches. Co-operation with that body in the field of social betterment is important and worth while. The Federal Council of Churches has an important commission on social service. Dean Lathrop is a member of this commission and of a number of its committees. He helped in the study of the twelve hour day in the steel industry

and in other studies made by the Commission. He is also a member of the racial relations committee and the committee on international justice and good will. He was one of the editors of the pamphlet issued by this latter committee for use on Armistice Day.

Church Institutions

A report was made of the work of Miss Mildred Carpenter who has recently been added to the Staff of the Department of Social Service for work in the institutions of the Church. Miss Carpenter has already done valuable work for the Church's institutions, having made a detailed study of certain institutions in Louisville, Kentucky, which is going to result in better service for children. She also had an important part in the Conference of Church Hospital heads recently in Milwaukee. The nature and standards of the Church institutions throughout the country vary tremendously. In some cases the Church can well be proud of her institutions. In others they do not come up to the best standards. It was told that one diocesan commission had to do strenuous work with two institutions in order to bring them up to the standards required by the community chest of their city. The addition of Miss Carpenter to the staff of the National Department is something on which the Church is to be congratulated as her work and her experience are calculated to be of great help to the Church's institutions throughout the country.

The International Conference at Toronto

The National Conference of Social Work for 1924 is to be held in Toronto the last week in June. The Conference of Church Social Workers which has been held in connection with the National Conference for the past three years is to meet at Toronto also. The Social Service Board of the Canadian Church is planning to join in this Conference so it will be of special interest to Church social workers both of the United States and Canada. The Church Conference is to open on Saturday, June 21, and run until Wednesday, June 25. Dean Lathrop announced that he had just come from Toronto where, with Dean Vernon, the Social Service secretary of the Canadian Church, he made arrangements for housing the conference in Havergal College. The Council of Advice made suggestions of speakers and subjects for the program. A great mass meeting is planned for the afternoon of Sunday, June 22. The young people's movement and the operation of parish and diocesan social service committees will be subjects of discussion as well as more general topics.

THE WITNESS FUND

There are many people, both clergy and laity, who want The Witness but cannot send us \$2.00. We can't afford to give them the paper. Hence this fund. It would require at least \$500 to take care of the needs. Last year we received \$250. This year, to date, we have received but \$163. Can you help?

THE WAY OF LIFE

By Rt. Rev. Irving P. Johnson, D. D.

III. Conversion

If we approach Christ with a humble mind and if the first effect of contact with Christ is to convince us of sin, then we are in a condition to be converted.

The word repent in the Greek means "to change the mind."

The word conversion in the Latin means "to turn around."

The two are intimately related. Contact with Christ causes an earnest soul to change his mind about his own condition and then to turn around from the allurements of the world to the winsomeness of Christ. It means a change of front in all the compelling forces of life.

We had our minds set on the gratification of the senses or the filling of our purse, or the approval of our neighbors. These things came first. Now they are put into the background by a stronger motivation.

We want to readjust our life so that if possible we may be like Him.

It is a long road that we have to travel before we can hope even to approach the goal, but encouraged by His invitation we are desirous to follow Him.

Conversion is not merely an emotional impulse, consuming itself in a vapor of words. It is a new orientation of all one's powers and faculties.

It is a conversion of the heart by which we strive to love the things He has shown us.

It is a conversion of the mind by which we try to learn what He has to teach.

It is a conversion of the will by which we propose to do that which He commands us to do.

Because it is more or less of an ecstatic condition we are apt to think that we have already attained Paradise, when we have only turned our back on Hell and it isn't so very far behind us.

Those people who fancy that they have arrived merely because they have turned around, are those of whom the Master says that they have cleaned the house of one devil to admit seven others to occupy the renovated apartment.

It is a significant fact that purely emotional religion has exactly this effect upon a community.

Having cleansed the place of drunkenness for example, they open the door to every other species of intemperance, bitter prejudice and self-righteous conceit. So many people have the childish notion that everything ends at their conversion whereas the struggle just begins at this point.

A man does not become immune to temptation because he has turned around. Indeed! Quite the contrary. He has been floating down stream and he has now taken off his coat to pull upstream.

And it is upstream to follow Christ, for all the seductions of youth, the complacency of middle age and the cynicism of old age have a common distaste to overcome the world as they look out upon it.

To convert the heart means to change the whole trend of our love.

Previously we have loved certain individuals who were attractive to us. Now we are to strive to love those who are unattractive as well.

Previously we have confined our affections to our family, to our neighbors, to our own social set; now we are to love all men and to see in every man one for whom Christ died because He loves him even as He loves us.

Previously we have admired those who have achieved distinction, or are possessed of charm; now we are to love "the least of those our brethren."

Previously our attitude toward the poor has been "not so much that they should be healed of their torment as that they, the new rich, be withheld from ever being forced to a similar place"; now we are to look upon the poor as those whom it is our pleasure to relieve.

Previously we have looked upon God as the great architect or the creator of the world; now we are to look upon Him as our Father who loves the outcast even as He loves us.

It is not an easy thing to get this heart of ours to pay the price of real religion. It is so easy to have a form of religion which refuses to involve the heart in its new concerns.

"She was forgiven much because she loved much."

We are forgiven little because we love so coldly.

God is not satisfied that His chil-

dren should have a purely platonic love toward Him, and a thinly disguised contempt for those whom they do not like.

The conversion of the mind is still more difficult for we are wedded to our own opinions based upon our own prejudices, which are limited by our mental limitations.

The conversion of the mind is not the enslavement of the mind but its enlargement.

It is necessary for us to realize that our little field of mental efficiency is not sufficient to explain all that God has in store for those who love Him.

Instead of taking our mental prejudices to God and demanding that He attune the universe to our conclusions, we are bound, like the wise men of old, to bring our little gifts to the Master and ask Him to use them and to relate them to His purpose.

It cannot be "Me and God" in our little principalities, but "God and me." As Mr. Lincoln observed, "God is on our side," "I wish I were sure of that. My hope is that we are on God's side."

A converted mind is one that sees a larger horizon in life than certain principles of business efficiency or mechanical order and fully realizes that our vision is a limited vision and God alone is omniscient.

"Lord, I am not high-minded; I have no proud looks. I do not exercise myself in great matters, which are too high for me, but I refrain my soul and keep it low, like as a child that is weaned from his mother; yea, my soul is even as a weaned child."

The conversion of the will is still more obstinate.

This concerns not merely what I love and what I think but what I do. To do his will instead of my own pleasure is to do violence to my whole nature in its desire for ease and comfort.

"Not every one that saith unto me Lord! Lord! shall enter unto the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven."

When our hearts and our minds are converted to God, then comes the test of overcoming the inertia of our own self-will.

To do the thing that we do not want to do is the supreme test of filial obedience.

"For all that is in the world, the

lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but of the world. And the world passeth away and the lust thereof; but he that doeth the will of God abideth forever."

It is one thing to have our heart converted to an emotional attitude toward God.

It is another thing to have our mind converted so that we submit our conclusions to His knowledge instead of detaching our little realm of knowledge from Him entirely. But it is a great thing to be so converted as to submit our will to His, so that we can truthfully say, "Thy will be done."

Do not say that this cannot be done for it has been done by the really great souls of the past, who have surrendered themselves so completely to God that behind every experience in life is the absolute premise that God is good and I am but a child.

"Though He slay me yet will I trust in Him and though I walk through the valley of the shadow of death I will fear no evil."

In other words, conversion is that act of all our faculties by which God's goodness and His care for us comes before any other judgment and tempers every action.

Conversion is putting God first in all of our actions, not as an intellectual concept but as an act of faith which governs and limits all that we may love, think or do.

It is not unreasonable that the creature should do thus—it is most irrational that he should do otherwise. For it is not conceivable that there be a Creator whose will can be thwarted by those whom He has created.

It is in the nature of necessity that man should relate his thought and actions to God's will or else be in hopeless discord with the whole purpose of the universe.

To illustrate this point I would like to quote an article by Philip Cabot in the December number of the Atlantic Monthly:

"One of the most essential teachings of Christ seems to be not only that God is the *source of all power*, but that all power *remains* in God. Power is not given to man to act of himself. In an age when we are surrounded with the appearance of material power such a belief is particularly difficult for a business man to sense. His daily life seems to be passed in exercising the powers which modern science has bestowed upon him and it is hard for him to imagine that he has no power in him-

self. * * * Using the language of the trade, if we call God the power house, or generating station and man the transmitting wire to the factory we get an illuminating analogy. In that case there is no power in the wire; the wire simply passes the power on. It is true that appearances are otherwise, for if you carelessly take hold of a live wire it may kill you. * * * Disconnect it for only a second from the generating station and it is dead. The wire has no power. It merely passes it on."

So a man who is so disconnecting himself with God that he expects to act independently of Him will find that to be without God is to be entirely without power. It is only as we turn from the appearance of power in the material world to the source of power in the universe that we can truly live.

There can be no permanent life and power in any soul apart from God.

"It is therefore the manifest duty of every soul to seek after God if happily he may find Him, although He is not far from every one of us," but is within us. Else we would cease to live as completely as a disconnected wire ceases to have force. Christ is come to give us new life and to give it more abundantly.

We will never find it by breaking the connection between God and ourselves, but only as we turn around and make the connection with Christ to whom all spiritual power has been given in Heaven and on earth.

A Christmas Message from Bishop Gailor

By Rt. Rev. Thomas F. Gailor, D. D.

Christmas is the giving time. The ancient Romans had their winter festival of joy and merry-making; but the heart of Christmas is the exchange of gifts.

For we commemorate the greatest gift that was ever made to man, viz.: "God so loved the world, that He gave His Only-Begotten Son."

And so the best gift we have to offer our friends is the gift of faith and the courageous, cheerful outlook on life that is founded upon faith.

For what is life without faith?

This is the secret of the Missions of the Church. The men and women who, in the name of Christ and in obedience to His call, went out to China and Japan with the Good News of God, went to take the gift—the supreme gift—to those ancient peoples—the gift of faith—of faith "that worketh through love." How wonderful and transforming the gift is!

To believe that behind all the confusion and perplexity and discouragement of life's happenings there is the infallible and invincible purpose of a loving Father.

To have confidence that every human soul is precious in His sight, and that righteousness and goodness and truth shall inevitably prevail.

This is the faith that can remove the mountains of sin and misery and wrong. This is the faith that kindles the love of God and the love of every child of God in human hearts—the faith that was born for us on Christmas Day.

God so loved the world—every creature in it—that he gave, the best He had—He gave His Only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Rev. G. A. Studdert Kennedy, M.C., H.C.F.

Rector of St. Edmond's, London; Chaplain to the King, and National Messenger for the Industrial Christian Fellowship. Lecturer this year at the Berkeley Divinity School. Known throughout the world at "Woodbine Willie," the war chaplain, and author of "Lies," "I Believe," "The Sorrows of God" and other books.

CHICAGO ENGAGEMENTS

St. Luke's, Evanston - - - - - 11 A. M., Dec. 30

St. Paul's, Hyde Park - - - - - 5 P. M., Dec. 30

Sunday Evening Club, Orchestra Hall - 8 P. M., Dec. 30

Mr. Kennedy's address in Orchestra Hall will be broadcasted from Radio Station K Y W

These engagements, and others for the following day, are being arranged by the American counterpart of the English organization which Mr. Kennedy represents:

THE CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY

\$837,779 Before January 1st

An Easy Job for a Powerful Church

The following statement shows what is necessary to be done if the books of the National Treasurer for 1923 are to be closed with a balance on the right side.

FINANCIAL STATEMENT

General Convention appropriated, for the maintenance of the work of the national Church in 1923, the sum of.....	\$4,241,057	
Estimated lapsed (unexpended) balances in appropriations.....	241,057	
		<hr/>
Estimated revenue required to meet 1923 Budget.....	4,000,000	
Original estimate of income from investments and other sources.....	500,000	
		<hr/>
The amount allotted to the dioceses as the budget part of their several quotas	3,500,000	
Readjustment of quotas resulted in a reduction of.....	8,249	
		<hr/>
Total of budget quotas to dioceses.....	3,491,751	
The dioceses paid to December 1st against these budget quotas.....	1,808,116	
		<hr/>
There is due on the budget quotas before the close of the year.....	1,683,635	
It is estimated that the income from investments and other sources will show an increase over the previous estimate of.....	87,000	
		<hr/>
		1,596,635
Included in the budget as originally adopted is an item for reduction of debt of.....	\$200,000	
In February the National Council reduced appropriations, adding the savings to the item for reduction of debt in the sum of	237,000	437,000
		<hr/>
Amount required if debt is not reduced.....	1,159,635	
During the year the National Council has received legacies which can be used in any way the Council determines amounting to.....	321,856	
		<hr/>
If these legacies are used to meet appropriations the minimum amount necessary to be collected in December is.....		837,779

WHAT IS THE WILL OF THE CHURCH?

This minimum needful balance of \$837,779, though a large sum, is not cause for dismay. The National Treasurer has received from the dioceses a larger sum than this in the final month of other years. *What has been done can easily be done again.*

If less than this amount is received it means that the debt of the National Church will be increased. If this occurs the National Council may be forced to reduce the number of missionaries or curtail existing work in other ways.

If only this amount is received it will mean that the debt will not be reduced at all and the legacies cannot be used for Priorities urgently needed.

Is the Church content to meet only this minimum requirement?

Should not the legacies be released and should there not be a reduction of debt? To do this calls for

1. The payment in full of every pledge before the close of the year.
2. A liberal, and perhaps additional, offering from every one interested.

Surely the Church will meet this situation promptly and generously.

THE NATIONAL COUNCIL

281 Fourth Avenue

New York City

GOD'S GIFTS TO MANKIND

By REV. G. A. STUDDERT KENNEDY
Lecturer at the Berkeley Divinity School

Real progress, does not mean going in a terrible big hurry anywhere at all. It means going fast or slow to somewhere very definite. Time was before the Great War when we believed in a mechanical and inevitable progress. We had only to grow and we would certainly come to perfection. But I cannot think that any thoughtful man would hold that doctrine today.

We must not only keep moving on, but we must have some idea, however dim, of where we are moving to. I remember once when I was a young curate being visited by an extremely clever young man who was a determinist, and who for forty minutes poured forth a perfectly logical and extremely fluent stream of speech, all of which went to prove that all my actions were determined before I did them, and that I was in no sense master of my destiny or captain of my fate. I found it intensely interesting, but the thing that struck me most was, that the longer he talked the smaller I grew, until at last, just before I disappeared, I jumped to my feet, and kicked over a table upon which a glass of water and a box of cigarettes were lying, and said "damn," very distinctly three times. My friend said that that was not argument, but abuse. I replied, "No, it is the final argument. It is the assertion of the instinct of freedom, and against that rock of instinct seas of pure cold reason have broken and will break in vain." And that is the truth.

The more vital and vigorous persons or people are, the more intensely they feel that they must believe themselves to be the masters of their destiny and captains of their fate. But if man is to steer the ship he must have some idea of the port to which it is bound. Can we have any such idea? Can we know or even guess the nature of the great far off divine event to which the whole creation moves?

I believe we can and must. I have often remarked that physically I am very like a monkey, despite of all the fundamentalists may say, one glance in the looking glass is sufficient to convince me of the truth of the Darwinian hypothesis. It needs no proof for me as I gaze into a mirror. It is plain on the face of it. But though I am physically very like a monkey yet there is more difference between me and a monkey than there is between a monkey and a squash. And it is when

I consider the distinctive gifts that make me different from any of God's creatures that I begin to see a light.

Take the gift of speech. You have grown accustomed to it so you do not realize how wonderful it is. Here am I standing on my hind legs beating my tongue against my teeth, and setting up atmospheric vibrations, which beat upon your ear drums and communicate with the gray matter of your brain. Then there comes a jump, a jump which nobody understands except Professor Ward of Cambridge who would say it was due to "invariable concomitant psycho-physical parallelism," and if that assists any of you you are welcome to it. But however it is done the jump occurs, and the atmospheric vibrations are transformed into ideas, so that the same ideas that drive through my mind begin to drive through yours.

Or take the gift of music. Beethoven sits in his study deaf as a door post, and the music of the "Moonlight Sonata" sings itself into his mind. He makes blaubes and blotches on a bit of paper, then dies, get buried, and goes to where the angels sing. The blaubes and blotches are copied down the years until my wife comes into the drawing room with a copy under her arm, sits down at the piano, strikes the keys, and there floats out into the air the same delicious music that sang itself into the old musician's brain, and under the touch of his genius I stand once more and see the moonlight on still waters shining, and feel the kiss of the evening breeze and the old man sings to me from his grave. It's an astonishing business, isn't it?

Or take the gift of art. A man has a glory and a vision. He cannot put it into words nor weave it into music that angels might bend to listen to, so he takes it and scratches it in color on a canvas, and his soul calls to mine not through atmospheric vibrations beating on the drum of my ear, striking the retina of my eye. But the same miracle is performed, and the vibrations become the glory of the artist's soul.

Here are three distinctly human gifts. What do they mean? What is their purpose? What are they for?

Well, obviously they are means to unity, a unity of persons. They mean that I can get to you and you can get to me in a way that is denied to any other of God's creatures. But that is not the end of the story. For out of art grows writing. As I often pictured it, a young boy sat at the door of a dugout over there in France, and he took from his pocket a scrap of paper. He read it, re-read it and put it back above his heart again. He lived for it, fought for it, died on it; it was sun, moon and stars and all the glory of the world to him because

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some girl over here in America had taken of her loyalty, love and devotion and put it onto that piece of paper, thrown it across 3,000 miles or more of land and sea, and by God's gift of writing they two were made one. But the story does not end yet for out of writing grows printing.

Not long ago I had a letter from a widow woman in Australia who wrote to tell me of the comfort she had found in two verses of poetry that I had written.

Peace does not mean the end of all our striving,

Joy does not mean the drying of our tears.

Peace is the power that comes to souls arriving

Up to the light where God Himself appears.

Joy is the wine that God is ever pouring
Into the hearts of those who strive with Him.

Lightening their eyes to vision and adoring

Strengthening their arms to warfare glad and grim.

I remember writing the verses as I sat on the top of an upturned biscuit box in Havrincourt Wood when we had been shelled with gas shells and our eyes were flaming and our noses streaming, and we felt like nothing on earth, and nothing in heaven. I got great comfort out of writing them, and I took the comfort and by God's gift of printing, I threw it over half a world of land and sea, and it lit in that poor widow's heart, and by God's gift of printing we two became one. But the climax of this tale of truth, which is stranger than fiction is yet to come.

At the end of the 18th century there was released upon the world a tremendous energy which had remained stored in the bowels of the earth for over a million years, the energy of coal by which we all live. Out of that release there came a rapid succession of gifts: steam, electricity, telegraphy, telephony, wireless, flying, broadcasting. What do they all mean? Precisely what the others mean. It is one tremendous series, speech, art, music, writing, printing, steam, electricity, telegraphy, telephony, wireless, flying, broadcasting, the God-given means to a world-wide unity of persons, the body of the Brotherhood of Men. By means of these gifts God has bound us all into a material unity from which we cannot escape. He has knit and rivetted us together, nation with nation, class with class, man with man, into an economic unity of interdependence which is our inevitable destiny. But we are fretting against it, fretting against that fate which is at once the love and the power of God. All the nations desire independence. Independence which they mistake for freedom. The very first use which all the little nations that followed in the train of the treaty of Versailles made of their new born freedom was to build up tariff walls and artificial boundaries around themselves, checking at a score of points that free and rapid interchange of goods and services upon which the teeming popula-

tions of Europe depend for their very existence.

And these checks were made more ruinous by the suspicions, hatred and national antagonisms of the various peoples, the consequence is that Europe is in a state of mental, moral and economic chaos. The results of that chaos are felt bitterly in my own country, where more than a million of the men who fought by your side in the war are standing on the street-corners with nothing to do. Nor is there any hope for them until the mess in Europe is cleared up.

We know that we are one with the rest of Europe and that its welfare is ours. We do not really want to fight with fate. For the most part the British people have learned the lesson of the war and know that the world is economically one, and that independence in any real sense of the word is henceforth and forever impossible. Everywhere there is this battle between the economic and the political mind. The economic mind recognizes facts and attempts to keep in touch with reality. The political mind recognizes nothing but its own passion and prejudice and gets into touch with nightmares.

It is a tragic and terrible business. Between you and Europe there are always 3,000 miles of sea, and you seem to be out of it. And indeed for the time being are more or less out of it, though doubtless your farmers feel the loss of the European markets. It would be just possible to make a self-sufficient, economically independent America which could last for a little time. But if you fall into that temptation you are fighting fate and striving against God. Therefore for what it is worth I would plead with you, plead with you very earnestly because of those men, my comrades, who are suffering overseas, that you should use and use promptly the tremendous power that your unimpaired credit and apparent independence give you in the world today. The credit of America in the world stands higher today than ever before in history and any word that she utters will receive profound attention.

I would not dare to dictate, I think it would be impertinence for any British man to dictate how you should use that power. But I plead with you if you do not like our baby, the League of Nations, and I do not blame you for not liking it; it is but a baby, and it has got the measles and the rickets; but it is all we have got, and after all it is in some sense your baby, too; I believe it was born of General Smuts and Lord Robert Cecil and put in the arms of President Wilson to wean, and I plead with you if you do not like it to give us another of your own. Best of all tell us clearly and distinctly on what terms, if any, you would join a League of Nations. Many of us would like to see some clauses of the covenant changed that the baby may grow to the freedom of manhood, and you could help. I would not have you jump into the mess up to your necks, but I would beg of you still standing upon your rock to reach out a hand and help the Old World to its feet, and in doing so I be-

lieve you will be fulfilling the manifest destiny of America. And I could conceive no more glorious destiny.

"Blessed are the peacemakers for they shall be called the Sons of God."

So I would leave you with the marching song that I wrote for the troops of Britain when they were going home, a song they used to sing to your own "John Brown's body lies a moulding in the grave."

I can hear the steady tramping of a thousand, thousand feet,

Making music in the village, and the crowded city street.

I can see a million mothers with their hands outstretched to greet,

For the army is marching home.

I can see a million visions that are dancing overhead,

Of the glory that is dawning where the sky is burning red,

Of a world that must be builded for the honor of the dead,

For the army is marching home.

I can see a crowd of children on the crest of yonder hill,

I can hear their little voices cheering loud and shrill,

'Tis that they may grow to beauty that our flag is floating still,

As the army marches home.

There's a crowd of wooden crosses in the wounded heart of France

Where the corn fields used to glisten and the blood red poppies dance,

Can't you hear the crosses calling you to give the Christ a chance.

Now the army is marching home.

O we'd build a mighty temple for the lowly Prince of Peace,

And the splendour of its beauty shall compel all wars to cease,

There the weak shall find a comrade and the captive find release,

When the army marches home

Of men's hearts it shall be builded, and of spirits tried and true,

And its courts shall know no boundaries but the boundaries of the blue,

And it's there we shall remember those who died for me and you,

When the army has marched home.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

A Statement from Mr. Franklin

The following statement, signed by Mr. Lewis B. Franklin, Treasurer of the National Council, has been received by The Witness:

"As Treasurer of the National Council I have laid before the Church a statement, which appears on another page of this paper, showing just how the National Church stands with regard to probable income and expenditures for the year 1923. Apparently many people in the Church are still in the habit of allowing their unpaid pledges to accumulate and at the end of the year have to be reminded that neither the parish, the Diocese nor the National Church can do their work without money. It is probable that many parish treasurers are delaying in the forwarding of the funds already collected for missionary purposes. There is, however, sufficient time left before the close of the year to remedy the situation.

The statement shows that nearly \$850,000 is needed merely to meet actual appropriations, even after using the legacies which have been received during the year and are available for this purpose. All will agree that it is bad policy for the National Council to depend on such legacies to meet current expenses. In the first place, it is not a source of income which can be counted on in advance; in the second place, gifts which thus represent the final distribution of the wealth of Church members ought to be used for additions to the permanent structure of the Church.

What ought to be done as a minimum is to meet the Budget figure in full, thus enabling the Council to pay a large part of the existing debt and releasing the legacies for the execution of some of the Priorities so urgently needed."

Building Fund Going Up

A recent gift to the American Church Building Fund Commission of \$25,000 raised its Permanent Fund, from which building loans are made, to nearly \$750,000. The trustees are directing every effort to increase this fund so that it will be sufficient to meet not only a greater number of requests for moderate loans, but also some of the many requests for loans larger than the present turnover of the Capital Fund would justify. Only twenty loans a year, of the average size of \$5,000, are at present possible from the returns on outstanding loans. A Church Building Fund, if it is to serve the whole church ought to be sufficiently equipped to meet the needs of others than the smaller parishes and missions, neglecting none which commend themselves. Gifts such as the above, and a similar gift of last year, have helped to make the Fund more capable of a wider service.

The reports of eleven months' business in this year show an aggregate of \$103,950 in loans of which \$60,100 has been called for, \$40,075 in gifts of which \$25,725 has been called for, and \$11,208 in

grants of which \$2,700 has been called for.

The trustees express their pleasure in being able to announce the gradual increase and efficiency of the fund, and bespeak for it the larger interest in its growth which its importance as a factor in physical Church Extension would seem to justify.

How Jones Evened Up

"What is the name of that Church Boarding School that gives free scholarships to deserving but poor boys and helps young men towards the ministry? You were telling me about it some months ago." A clean-cut young business man is addressing his rector. "Why do you ask?" inquires the clergyman, giving the name of the school.

"Well, you see," is the rejoinder, "it is getting close to the end of the year and there are some funds left in my giving account over and above present pledges and commitments. I must even up the account before the year ends, you know; it is the Lord's and I must invest it well for Him. Being out of this year's income, it must be spent this year, and it's on my conscience to invest it carefully on His behalf. That school sounds like the kind of investment I'm looking for."

A great many people—more than most of us realize—have a special account for funds devoted to the Lord. "John Doe, Agent" for God is a joyful fact and factor in the lives of all "proportionate givers."

At the beginning of the year these people settle upon a definite percentage of income which is regularly set aside as the

income is received each month. It is used during the year for Church and philanthropic purposes. The Church, as the most vital factor in human life, usually receives at least half it. "John Doe, Agent," is not thoughtlessly handing out "left-overs"; he realizes he cannot give charity to God. He knows ahead of time how much is available and his concern and joy is to administer it judiciously where it will best serve the purposes its Owner, his Master, has in mind for His world.

How does your account as "Agent" stand? Have you an amount on hand for investment before the end of the year? You will of course pay up your Church pledges and other commitments. What about the balance for evening up the account?

The Church has a world-wide program; through it, thousands of workers are maintained, and churches, schools and hospitals kept open in all parts of the world. A Churchman can find no better place for his uninvested funds. And every dollar will do double duty just now, for it is needed in order to fully meet the commitments of the Program.

G. W. Hobbs Is Ordained Deacon

G. Warfield Hobbs, former Sunday editor of "The Baltimore Sun," was ordained on St. Andrew's Day, as a deacon of the Protestant Episcopal Church. The ordination service took place in the Church of the Prince of Peace, Walbrook, Md. The Rt. Rev. John Gardner Murray, Bishop of the Diocese of Maryland, was the celebrant.

The Rev. Dr. Edward T. Helfenstein, Archdeacon of Maryland, presented Mr.

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Hobbs. The Rev. Christopher P. Sparling, rector of the Church of the Prince of Peace, preached the sermon. The Epistle was read by the Rev. Henry T. Sharp, and morning prayer was read by the Rev. Henry Pindell Manning, rector of All Saints' Church. In the sanctuary also was the Rev. Dr. Romilly F. Humphries, Archdeacon of Baltimore.

Mr. Hobbs is now editorial secretary of the national council in New York. He has editorial direction of the periodicals, "Spirit of Missions," and "The Church at Work," and other publications. Mr. Hobbs also will be the assistant to the pastor at the Church of the Prince of Peace and will spend his week-ends in Baltimore, assisting in the services of the Church.

Thanks for the Half Million

Bishop McKim's cablegram acknowledging the announcement that the \$500,000 was assured unites the suffering caused by the disaster with the great hopes and opportunities of the future. Translated from the code it reads:

"Words cannot express the grateful thanks of the entire mission for the quick, generous emergency relief. We confidently rely on continued support of the American Church in all reconstruction plans. Please render all the help you can to bring the Japanese nation to Christ.—Bishop McKim."

Gain of Million Members Noted By Church Body

A gain of 1,000,000 church members the last year was reported at the meeting of the executive committee of the federal council of the churches of Christ in America, which met at Columbus, Ohio, last week. The committee numbers 150 church leaders, representing twenty-nine Protestant denominations, with an adult membership of 20,000,000 and a constituency of 50,000,000.

Fifty paid city and state secretaries of church federations, with seventy additional persons giving their time to federation work, and a vast extension of church federation projects carried on by volunteer workers, were some of the gains noted in the annual report.

A message from President Coolidge expressing appreciation of the "thoroughly practical achievements of the council," was read.

Denunciation of the Ku Klux Klan as

unchristian in its race antagonism and of such books as "The Rising Tide of Color," commendation of the work of the churches in attacking the twelve hour day in the mills of the United States Steel corporation, denunciation of lynching, while declaring lynching was on the decrease, and commendation of relief work in the near east and in Europe were features of the report of the general secretaries.

The report declared the appeal in favor of the world court was the most important work of the year.

Bishop Johnson Conducts Mission in Denver

Bishop Johnson has recently held a very successful eight-day mission in St. Thomas', Denver (the Rev. Robert B. H. Bell, rector), preaching every night in a crowded church to keenly appreciative congregations. On the last night they presented him with \$117 for the Bishop's Purse fund. Besides his regular course of lectures, he conducted a question-box which aroused much interest.

The First News From Bishop Gailor and Dr. Wood

Code cablegrams today (December 6th) from the American party now in Japan record the safe arrival of Bishop Thomas Frank Gailor, president of the National Council of the Church and Dr. John W. Wood, executive secretary of the Department of Missions of the Church and convey information of the state of affairs there and of Church activity in connection with earthquake and fire relief which can hardly fail to thrill the Church in America.

The party arrived in Tokyo Thursday afternoon and immediately inspected the emergency equipment now dotting the site of St. Luke's hospital. This consists of five barracks for general patients; a bar-

rack sixty feet by thirty in which is housed the operating suite, laboratory and X-ray units; and an encampment of twelve army tents where are housed American and Japanese nurses; ten tents for stores, and a number of other tents occupied by servants. A small wooden house, occupied by Dr. Rudolf B. Teusler and which for unaccountable reasons, escaped the destruction, completes the emergency community and serves as a dining room and administration office.

Today's cablegram describes the party as delighted by the efficient work manifest everywhere in Dr. Teusler's heroic efforts to restore St. Luke's to some degree of service in the stricken community.

Simultaneously with the arrival of the American party striking evidence was

Rheumatism

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In the year of 1883 I was attacked by Muscular and Sub-Acute Rheumatism. I suffered as only those who are thus afflicted know for over three years. I tried remedy after remedy, but such relief as I obtained was only temporary. Finally, I found a treatment that cured me completely and such a pitiful condition has never returned. I have given it to a number who were terribly afflicted, even bedridden, some of them seventy to eighty years old, and the results were the same as in my own case.

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given of the place won by St. Luke's in the minds and hearts of the officials of the city. The hospital authorities were asked to take over thirty milk stations maintained in the destroyed district by the city, an extraordinary compliment to the standing of the hospital, won, no doubt, by its fairly marvellous record of achievement from the beginning of the disaster to this time. The incident is unique in the annals of Japan, declares the cablegram.

In addition the city of Tokyo has volunteered to erect a maternity and a children's hospital in conjunction with St. Luke's, the American Church Hospital having complete direction and control medically and from the nursing standpoint, while the city will pay for the buildings and installation and upkeep, so far as food and nursing and ordinary medical attendance are concerned.

These will be housed at first in five large army barracks material for which already has been ordered from Portland.

This is the most noteworthy recognition ever given in the history of Japan to representatives of foreign missionary or secular benevolent institutions. Coupled with the offer are official declarations of confidence which can only cause thankfulness to Almighty God upon the part of all of the people of the Church in America whose loyalty to the missionary ideal in the past made St. Luke's possible.

The final cause for pride and happiness and the foundation for renewed courage and faith as the Japan Church begins its history of independence is the fact that simultaneously with the first consecration, Mr. Lewis B. Franklin, vice president and treasurer of the Church, cabled the glad message to Dr. Wood at Tokyo that the Japanese Emergency Fund of \$500,000 had been successfully completed.

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Interesting Figures From Cincinnati

Interesting statistics have just been issued by the Federation of Churches of Cincinnati and vicinity, the result of a recent survey made by its office force.

The total membership for the churches listed as Evangelical shows 51,296 white and 15,325 colored in 1923 as compared with 51,710 white and 12,352 colored in 1922. Out of the nineteen denominations of white churches 13 show an increase in membership and six a decrease and of the colored churches all show an increase, due principally to the large influx of negroes from the south.

The grand totals show: Jews, 14,910; Roman Catholic, 130,000 (est.); Evangelical Churches, 186,538; other religious bodies, 4,779; no affiliations, 10,473. Total population, 406,700.

The figures for the Episcopal Churches in Cincinnati are, according to the Federation's report, which separates white and colored, as follows:

White—1906, 4308; 1916, 5623; 1922, 4914; 1923, 5071.

Colored—1906, not given; 1916, not given; 1922, 277; 1923, 307.

Total, 1922, 5191; 1923, 5378.

The high figures in 1916 were due largely to inflated lists from which the dead wood was extracted in 1922, so that the 1923 figures show an actual and steady growth.

The growth of the population of Cincinnati is estimated at 1.1 per cent per year, while the growth of the Episcopal Church in the city is over 3.4 per cent.

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Some comfort may be had by the Episcopal Church from these figures, and yet it is sad to note the fact that but for the influx of colored people total membership of all the Evangelical churches of Cincinnati would show a decline.

The actual gain in white churches, disregarding percentages, place the Episcopal church as fourth on the list of the 13 which show any increase.

Kappa Beta Kappa Holds its Third Annual Convention

Kappa Beta Kappa, the name of the Young People's Society of the Diocese of Ohio, held its third annual convention at Cleveland, Ohio, on Friday, November 30th and Saturday, December 1st.

The gathering was an extremely interesting one from every viewpoint. The Young People's Society of the Diocese of Ohio began three years ago and was from the first a Diocesan project. Young people were assembled in Trinity Cathedral



Money for Churches

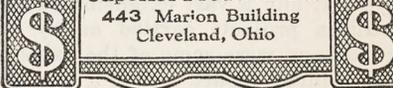
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House from all parishes in the Diocese and decided on their own organization and have since consistently supported it. At the convention held this year, there were present 246 registered delegates. Thirty parish chapters are in full affiliation with the Diocesan organization. More than twenty of these had full delegation and the remaining ten were represented.

The program consisted of a reception to the delegates on Friday afternoon, by the Cleveland Chapters. This was followed by a banquet, at which the chair was taken by Mr. Russell Shephard, President of the organization. The principal speakers were Bishop Du Moulin, the Rev. Wallace Gordon of Cleveland and the Rev. Robert S. Chalmers of Toledo, O. Bishop Du Moulin made the great address of the evening, in which he stressed the Church's need for the work of such young people's organizations and presented to the young people a ringing challenge to a whole-hearted service in the Church and for the Church.

After this gathering an impressive service of preparation for the Corporate Communion was held in Trinity Cathedral. On Saturday morning the annual Corporate Communion took place and this was followed by the business sessions of the organization. Reports showed that during the past year \$390.64 had been collected towards the \$500.00 gift promised to the Rev. W. A. Thomas and Mrs. Thomas of Alaska for the support of a Kappa Beta Kappa medicine chest. A Diocesan budget was adopted, which included a pledge of \$100.00 towards the support of a Provincial Organizing Secretary and a pledge of \$250.00 towards a Diocesan missionary objective, to be named by the Bishops. It was the sense of the meeting that the young people should pledge themselves to a Diocesan priority every alternate year and a general Church priority in the other years.

Many interesting questions were discussed and legislated upon. Among others, the question of a pin came up and was voted down, it being the decided opinion of the delegates that if National organization should take place in 1925 at New Orleans, some badge or other emblem might

be adopted then, which could be used by all young people's organizations connected with the Church. One delegate made a particularly amusing speech in this connection, pointing out that the average high school, and college student, who was a member of fraternities and other societies would soon have pins from shoulder to shoulder.

The Program Committee recommended the use of the list of study topics presented last year and it was especially interesting to note that they advised papers on

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current topics, historical subjects and debates as well as papers relating to the Church's life and activity. A strong resolution was passed recommending the appointment of a permanent committee to study and bring before the various chapters, the carrying out of the various service projects of each year. The Convention was noted for the admirable way in which the young people conducted their own affairs. In fact, older people, who were present, were surprised and delighted with the grasp of the Church's work and of business matters exhibited by the young people. It was resolved to work for a record attendance at the Gambier Conference and also to hold regional assemblies during the year.

The officers elected for the new year are:

Honorary President, Bishop Leonard; Honorary Vice-President, Bishop DuMoulin; President, James Small, Cleveland, O.; Second Vice-President, Ross Hammond, Toledo, O.; Recording Secretary, Ruby Leight, Cleveland, O.; Corresponding Secretary, Ruth Murray, Cleveland, O.; Treasurer, Fred Francis, Cleveland O.

Off to Build a School in Dominican Republic

One of our latest recruits, for whom a farewell service was held in Church Missions House Chapel on December 4, is Miss Catherine M. Mason, a native of Louisville, Kentucky, a graduate of the Sargent Normal, Boston, a communicant of St. Paul's, Williamson, West Virginia. She sailed December 5, to San Pedro de Macoris, Dominican Republic, to build up our school in that city.

New Church Started in Georgia

The Bishop of the Diocese laid the corner stone of the new mission of St. Thomas' Church, at Isle of Hope, Chat-ham Co., Ga., on Nov. 27, and was as-

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sisted in the service by the Ven. F. North-Tummon, missionary-in-charge and the Rev. S. B. McGlohon, rector of St. Paul's Church, Savannah. The building is nearly complete and the dedication service will be held on the evening of St. Thomas' Day, Dec. 21st, when the Bishop will also hold the first confirmation service.

Worker Tells of School in Liberia

Mrs. W. P. Cornell, of Columbia, S. C., chairman of the William Hoko Ramsaur Memorial School to be placed in Pendamai, Liberia, through a pledge from the members of the Woman's Auxiliary of the Province of Sewanee, spoke before a united meeting of the auxiliary branches in Savannah, Dec. 4th; to the members of St. Mark's Church branch, Brunswick, Dec. 5 and St. Paul's Church, Albany, Georgia on Dec. 7. The quota assigned to the auxiliary of Georgia is \$500, \$200 of which is already in hand, and \$200 has been pledged by the five branches in Savannah. Mrs. Cornell, who is a gifted speaker gave a remarkably appealing address and aroused great interest in the memorial.

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lack a following. This has been demonstrated once more by a six-day preaching mission at St. Andrew's Church, Thompsonville, a mill town in Connecticut. Roman Catholics, Dissenters, and Anglicans, after a nine-hour working day, have sat side by side in a crowded church for two hours each night greatly moved and thrilled. Despite the late hour, the congregation refused to leave when the opportunity was given. Even a heavy rain did not discourage attendance. There were daily celebrations with meditations and special services for children.

Temporarily, the man on the street is more interested in religious discussion than in political topics and the comments are kindly, not critical. The missionary, the Rev. Walter E. Bentley, of Port Washington, Long Island, of Actors' Church Alliance fame, has been deluged with questions, together with prayers for intercessions. The vestry gave him a supper and a special gift as a proof of their personal esteem and appreciation.

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and other clergy from nearby towns and cities have been present among the many out-of-town guests.

A Real Christian Sacrifice

A story of Christian sacrifice is told by the Rev. E. M. Parkman, vicar of Christ Church, Augusta, Ga., who visits regularly the Tubman Home of Augusta, a home for old women. Mr. Parkman carried fruit after Thanksgiving and was handed a five dollar bill by one of the old women a gift from her sister and herself for the Japanese Relief Fund. The inmates of this home receive \$5.50 per month for food and clothing. Mr. Parkman said: "I went there to distribute some fruit for Thanksgiving and received more from these two good women for Japan than the entire value of the fruit I was taking. I have seen Christian sacrifice before but this is the greatest in my experience."

Denver Churches Unite In Advertising

The fourteen Denver parishes are uniting in a systematic course of advertising during Advent. On each of the four Sundays a large advertisement appears in two of the Denver newspapers, surrounded by fourteen smaller ones, giving the schedules of services in the various churches. The four central announcements echo the keynote of the four Sundays, being on "New Year Resolutions," "The Bible," "Ember tide," and "Preparation for Christmas," respectively. It is planned to repeat this arrangement in Lent.

Knights of Columbus Give Methodist Minister Masonic Token

The religious prejudices that have been aroused by Klan orators and some of their more violent opponents have aroused a section of the American public to the necessity of promoting actively a better feeling among the religious groups of the country. Recently Rev. G. R. Williamson closed his pastorate with the Methodist Church of Olean, N. Y. At the farewell reception he was presented with a ring by the Knights of Columbus, bearing the insignia of a thirty-second degree Mason. The departing minister was held in such great esteem by the people of the community that they presented him with a purse of twelve hundred dollars and a gold watch.

Asserts Rural Communities Are Grossly Overchurched

The American Rural Life Association, in convention at St. Louis, was told on November 9 that rural America is grossly over-churched. Prof. Alva W. Taylor, who delivered an address before that body, has been a rural church expert for many years and in connection with the Interchurch World Movement directed the rural surveys in Missouri. He said: "Christianity

teaches brotherhood and cooperation. Every other rural institution seeks unity and cooperation. Schools are consolidating, cooperative organizations for marketing are well on the way. Religion will not be denied the expression of its essential spirit of friendship and cooperation." In suggesting that the rural churches "cooperate on the basis of community needs and for the sake of a common service," Dr. Taylor said: "The cooperation will be on the basis of the things held in common. Full liberty will be allowed on all personal differences. All worship the same Father and follow the same Christ. Let each practice the ordinances and keep other items of faith as his conscience dictates, just as is now done. It is quite as easy for neighbors to do that under one roof as under three or four." An interesting feature of this meeting was a luncheon where both Protestants and Catholic clergy ate together and discussed the rural problem.

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Bishop Root says: "To quote from advertisements in Shanghai papers published in English—'There is a great opportunity for the investment of capital in China in the development of industry; unlimited number of workers, industrious, frugal and reliable, and no vexatious labor laws!'"

Prepare for Great Convention in April

A great conference of English Christians is planned for April when the subjects of politics, economics and citizenship will be discussed. A meeting of preparation was held last month in Albert Hall, London. The Archbishop of York presided and the Bishop of Manchester was the principal speaker. The men and women present clearly shared the conviction of the speakers that it was high time for the

Church to come to the rescue of the peoples of the world both in their relations one to another, and in their own industrial and economic order. It is expected that a great movement in the Church will be started by the conference to be held at Birmingham next April.

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A Christmas Letter From London

By Rev. A. Manby Lloyd

Mr. Chesterton tried to answer the skeptics some years ago. A really popular actor, he said, can always announce his "positively last appearance." You can sing "The Last Rose of Summer," because a rose is a popular flower. But you must not play this kind of trick with soap, hot-water pipes and the other fads of the modern world.

If a thing is weak, insist on its enormous success; but if a thing is strong, insist that it is defeated. Really healthy institutions are always supposed to be dying—like nations. Thoroughly diseased institutions are always praised as being in a state of invincible health—like empires. When an Englishman wants to praise England he says it is going to the dogs. But when a British Imperialist wants to praise the British Empire he says it is going ahead like a house on fire. Lovers tend to be sad; commercial travelers tend to be artificially and inhumanly cheerful.

So with Christmas, Santa Claus is an actor who can always have a "positively last appearance," because people really want him. Christmas is a time for Christians to be jolly, like Mr. Pickwick, not merely happy like a new theologian or John Stuart Mill. Philosophers are happy. Saints have a jolly time. A man can smile when he is dead. Religion is not interested in whether a man is happy, but whether

he is still alive; whether he can react in a normal way to new things; whether he can blink in a blinding light, or laugh when he is tickled. Prick a man with holly and see if he feels it. If not, he is dead, or living the Higher Life.

* * *

News in Brief.

Dr. W. H. Frere has been consecrated Bishop of Truro. He succeeds Dr. Gore as Superior of the Mirfield Community of the Resurrection. An Anglo-Catholic, he distinguished himself at the recent Congress by protesting against the Bishop of Zanzibar's telegram to the Pope.

Dr. Chase, Bishop of Ely, has resigned.

A scholar of the school of Lightfoot and Hort, he had much the best of an encounter in the "Modernism" controversy some time ago, with Canon Glazebrook.

The general election will be over before these lines are in print. The nominal issue is Free Trade v. Protection.

The real issue is unemployment. Lord Birkenhead has shocked people of all ways of thinking by his candid repudiation of the Sermon on the Mount.

Lloyd George has reverted to his original role of Charlatan. Mr. Baldwin is an honest man, and will probably come back with a reduced majority. The feature of this election is the large number of women candidates, and of candidates of humble occupation, barbers, cobblers, etc. The great need is to get rid of the excessive number of lawyers and men who are only in the "House" for the purpose of advancing the interests of financial cliques.

Religious Perplexities

By

L. P. JACKS

Principal of Manchester College, Oxford, and Editor of the Hibbert Journal

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