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"The word was made flesh and dwelt among us, (and we beheld His glory as of the only-begotten of the Father) full of grace and truth."

"The whole earth is full of His glory." Thus said Isaiah, "when he saw His glory and spake of Him."

But the glory of Christ is not the same as the glory of this present world.

His Birth was not like that of other men for He was born of a pure Virgin.

His Life was not like that of other men for He was without sin.

His Death was not like that of other men for He rose from the grave.

His glory was not like that of other men for He came not to be ministered unto but to minister.

His was the glory of a gracious King who lived to make all of His subjects Kings.

His was the glory of a righteous Judge, for He condemned none who loved His judgments.

His was the glory of a loving Friend who freely gave His life for His friends.

His was the glory of a great Physician who healed all those whose sins troubled them.

"Thanks be to God for His inestimable Gift!"

For what is the glory of the Princes of this world who strive for exclusive distinction compared with the glory of Him who lived that we all might be like Him. They seek power at the expense of other men; while He used His power to raise men to be Kings and Priests of the Most High.

It is fitting therefore that we should adore Him at this Christmas-tide "for He is the only-begotten of the Father full of Grace and Truth."

Current Comment

By the Observer

"House Organs" are an interesting development of the age of big business. I see a good many of them, and they are an interesting and revealing study. Some are heavy and "prosy." Some are flippant and full of humor of a forced and unnatural type—some have a real faculty for finding good stories. All seem to have a real value—because their number is on the increase. One or two show us how big business is claiming the services of men who could enrich the life of our day were they to devote themselves to journalism or literature (note the "or").

From time to time a good friend sends me a copy of "The Houghton Line"—and I know I am in for a good time—and some sermon helps of real value. I always read the inside of the cover, and register a resolution to find out some day whether the genial editor-author is a Churchman—and then conscript him for the Witness. He ought to be in charge of this column.

Here is the inside page of the cover:

THE HOUGHTON LINE

Charles E. Carpenter, Near Editor
P. O. Box 6913, Philadelphia, Pa.

A publication devoted to topics in general likely to interest those not afraid of an idea.

Published spasmodically as often as the Near Editor has a spasm of thought of sufficient intensity.

Mailed free to executives of industrial establishments, others must pay 25 cents or 1 shilling per copy.

The editorials are worth what one man thought (at the time he wrote them) and no more.

The advertisements are facts.

As you would expect—from such a beginning—the little magazine is full of good things. I could fill the next two or three issues of this column with quotations from the Christmas issue alone. But I won't—it wouldn't be fair. Send twenty-five cents to Mr. Carpenter for the next issue—as a sample. I give you the following to excite your interest.

"True Americanism never wears a mask or writes anonymous letters."

"We do not recall the depicting of any of the signers of the Declaration of Independence in night-shirts and hoods, in the great paintings of that event."

"Ever since I have taken to thinking seriously, I have objected to the manner in which Christmas is observed in America, but I must be honest and confess that I have been among the number who thought it was proper to give the kiddies one big time. Perhaps I was in error.

"But the waste as I see it is largely among the adults.

"They go out and buy presents for Christ, but because it is expected of them. Christmas giving has become a habit. They don't dare stop giving to any particular individual, because they fear that that individual will send them a present, which

in these days of Christmas swapping would be embarrassing.

"Folks who cannot afford to give, give more generously in an effort to deceive others into believing that they can afford it. Thus it happens that some folks are everlastingly in debt. They no sooner recover from the debts created by one Christmas than they find themselves running into debt for another.

"While we are forming societies, why not form a Society for the Prevention of Defaming Christ's Memory at Christmas?"

Speaking of House Organs, of course, brings up the subject of residence organs—one of the latest fads of the luxurious rich. One does not know what to say about it—the organ builders are jubilant. Between motion picture palaces and the rich, they are beginning to figure on quantity production now and one is inclined to wonder if that will be consistent with artistic craftsmanship. I knew of a trustee of a denominational Church who has two fine homes, one in the Middle West, the other in Southern California. In the latter he has installed a residence organ with a player attachment costing \$30,000. A delicate, fragile girl—a real artist—plays the organ in his home Church—an old instrument with bracker action. He voted that a new instrument—even a \$10,000 one—would be an extravagance in the present condition of Church finances. Some Christian!

Judging from press reports, we shall soon be watching to see whether New York or Washington will have a great Cathedral finished first. It is a good and healthy sign. It is a mistake to think that such big institutions are built at the expense of small missionary enterprises. The contrary is true. A great Cathedral can be a center of missionary activity—or it can be very dead, spiritually. There is no fear for New York or Washington under their present Bishops. One thinks of St. Paul's, London seventy-five or a hundred years ago, and contrasts it with present life and activity. One thinks of Liddon, Scott-Holland, and now Canon Simpson—and one hopes that in the metropolis and in the national capital, the completed cathedrals will mean that in the very center of the nation's life, American preachers will be found who will be the great prophets and teachers of their day.

Boys Bring 200 Persons to Special Church Service

Through the efforts of sixteen boys between the ages of twelve and seventeen, services at St. John's Episcopal Church, Waverly, Baltimore, were attended by the largest congregation assembled there in fifteen years.

The sixteen members of the Junior Chapter of the Brotherhood of St. Andrew worked all week getting promises of attendance. Mr. W. Orville Crowder directs the Chapter.

The Rev. William Dallam Moragan, rector, preached on "Service." The boys had charge of the other services which were attended by 256 persons. The previous average for Sunday evening attendance was fifty-eight.

Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

THE CHRISTMAS TREAT

Each year I have one pleasant duty. It is to buy the candy for the Christmas festival of the Sunday Schools. I go to the ware-room of John Swartz, a candy maker and a friend and neighbor of mine, and I say, "John, is all this candy pure?"

"I should say it is," replies John.

"And is it all tasty, for I want something the children will like?"

"Taste it, all you want," says John.

That is the invitation I have been fishing for. Not that I want much. I know the candy is good and pure. But I want that expansive, treasure-trove feeling of being in a candy ware-room with the privilege of eating all I want. It renews the sense of youth. It makes true one of my boyhood dreams. It makes for Christmas feeling. So with lavish hand I eat three or four pieces, and then make my purchase.

That purchase is curiously constructed. First I take a small Christmas box, and put in six pieces of molasses kisses, then five chocolate drops, then five cocoanut caramels, and then enough pieces of some other sort to fill the box. John then tells me how many pieces to the pound of each sort. This year we expect to fill 350 boxes. I work out the sum on the head of a barrel, and find how many pounds of each we need. We thus secure good candy at a very moderate price.

If any of my younger readers ever visit Akron, I shall be glad to take him to see Mr. Swartz. I will say, "John, here is a friend of mine with a sweet tooth. May I show him your ware-room?" and John will say:

"Sure. And eat all you want." That's John. A good fellow to know.

Do you grown-ups remember your Sunday School treats at Christmas? The person who forgets his own childhood has no clue to the best entertainment for his children. Today, alas, the children are surfeited with toys, candy, novelties and excitement. The simple pleasures have passed. The parents who can fire the imagination of their child, so that he rejoices in the simple joys of home, are wise in their generation.

What is it that delights the children at Christmas time? Not the gifts alone, but the Christmas atmosphere. There is an air of expectancy on Christmas eve that transfers every ordinary experience and casts a radiance over every ordinary condition. Then is the time to gather the children for their treat. The very stars seem brighter. If the earth is mantled with snow, as it should be, there is tingling feeling of comradeship with every tree and bush. They, too, are decked with ornaments for the birthday of Christ. The sleigh bells ring out with good cheer. The heavens once more seem to ring with the song of the angels, "Glory to God in the highest, and on earth peace, good will toward men." The warmth and light of the Church suffuse an indefinable glow point, something seems to be closing in on that assembly, something that warms the heart.

Then the entertainment. Scared little boys arise and in a loud monotone declaim the Christmas odes. Dainty girls, far more

equal to the occasion, recite with more modulated voices the well-known Christmas verses. Some one sings. Then comes a hush. Sleigh bells are heard. The Sunday School superintendent, with the air of not only being on good terms with Santa Claus, but with all goblins, fairies, elves and gnomes, complacently steps aside, smiling the familiar smile: in bustles Jim Wiggins dressed in what appears to be a red kimono outlined with asbestos wool. An ancient beard, that looks as if it had been worried by a dog, hangs from Jim's lower jaw. That beard has evidently not rehearsed its part, for it sometimes wiggles when Jim speaks, sometimes not. The children are charmed into silence. Little Susan in the front row shyly shrinks back, while Mary and Martha gaze with open eyes. David gives a chuckle of delight and Frank calls out, "Hello Santa." Little Clementine Wiggins cannot refrain from saying to her neighbor, "It's papa."

In the meantime Santa has been delivering his speech about his reindeer and gifts and good little boys and girls. He begins to distribute the bright yellow oranges and the incomparable candy. The Parson and Superintendent, with a familiarity that is astonishing, help Santa and even venture to give him directions. As if Santa did not know what to do. Jim in the meantime is suffering from the intolerable heat and wishing by this time that the whole thing were in Jericho—no—Petrograd.

Little Dorothy gains confidence and approaches the Parson. "My little brother could not come tonight. May I take a bag of candy to him?" The Parson glances into her eager face and, overlooking the fact that little brother is only seven weeks old, hands out an extra bag to Dorothy. This encourages Donald. A shy little tot comes near and places himself under his observation. "Have you your candy?" No, I do not beyond to this Sunday School." "That's all right, take it along." So they come until the tree is stripped and Jim is released. The children return home happy, and the parents proudly tell each other how well the children recited.

But the children take home other impressions, too. The Christmas story is not forgotten. It bears fruit in their lives. So the right of children to enjoy life must always be satisfied. Happy is the Parish family that recognizes this. No efforts spent on their behalf are wasted. And if in later years the man or woman will rehearse the experiences that moulded their characters, they will find not the least to have been the forces that centered in the wise interest of the Church in their childhood.

Baltimore Congregation Largest Assembled in Fifteen Years

It is estimated that seventy-five thousand men participated in the Advent Corporate Communion this year. This annual celebration is advocated by the Brotherhood of St. Andrew, and the number of men participating grows larger each year. For weeks past the Brotherhood National Office has been sending the cards of invitation to parishes, and Brotherhood men have been calling on men at their homes, reminding them of this Communion, marking the beginning of the Advent Season.

Let's Know

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

CONFESSION

"Private, auricular confession" is an outgrowth of the efforts of the early Christians to regulate their moral lives according to Christian standards. Sacramental confession, as understood today, does not appear in the New Testament records as an institution in the Church, like, for instance, baptism and the "Breaking of Bread."

Confession of sins among Christians was made publicly at the beginning. Many confessed their sins publicly before St. Paul in Ephesus. The person in Corinth whom St. Paul rebuked so severely for his immoral ways finally made his confession publicly in the Corinthian Church. Other very early writings indicate that this was the custom in apostolic times and in the period immediately following.

Then complications seem to have arisen. Probably some people were too enthusiastic about confessing their sins in public and embarrassing situations resulted. So it came about that certain of the clergy were appointed to hear the recital of sins in private and specify which ones ought to be declared publicly. This double process continued for some time but with a gradual lessening of the publicity. At the end of the fourth century this office of "penitentiary presbyter" was abolished in the east and shortly afterwards Leo I came out with a strong sanction of private confession in the west.

It was during the monastic period, in the Middle Ages, that the regular custom of private, auricular confession to a priest, followed by penance and absolution, came to be a settled institution in the Church. Not until the Lateran Council in 1215 was it made a matter of annual obligation for everybody, though local synods had adopted more or less similar regulations somewhat earlier. The Council of Trent has since pronounced that sacramental confession "was instituted of Divine right," and that it is "necessary to salvation." This is the present official position of the Roman Catholic Church.

It is interesting to notice that Luther and many others of the reformers declined to abolish sacramental confession in their reformed churches and the practice was continued for some time among them. Gradually, however, it was discarded in favor of general public confession and today every church in this country which dates from the Reformation or since that time has, so far as I know, definitely repudiated any private confession.

Both in the English Prayer Book and in our own, private confession is contemplated in the offices for the Visitation of the Sick and the Visitation of Prisoners. There is no provision which would make it compulsory upon anyone but it is a privilege which the Church still retains for the use of those who desire it. Any priest in the Episcopal Church is fully qualified to hear a confession and pronounce absolution and some of them urge their people to make use of the privilege. In doing so,

it is always understood that God forgives the sins and that His pardon is received through the medium of the Church for which the priest is the official spokesman. Our Risen Lord said to the disciples: "Receive the Holy Ghost: whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." It is understood that this gift was conferred upon the Church itself and in her ordination service the Church commissions her priests to represent her in this capacity.

I am writing this in response to a set of questions from a correspondent who further asks whether the Scriptures teach or imply that God forgives sins without confession to a priest. I think they do. For instance, in I St. John, 1:9—"If we confess our sins, he is faithful and just to forgive us our sins"—it seems to me that the whole passage carries just that idea. That's why I believe our Church to be eminently wise in making sacramental confession a privilege which *may* be used rather than a compulsory obligation which *must* be used.

Our correspondent also asks to be referred to some book on this subject. Perhaps some of our readers could offer better suggestions than I. However, here are a few from different points of view. "History of Auricular Confession," by H. C. Lea; "Confession and Absolution," by A. G. Mortimer; article "Confession" in New Schaff Herzog Encyclopedia of Religious Knowledge; article "Penance" in the Catholic Encyclopedia. Also there is an article on "Confession" in Hastings Dictionary of the Apostolic Church and an interesting bit of commentary on St. James 5:16 in Plummer's volume on that epistle in the Expositor's Bible.

In any case the confessional should not be too quickly condemned. It has been grievously abused, to be sure, but it has also brought untold spiritual help to countless people. Modern psychology, from a purely non-religious point of view, says that something of that sort is a great benefit to some kinds of people at least. Certainly in one way or another people ought to confess their sins more than they do. The self-assurant attitude of the modern world is far more successful in leading us to tell God how good we are than to ask His forgiveness. And real Christianity suffers for it.

PRIVATE PRAYERS FOR THE FAITHFUL

Compiled by
BISHOP SAGE

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287

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AN APPRECIATION

This issue has been set up by the Editor as Mr. Spofford is away.

The Editor is not used to doing the hard work on the Witness. He has always left that to the Managing Editor.

He now appreciates the difficulties which confront the Managing Editor and he wishes to testify here that whatever progress the Witness has made in the past three years is due to the devotion and industry of Mr. Spofford..

He is not only the Managing Editor, but "the midshipmite and boatswain tight and the crew of the Captain's gig."

He has been offered more money to do less exacting things for which he would receive more appreciation and less criticism, and yet he has clung tenaciously to the job because he believes that the Church needs a paper to be read by the common people, for whom he has unbounded affection, and whose cause he is always anxious to plead.

We are exceedingly grateful for his labors which have been given most abundantly to the success of the Witness.

I. P. J.

Christmas Eve

At Old Trinity

The Christmas Eve Carol Service at Trinity Church, Broadway and Wall Street, will be held at three o'clock next Monday afternoon. While, of course, this is a service for the children, yet each year it is attracting a larger number of adults. Many of the business people enjoy stopping in at this service on their way home. All join in the Procession around the Church and the visit to the Manger. The choir under the direction of Channing LeFebvre will sing popular carols.

Both the carols and the chimes will be broadcasted by WEAf. The chimes will begin at 2:30, and the chimer, William B. Murray, Jr., will play the following program:

1. O Come all ye faithful.
2. The first Nowell.
3. Good King Wenceslas looked out.
4. Once in Royal David's City.
5. Hark the Herald Angels sing.

Requests Truce of Controversy During Christmastide

Bishop Manning has issued the following Pastorial Letter to the Clergy of the New York Diocese

"Clergy and Laity of the Diocese of New York:

"Brethren—Serious questions are before the Church at this time.

"Let no one, however, be unduly disturbed. We have our Lord's promise that the Church shall be guided by the Holy Spirit, and to the full truth of Jesus Christ this Church has always steadfastly borne witness.

"The position of the Church has not changed.

"No new statement of doctrine has been made by the House of Bishops. The bishops have reaffirmed the teaching of this Church as set forth plainly in her creeds and in her worship.

"The recent pastoral letter is the answer made by the House of Bishops to an important question formally presented by a large number of laymen.

"Any difficulties or questions which may be felt in any quarter should have full and careful consideration.

Asks Truce in Quarrel

"The present questions are serious and must be met faithfully, but, as bishop of the diocese, I ask that controversial discussions of them shall be suspended during the Christmas season, and that all of us, clergy and laity alike, give our thought to the message of peace and good will and brotherly love which the festival of our Savior's birth brings to us.

"A little time of silence and thought and prayer will be of help to all of us, an at the end of such a period we shall be better able to meet these questions rightly in the spirit of truth and love, having in us that mind which is also in Christ Jesus."

Dr. Leighton Parks also made certain statements in explanation of newspaper publicity.

He is reported to have said that he had not defied Bishop Manning, which, he said, "would have been a disloyal thing to do," and that he had not "flouted" the doctrine of the virgin birth.

Dr. Parks said he belonged neither to the modern churchmen's union, nor any other organization of ministers, that he consulted no one about his Sunday address, and that what he said then was the same doctrine he had preached for thirty years.

The only significance in his divesting himself of his priestly robes and appearing in his black robe was that he intended to deliver a "theological lecture" instead of his usual sermon.. It was an old

practice, he said, in the Episcopal Church.

Asked for his motive in delivering the "lecture," Dr. Parks said:

"The sermon would not have been preached had I not been required by the canon of the Church to read the pastoral letter to my congregation. After having shunned the limelight all my life," he added, "it hurts my eyes, physically and spiritually, to be in it now."

JAPANESE BISHOPS—EMERGENCY RELIEF FUNDS

On December 7 and 11 the consecrations duly occurred of the Rev. Drs. Motoda and Naide for the newly erected dioceses of Tokyo and Osaka in the Japanese Church, the Nippon Sei Ko Kwai.

The first missionary society to send workers to Japan was no other than our own, after the opening of treaty ports to foreigners in 1859.

Our first workers arrived in 1859 and were followed within a year by those of three other societies.

For the past thirty-seven years the Church in Japan has been a constitutional self-legislating body. It became so on February 8, 1887, two years before the Japanese Empire received its constitution! It was formed of four dioceses. Now there are ten. Three are provided for by the Church of England, one by the Church of England in Canada, three by the Church in the United States, and now, unique in the annals of Anglican missions, two are officially wholly Japanese.

In regard to the Emergency Relief Fund, the accomplishment so greatly hoped for came to pass, and Mr. Franklin cabled to Japan, in time for an announcement to be made at the consecration, that the \$500,000 was assured. Those who have given to the Fund and those who are still to give, and all Church people who look toward the possibilities of the immediate future, will read with deep feeling Bishop McKim's cablegram of acknowledgment. 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 American Church in all reconstruction plans. Please render all the help you can to bring the Japanese nation to Christ."—Bishop McKim.

Dr. George Craig Stewart of Evanston, Ill., has accepted an election as a member of the Joint Commission on Faith and Order. The boys and girls of St. Luke's Church School brought in enough Christmas gifts for 390 boys and girls at St. Mary's Home for girls and Lawrence Hall for boys.

THE WAY OF LIFE

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

THE WAY OF LIFE IV. REGENERATION

When we have come to Christ in the spirit of humility, and have confessed our own sins, and have been converted from the world's seductive aims to the person and ideals of the Master, we then are in a condition to receive the help that He so willingly gives to those who accept him.

"He came unto His own and His own received Him not, but as many as received Him, to them gave He the power (or the privilege) to become the sons of God, which were born, not of blood, nor the will of the flesh, nor of the will of man, but of God. And the Word was made flesh and dwelt among us, full of grace and truth."

In this sentence St. John emphasizes certain things which it is well for the Christian to note.

St. John in a subsequent verse draws the distinction between the Law of Moses and the Gospel of Christ.

"The Law came by Moses but grace and truth came by Jesus Christ."

What is meant by this contrast between "The Law" and "Grace?"

Just this: The Law is a program which God gives us to follow. Grace is the power by which God assists us in living the life of the sons of God.

Stop and think!

God gave man the Law of Righteousness and man utterly failed to follow it.

After fifteen centuries the Law produced no better group than the Pharisees who "appeared beautiful outwardly, but within were full of dead men's bones and all uncleanness." What an indictment of religious respectability!

"Outwardly they appeared righteous unto men, but within they are full of hypocrisy and iniquity."

That is, the Law of Moses could set a standard which was good, but man could not catch the spirit of the Law; he merely accepted the letter as satisfying the requirements.

He did not commit adultery but had an unclean soul.

He did not steal but had a crooked mind.

He did not murder but had a bitter disposition.

He did not break the letter of the law but failed utterly to catch the spirit of righteousness.

There was not one that was righteous, no not one, and the law which was intended to make men righteous, resulted merely in making them satisfied with themselves.

What, then, is Grace?

Grace is more than telling man what is right; Grace is the Holy Spirit so taking possession of man, with man's full consent, that "God dwells in us and we in Him."

The Law was a Reform School in which men kept the rules because they would be punished if they did not.

Grace is a Household of Faith in which children try to catch the spirit of their Father in order that they may want to do His will.

The Law was a necessary preparation for Grace, but it is not grace.

Just as the man who would till the soil must first fence it, so that he may keep out predatory enemies, so we must fence childhood with the law.

The child finds himself surrounded with a fence, in which each picket is a "don't."

And the child who is not so fenced by parental care becomes a prey to the evils that surround him.

So the Israelites were the children of the race, and God fenced them from the evils of idolatrous and depraved races, who worshipped sinful gods that they might justify their own evil practices, by surrounding them with a barrier of "thou shalt nots."

But the fence is not the crop and the child who grows to man's estate and must still be prohibited by paternal law is not a man but a moron.

The soul of man is the soil of God and when it has been fenced from evil beasts it must be sown with fruitful seed. "The seed is the Word of God."

Christ is not "a teacher come from God," as Nicodemus acknowledged. He is much more than a teacher. He is the germinating seed of human righteousness, who when sown in the heart of a child will produce the fruits of righteousness under proper husbandry.

This is the vital principle of Christianity which the world cannot receive because it knoweth Him not, but which penitent sinners who have turned from the sterility of the world to the fruitfulness of Christ are capable of receiving.

Christ cannot be sown in hearts that are shallow or calloused or full of noxious weeds.

The soil must be fenced by the law

and broken up by penitence, before the seed can take root and bring forth the fruits of love, which are "joy, peace, longsuffering, kindness, benevolence, good faith, meekness, self-restraint."

In other words, the Church of the Living God is not a school-room in which pupils learn about righteousness; it is rather a greenhouse in which the righteousness of Christ is sown in favorable soil and by patient effort grows up toward His likeness.

A seed is something that men cannot manufacture because it is not given to man to create the germinating principle which we call life.

So philosophy cannot produce Sons of God but is limited to the production of wooden nutmegs.

This is the principle involved in the word regeneration.

God alone can generate—God alone can re-generate.

He breathed into us the breath of life which we have as sons of Adam, not by any power which we have created, but by the life-giving power which He himself retains.

Birth is something of which we are not conscious.

So "we are saved by grace and that not of ourselves it is the gift of God."

He who alone could make us sons of men is the only power who can make us sons of God, and that in His own creative way and not by any processes of ratiocination which man may invent.

It is not given to man to create the process by which we become members of Christ, children of God and heirs of the Kingdom of Heaven?

Man cannot raise man from the dead, nor save man from the consequences of sin nor bestow upon man the gift of eternal life.

"The wages of sin is death, but the gift of God is eternal life."

Christ definitely enunciates this principle in his conversation with Nicodemus, as He would enunciate it today in a discussion with modern psychologists.

"That which is born of the flesh is flesh" and no physiologist can create a human child.

"That which is born of the Spirit is spirit" and "to as many as received Him, to them gave He power to become the Sons of God." No philosopher can produce a child of God.

The word for "power" in this text is not "dunamis," which means "automatic power," but "exousia," which means "power derived from a dy-

namo." God is the only dynamo from whom we may receive life, and the gift which Christ gives us in Holy Baptism is the gift of eternal life which we cannot bestow upon ourselves.

"God so loved the world that He gave His only begotten Son that whosoever accepts (believes on) Him should not perish but have everlasting life."

It is manifest that eternal life is not something which man can create or bestow, for he does not even know what it is.

"Verily, verily, I say unto thee, except a man be born again (of water and the Spirit), he cannot see (that is, perceive or understand) the Kingdom of God."

Such language is so definite that one who accepts Christ as Lord and Master cannot make it mean the direct opposite of what it says.

But do not read into these words more than He says.

Birth is not attainment. It is merely opportunity.

In Holy Baptism God gives us an opportunity to begin. He does not guarantee the crop. He merely begins in us the life of the Spirit, which is a different thing from the life of the flesh.

Birth is the gift of the Holy Spirit. "I believe in the Holy Ghost who is the Lord, and giver of life."

"The wind bloweth where it listeth. So is every one who is born of the Spirit."

Birth is not something that man can create, neither is it produced in any way that man might choose.

What man could have invented the manner of natural birth? Yet no man is born otherwise.

So the marvel for the Christian disciple is not the mode which Christ chose to give us His grace, but rather the fact that he who has been baptized into Christ has really put on Christ in all His potential power to make us sons of God.

It is another question, having been made sons, what kind of sons we shall become. That depends upon our willingness to cultivate that which He has begun within us.

"I am the Vine and ye are the branches." It is our privilege to be grafted into the Vine. We must, however, remember that He purges every branch that is destined to bring forth fruit.

OUR SEMINARIES

The present enrolment in our theological seminaries is as follows, according to figures received by the Department of Religious Education:

	1922-23	1923-24
Berkeley	15	20
Bexley Hall	16	18
Bishop Payne	12	13
Pacific	7	7
St. John's, Greeley, Colorado	14	20
Delancey	12	11
DuBose	31	37
Cambridge	30	38
General	100	117
Nashotah	17	24
Philadelphia	32	36
Seabury	12	19
Sewanee	21	26
Virginia	67	70
	386	456

The work at Western is temporarily suspended until the seminary is moved to Evanston.

The figures cannot be quite exact as various slight changes occur during the year, but the increase over last year is evident.

Woman's Auxiliary Special, a Boon to Missionaries.

One of the teachers at St. Hilda's School, Wuchang, China, on learning of that part of the Woman's Auxiliary Special for 1923-25 which is to be a house in New York where furloughed missionaries may live while taking further training, writes:

"It will bring joy to the heart of the returned missionary to know that there is a place in New York where she may stay and take advantage of the wonderful opportunities that are there offered for study and training. A house such as the Woman's Auxiliary proposes to have will be of immeasurable benefit to the returned mis-

sionary since then she can receive the training she so sorely needs, but which under present conditions she has to forego."

Y. P. S. L. Use The Witness in Discussion Groups

One hundred and eighty persons crowded the parish house of St. John's, Cornwall, N. Y., at a recent congregational meeting, the second to be held in the present rector's incumbency, and a spirit of enthusiasm for the work of the Church was manifested, the like of which has seldom been seen in a small parish. Reports were read by the secretaries of the following organizations: The Church School, the Woman's Auxiliary, the Parish Aid Society, the Knights of King Arthur, the Men's Club, the Girls' Friendly Society, and the Choir. A report was also given of the work the vestry had done during the past year, and plans for the future aggressive carrying out of the program were discussed at length. It was announced that a branch of the Young People's Service League would be organized in the near future, and this step has already been taken; the Y. P. S. L. having started with an enthusiastic membership of forty, and planning to use *The Witness* each week for their basis of discussion.

A delightful surprise to the whole congregation came in the announcement of the gift to the Church of about an acre of land east of the church and rectory, from Mr. C. C. Stillman, a member of the congregation.

A splendid program of singing and elocution was given by local talent, in which St. John's fortunately abounds, and the evening closed with delicious refreshments served by a committee of the Parish Aid Society. The inspirational value of this congregational meeting, so vastly different from the old style cut and dried affairs, will long be felt in the work of the parish during the months to follow.

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:

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Social Service

By William S. Keller, M. D.

A UNIVERSITY PREACHER

The Social Service Editor takes very great pleasure in submitting to our readers an article, two letters, and an editorial, taken from the "Miami Student," a weekly published by the students of Miami University, Oxford, Ohio.

Dr. Stewart spent four days in Oxford last month. Most of his time was taken with university chapel talks, luncheons, Y. M. C. A. and Y. W. C. A. cabinet meetings, fraternity luncheons and dinners, faculty meeting, and many conferences with individual students.

It is to be hoped that the Church in general may soon see the strategic value of sending such men as Dr. Stewart to college towns. We regard these visitations as the highest type of religious and social service education. Dr. Stewart possesses rare qualities and as one student has said, a sterling personality.

From the College Paper

"Living an Abundant Life" was the subject of the address delivered by Rev. George Craig Stewart, of St. Luke's Episcopal Church of Chicago, at University Service Sunday afternoon.

Dr. Stewart introduced his subject as the one thing in which his Master was most interested, which in the Master's own words is "I have come that you might have life, and have it more abundantly." To justify his consideration of what is meant by an abundant life from a religious standpoint, the speaker gave his ideas on the character of religion and its importance. "The one great clamorous longing among intelligent men and women today," he declared, "is to put and know God in recognizable terms of adequate, human, moral ideals. Religion is not a dismal corner of life. It is all of life. It is all of life in terms of eternity; it is everything when viewed from the standpoint of partnership with God; it is the life of life."

In order to live an abundant life it is not necessary to live a lengthy one. "It is not a matter of how long we can stay here, but how richly we can live."

He believes that over ninety per cent of the people are living only a small part of their lives. He compared the human life with a river whose value lies not in its length but in the number of wheels it turns, the good it does for humanity.

He classed the methods of living an abundant life under three heads. They were, first, living an abundant life physically; second, mentally; and third, spiritually.

"The body is God's temple. The infinite God loves and moves through the tangle of nerves. The body is the sanctuary of God." To the speaker the saddest thing imaginable was the sight of eager young men rejected from the army because they were physically unfit.

Taking up the mental side of life, Dr. Stewart announced his belief that the world was full of people whose thinking is made up of facts gleaned from the newspapers and magazines. "They are simply

rearranging prejudices. Most peoples' logic runs something like this: "God is invisible. Seeing is believing. Therefore, I cannot believe in God." People do not think for themselves very often, and when they do, they put several ideas they have gleaned here and there into one, and develop a fallacy.

Dr. Stewart believes that the thinking man of today is interested in affairs of the world. He is also convinced that the greatest master of thinking was Jesus Christ. "Ask Coleridge for the best example of philosophy and he will say 'The beatitudes.' Ask Dickens for the best short story and he will refer you to 'the return of the prodigal son.'"

To think and to think abundantly does not mean that one can not believe anything. The mind is made to test facts for credibility, to close down upon them, and to assimilate them. It is made to arrive at conclusions. Trees have no dogma, and turnips are singularly broad-minded."

Arriving at the last division of the abundant life—the spiritual side, Dr. Stewart gave as the three necessary virtues of a Christian life, those of Love, the greatest central shining virtue; Faith, a combination of vision and valor; and Honesty. No one has begun to live a whole, an abundant life until he has thrown his life away for a cause. "He who loses his life gains it," quoted the speaker.

In closing he advised all in these words: "Let your spirits stretch out to their full dimensions. Live ALL your life."

An Editorial

Miami was extremely fortunate in having Dr. George Craig Stewart spend several days in helping her students solve their problems. His inspiring lecture last Sunday, likewise, was an influence toward better living. Visitations of other speakers of equal worth will be welcomed by the students, if they are as practical in their conceptions of religious life as is Dr. Stewart. Talks—and the word "talks" rather than sermons or lectures—by men of his sort produce confidence, without prompting skepticism of the message being delivered.

Two Letters

December 5, 1923.

Doctor William S. Keller,
Seventh and Race Streets,
Cincinnati, Ohio.

Dear Doctor Keller:

I received your letter of December 4 and am very glad to send you copies of the "Miami Student" of November 16 and November 23. The first issue announces Dr. Stewart's coming to Miami and the second gives an account of his work here. I am free to say that no clergyman who has ever come to Miami has done a greater and more acceptable work among the students than did Doctor Stewart.

Yours sincerely,
Edgar Ewing Brandon, Dean.

To the Editor of the Student Forum:

Much favorable comment has been heard upon the campus following the excellent address of Dr. Stewart as the speaker of the University Service Sunday. Undoubtedly the student body as a whole showed a more genuine appreciation of the sterling worth of the speaker's personality and the

contents of his sermon than has been accorded any speaker who has ever graced the pulpit of Miami's Auditorium.

It is the sincere opinion of the writer that an endeavor should be made by the administration to procure for our University Services more men of the calibre of Dr. Stewart. His broad-minded, straightforward presentation of the message which he bore was undoubtedly a relief to the audience after a steady diet of "cut and dried," "more holy than thou" sermons. We hope that Dr. Stewart will return to our campus as often as possible in the very near future.

A Senior.

English Notes

WOMEN HOLD THE KEY TO THE ENGLISH SITUATION

By A. Manby Lloyd

By putting protective tariffs in the forefront of his program, Mr. Baldwin has given the Liberal Party a new lease of life, and given Lloyd George his last chance of rehabilitation. The little Welsh Calvinist is touring the country and getting tremendous receptions in a manner reminiscent of the great Gladstone.

Lloyd George is the greatest master of clap-trap now living. "If," he said at Cardiff, "you have to choose between being hanged, drawn and quartered, by a Capital Levy and drinking the hemlock of Protection, I should hardly wonder at your preferring slow poison or creeping paralysis. But"—with a sweeping gesture—"Free Trade comes in and offers Life."

The result of the elections will be state news by the time this appears in print, so I will not waste space by prophecy. The elections of 1923 are remarkable for the number of women candidates. Lady Astor is fighting hard for her seat at Plymouth; Lady Warwick is leading a forlorn Socialist hope in the aristocratic constituency of Warwick and Leamington.

Several million women voters did not go to the polls last year. The threatened rise in the price of food will awaken them from their slumbers to the defence of the "Free Breakfast Table." So that anything may happen. One thing is certain. No party can secure a majority over the other two parties, and the farce will begin sooner or later.

As usual the Britisher who thinks realizes the unreality of the whole thing and gets what fun he can out of it. Winston Churchill gets in some smart retorts. "What about Sidney Street?" said one interrupter, referring to the encounter with anarchists which Winston superintended in person before the war.

"I always wondered where Peter the Painter got to," was Winston's reply.

The Right Hon. Lord Denman treats us to some satirical verses in the "Daily News," to the tune of Who tied the can on the old dog's tail?" (The reference is to the proposed tax on tinned salmon.) They run as follows:

"We have a Premier, Stanley B.

A very honest man is he;

He smokes his pipe in Downing St.,

And dreams of taxing bread and meat;
But finds he cannot get his way, etc."

Chorus

"Who tied the can on the Tory's tail? etc."
Already Baldwin has begun
To tax the harmless currant bun.
To make the foreign trader smart
He penalized the apple tart.
He placed a duty on sultanias;
I wonder if he'll tax bananas.
In answer to the Diehard's wail
He tied tinned salmon to the Tory's tail.

Chorus

* * *

The Capital Levy is, of course, Ramsay MacDonald's remedy for the relief of taxation. It is no new thing, say the Labor men. What are Death Duties (introduced by a Tory Government) but a Capital Levy camouflaged?

Dr. Addison, former minister of Housing, has thrown in his lot with the Labor Party, as has Mr. Oliver Baldwin, the Prime Minister's son. Winston Churchill is back with the Liberals, while Lord Birkenhead, returned from his American tour, is backing up Mr. Baldwin, Sr., with the cold and clever oratory that marks his ultra-cynical mind.

And all the time men who look at realities are asking themselves whether the rival panaceas are likely to help the landless to the land, or the dispossessed to property. The antics of the politicians, in other words, bear no more relation to realities than the antics of Mr. and Mrs. Jiggs or Mutt and Jeff. And they are certainly less amusing.

* * *

Dr. Cyril Bardsley has been appointed to the vacant see of Peterborough. Since 1910 he has been honorary secretary to the Church Missionary Society.

Mr. A. J. Pentty has set out to find a "Christian Sociology," in his new book. In a sense we no more want a 'Christian' Sociology than we want 'Christian' Science. We want "just" social conditions, and "true" science. You could have these under Paganism, if you gave Plato a free hand.

With this reservation, Mr. Pentty has done his work well and ranks with Mr. Tawney and H. H. Slessor, who are in the front rank of Christian Social reformers. It is our duty, he says, to check, if not to abolish machinery and thus do away with Industrialism. The "Church Times" objects. "It is inconceivable," says the reviewer, "that the world could be fed without machines." There is more hope, he says, in Mr. Pentty's specific proposal that the unemployed should be turned into agriculturalists and handicraftsmen. Mr. Pentty also proposes to "tax all goods produced by the sub-division of labor and the use of such machinery as conflicts with the claims of personality and art, which taxation should increase year by year until all such industry ceased to exist."

I have no space for fuller criticism, but American sociologists will do well to keep their eyes on Pentty, Slessor and R. H. Tawney. The last two are candidates at this election, and if they find their way to Parliament, will be worth listening to. Slessor is the barrister to the Labor Party.

Tawney is of the aristocratic type and took high honors at the Varsity. Philosophically they correspond to your Mr. Ralph A. Cram. In other words they are historians and artists to the finger-tips.

Church School Life In China

The reader may recall a triumphant report of a year ago from the women's training school in Soochow, China, with the seemingly commonplace statement that the students had just taken their written examinations. The point was that these were women thirty years old or more who had come to the school illiterate and otherwise uneducated. To arrive at written examinations in Chinese is obviously a triumph.

They have done it again. Mrs. W. H. Standing, in charge of the school, whose report does not begin to tell of her own work as adviser and friend to Biblewomen and native Churchwomen, writes of some events of the past year. There are really two schools, a Primary School and a Training School.

"Two of the women are quite wonderful. They entered the Primary School when it first opened in February, 1920. Neither one knew a character, and neither one is a brilliant woman at all, but they have been very industrious and earnest and have had just one aim in life, to get some education. In June of 1922 they finished the reading and literature done in an ordinary Chinese lower primary school in four years. With this for a foundation I let them study half time in the training school with the result that in 1923, three years after they first began to study, they took a written examination. It certainly proves that Chinese women can be educated after they are thirty years old and that it is well worth while to educate them."

Of course a general education is not the only aim of the primary school. So far only women interested in Christianity have been taken and they have been given thorough instruction in the Christian doctrine, the teachings and customs of the Church and the general rules of Christian living. In the prayer life and in the Church life of the school they learn good Christian habits. Two in this school have been admitted catechumens this year and five have been baptized.

One of three women who this year completed the Training School course and three months probation work as Biblewomen is a sister of a native priest who is working in General Feng's army. She is going north to work among the families of the soldiers. The other two of these three are to be appointed, one for Kiangwan (St. Paul's Church) and one from Grace Church in Soochow.

The eighteen women study in the morning and until two in the afternoon, and then help in the embroidery department

until four. They also make the wafers for all this part of China and for the English missions in Peking and various places in Chihli.

"We have been fortunate," says Mrs. Standing, "in the teacher who has been willing to teach the primary school this year. She is a graduate of the government normal school here and has had some very good positions in government schools. But having married a Christian and herself become a Christian, she is willing to teach here for a pittance in order to be of real help to other Chinese women."

"And I have been very fortunate in having a St. Mary's graduate for half a day who has acted as my personal teacher and secretary. All of the students who have graduated from the training school and are working in the various stations in the diocese still feel as if many of their problems should be settled from the school, and it means a great deal of correspondence in Chinese."

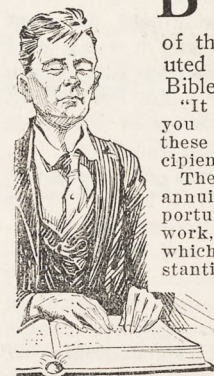
Biblewomen come in from the field each year to take further examinations, and are advanced in grade according to their study and the number of years of service they have had.

Mrs. Standing's report last year spoke of a stern resolve to do more and more embroidery in order to be able to have the other half of the attic ceiled and plastered, to provide very necessary sleeping room. This has been done, and all paid for out of the embroidery money. "But our sleeping quarters are outgrowing classroom and chapel space and I am hoping that a way will be found to enlarge both classroom and chapel before long."

The embroidery department is a great help financially, and pays for doctors' bills—they weathered an epidemic of dysentery this year—and electric light and other sundries.

The teachers and students who have been confirmed have constant practical experience in parish work in Grace Church, Soochow, where they are of great service.

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VOCATION AND AVOCATION

By MOTHER EVA MARY
Superior of the Community of the Transfiguration

How may I know whether or not I have a vocation to the religious life? is a question perhaps more often asked than answered, and perhaps because of the lack of answer or the indecisive answer to the question many a dawning vocation is set aside, the heart hardened to its low rhythmic knock and the mind turned to the more insistent claims of a very self-assertive world. "Behold I stand at the door and knock," is the declaration of our risen and ascended Lord. Who will open to Him?

First of all, the one who hears Him. And to hear His knock at all upon the heart is some assurance of vocation, for it stands to reason we would not hear Him if He did not knock. Many, indeed, hear and refuse to open, fearing they know not what if once they admit such a Guest. To them He comes again and again, and only after repeated refusal with the door shut in His face does He at last withdraw His hand, and another vocation is lost. Hence one sure mark of vocation is repetition. It is not a continuous call, but repeated at intervals. Just when the soul has decided with some degree of satisfaction that after all the call was not an urgent one, for already it has been withdrawn, it comes again more urgently than before. Any one, therefore, who has had this experience (1) a sense of vocation and (2) a sense of its recurrence several times, may feel assured that it is a serious duty to listen to and endeavor to fulfill the call of God to the life of self-dedication.

A second mark of vocation is a growing clearness and definiteness in the inner call of God. When first heard it may be neither clear nor definite, it may be only a knock upon the heart, the repetition of your name, as though to call your attention. But once you are sufficiently roused to ask yourself the question, "What is the meaning of this inner unrest? Have I vocation?" the answer begins to grow more clear and definite. It may indeed be as distinct as the voice of a human friend in the same room with you, or it may be more like the sinking of an impression into soft sealing wax, silent but making its impress on the heart just the same.

Do not suppose that you have to be a high mystic, living a peculiar and difficult life, to be able to hear the voice of God. It is the privilege of every Christian if he will but listen and obey, to have an interior experience of God that would be thrillingly interesting if written down, that is none the less of enthralling interest and importance to the soul that holds its secret. But remember the Voice can only be heard in stillness, for it is a still, small voice and it can only be heard if obeyed, for it is the voice of God and He requires obedience. We may not continue in Eden if we disobey His commands.

And the third mark of vocation is de-

sire. It is a curious desire, existing in spite of contrary desires that run athwart it. Often this desire is submerged for a time in a flood of pleasures or activities with which we seek to satisfy or stifle it. It may show itself at first as a mere vague dissatisfaction with life as we are living it, a sense of futility, of lack of dignity and purpose in it, a desire for something more worth while. Many young people have this vague stirring of desire and it is wholly misunderstood by their elders and teachers who may brand it as discontent. You may see it often in the faces of the young, a curve of distaste for what they are doing, a look of longing baffled and bewildered by wrong direction on the guide posts of their life.

But even when really possessed the desire is not always felt. It is of divine origin and is often crossed and thwarted by natural inclinations of an opposite tendency, which, however, always after indulgence, leave the soul disgusted with itself and seeking some better way. The pity of it is that there is such abysmal ignorance of the life of vocation, of indeed any spiritual life that the undirected young do not recognize the inner Voice of God or their own inarticulate response to it.

Indeed they are rather incredulous as to the possibility of God speaking to them at all. It is a denial of our Christian birthright, this idea that we can have no direct communication with God. In the Old Testament Dispensation, it is true, that God spoke to His people through His servants the prophets, men especially called and trained to be the intermediaries between God and the common man. But in the Christian Dispensation all who are received into the Church are as the prophets and may hear the Voice behind them saying, "this is the way, walk ye in it." It is this privilege and this especially, that makes the least in the kingdom of heaven equal to John the Baptist, the greatest of the prophets. So then let us believe that God can speak to us and that we can hear His voice and respond to it. And believing this let us also believe that He will do so. He said Himself that His desire is unto the sons of men, and should not our desire be unto God?

And then finally vocation is an individual personal thing. The word comes to one and another singling you out of the crowd with its authoritative "Follow me." And accepting of no excuses, admitting of no delays. How can there be delay when there is so little time? Jesus of Nazareth is passing by. He has called to you to follow. He is going on His way. You must need run to catch up with Him or you may lose Him and your opportunity forever. Many, indeed, do come after years of world service, come in middle life, even late in life, to give what is left to Christ. And He accepts us even so. Accepts their disgust with the world and their tardy fulfillment of their vocation. Sometimes He comes twice to a soul with

the offer of vocation, but no one can bank upon it, can really expect to be called again after refusing it once.

It behooves us, then, to be ready, and not to wait for some one else to go first. The call may not be for any one but you in your whole group of friends. They may not have heard the Voice at all, or if so only as the inarticulate thunder. To you it comes with its urgent, definite message. It is for you to answer it and not to suppose that because it is binding upon you it must be also upon others.

And neither should you be swayed by have not heard the Voice. How should the arguments against it of those who they know the constraining power you feel or be able to advise in what they have no knowledge. This decision you have to make for yourself in the very interior cabinet of secret life. No one can help you make it no one should hinder you from making it. And it will be a decision reflected in your character and determining your ultimate place in the universe to all eternity.

In every vocation these four marks are present in varying degrees of emphasis and intensity. The surprise, incredulity, bewilderment, distaste felt in the dawning of its certainty upon the mind gradually give way either to the increasing force of the summons, resulting in acceptance, or to a more and more decided turning away from the inward voice culminating in a great and complete refusal. This, of course, is the responsibility of the individual. But that any vocations should be lost through ignorance of its signs or a misinterpretation of its meaning and purpose, is the corporate responsibility of the Church, especially of our spiritual leaders and teachers. And this little of explanation is to ease the conscience of one, who, knowing the way of vocation, dare not leave in ignorance others who may need to pass this way.

Why She Loves Her Work

Miss Florence C. Hays, who gave up a post in the Library of the University of Wisconsin to become Librarian at St. John's University, Shanghai, writes after a year of experience:

"Although I have been a public servant for many years I feel that the service given here means more to me than it ever has before. I have fine, earnest, responsible men on the staff, eager to learn and grateful for the things I can teach them. The student body, too, appreciates all that is done for them and now that they are better acquainted with me they come to me very frequently for material that they cannot locate. I have never had a question of discipline in the library, which I cannot say of American libraries. This means a great deal to a busy librarian and indicates the type of student at St. John's. So you see I cannot help but love my work and feel that it is very worth while."

St. John's University Library now has a total of 14,600 volumes.

GENERAL NEWS OF THE EPISCOPAL CHURCH

The Rev. E. Croft Gear of Stevens Point, Wis., has accepted a call to St. John's Church, Minneapolis, in succession to the Rev. Elmer N. Schmuck, who entered upon his duties as Rector of St. Mark's, Denver, on November 1st.

We understand that the Rev. Edward M. Cross, Rector of St. John the Evangelist, St. Paul, has accepted his election to be Bishop of Spokane and will probably be consecrated in February if the Standing Committees act promptly upon his election.

The Church is fortunate in securing Mr Cross as a Missionary Bishop as he has had the experience as a Missionary in Wyoming and also as an administrator in charge of a large parish in St. Paul.

Mr. Cross makes considerable sacrifice in salary in accepting this election which is as it should be we presume. It is not fitting that bishops should be too well paid lest they become enamoured of filthy lucre.

The Diocese of Montana has sent out a request for a Coadjutor Bishop.

Like Iowa and Newark we presume that the Suffragan, Bishop Fox will be elected as Coadjutor. This is as it should be but the Canons of the Church should more adequately provide for this contingency.

It is proposed to give the Coadjutor, when elected, full jurisdiction in the Eastern part of the Diocese and the oversight of all postulants and candidates for Holy Orders, as well as to assist the Bishop in the western part when necessary.

As Montana is as large as New England, New York and Pennsylvania, it would seem reasonable that two bishops having jurisdiction should be judiciously distributed over the state.

Successful Mission In Lewistown

A very successful ten days' mission has recently been concluded in St. Mark's Parish, Lewistown, Pa., the Rev. William Heakes, rector. The conductor was the Rev. Horace W. Stowell. Mr. Stowell, for several years rector of St. John's Parish, East Mauch Chunk, Pa., has taken up his residence in Towanda, Pa., and is devoting himself exclusively to mission work. For that particular kind of work he is especially well equipped mentally and spiritually. During all the twenty years of his ministry he has been much engaged in preaching missions, and for two years he served in the capacity of Missioner under the Secretary of the Province of Washington. His experience and natural gifts have combined to make him efficient and successful to unusual degree. The parishioners were delighted with him, and the general impression among them is that he has given a spiritual uplift to the whole parish.

ORDINATION PRIEST

Albany—The Right Rev. G. Ashton Oldham, D. D., Bishop Coadjutor of the Diocese, ordained to the priesthood the

Rev. Walter Hubert Bierck, in Trinity Church, Gouverneur, New York, on St. Andrew's Day, November 30, 1923. The candidate was presented by the Rev. C. Gregory Prout, who was also master of ceremonies. The Ven. D. Charles White was the Bishop's chaplain and read the Gospel, and the Rev. Robert C. Joudry read the Epistle. Bishop Oldham preached the sermon. All the clergy joined in the laying on of hands; and the Eucharistic vestments placed on the candidate were the gift of S. Agnes Guild, of Trinity Parish. Mr. Bierck continues in charge of Trinity Church, which he has been serving as deacon.

Radio station W O R (Newark) is using Miss Louise Hammond, one of our missionaries now on furlough from China, for a program of Chinese poems and songs, to be broadcast on December 21 at three. Miss Hammond comes from Wusih, District of Shanghai, where she is in charge of the School of the Holy Child.

OKLAHOMA

Trinity Church, Tulsa, is backing up its reputation as one of the leading parishes in the Missionary District of Oklahoma. Of course for a parish to have such a reputation it must be doing a notable piece of work, and this is true of Trinity. The weekly parish paper carries a list of more than twenty organizations in which are banded together for work the men, women, boys and girls; and it is interesting to know that the men's work seems to be just as strong and effective as that of the women. This parish has enjoyed the distinction of being the only one in the district that has paid the full amount asked of it (one dollar per communicant) for the support of the Church's Hospital, at McAlester.

Archdeacon Carden, of Central Oklahoma, and Mr. Spencer, the Executive Secretary, were up in north central Oklahoma over a recent week-end, and it is interesting to note that at the Communion Service in Grace Church, Ponca City, on the morning of the third Sunday in Advent, and at the Service of Holy Communion at St. John's, Newkirk, the same evening, there were in the congregations Roman Catholics, communicants of the Greek Catholic Church, and full blooded Indians, as well as a goodly number of those ordinarily to be found at the services of the Episcopal Church.

At Chilocco there is located the largest Government Indian School in the United States, and services are carried on here by the clergyman at Pawnee, the Rev. Benjamin Bean. Not a very large number of the Indian boys and girls at the school are communicants of the Episcopal Church; some are attached to the Church, and there are upwards of a dozen adults.

* * *

The Church's work at Stillwater, where is located the Agricultural and Mechanical College of Oklahoma, is in a most hopeful

condition. The Rev. Alvin S. Hock, Minister in charge of St. Andrew's Church, is winning his way into the hearts of a very large number of the two or three thousand students; and the Church is splendidly represented by him. He told the Executive Secretary not long ago, that he never was engaged in a work in which he was so happy, and in which he found such splendid results coming from his efforts. It has been noted in these columns before that the Episcopal Church owns almost half a block of property just outside the main entrance of the College grounds, and it is the dream of the Bishop and of the minister in charge that there shall soon be erected on this property the right kind of equipment for college work. Who can think of any better way to revere the memory of a college boy or girl than to have a share in the erection of such a plant?

St. Thomas' Church, Pawhuska, is one of the Churches in Oklahoma which has been contributing in a very real way to the building of the Kingdom in Oklahoma the last few years. Notwithstanding the fact that since July they have been without a clergyman, there comes into the executive office a few days ago, a letter from the treasurer, saying that he finds there is in the Church funds available for missions, something like \$150.00, which he thinks ought to be given to help the National Church pay its bills in full. This Mission has already paid \$341.00 for missions, and now it is going to give \$150.00 more. One of the reasons St. Thomas' can do this is because its clergymen have been missionary men, and its present treasurer is also.

St. Luke's, Chickasha, is one of the larger missions in Oklahoma which is entering upon a new lease of life. The executive office has just received a letter from the Rev. Dr. Toothaker, minister in charge, in which he writes most enthusiastically of how the people are coming into line and catching a vision of the work of the National Church; and how it is not going to be necessary for anyone to worry about the payment of all the missionary funds asked of them. Dr. Toothaker adds, "We are alive and coming strong; we are having a good year and are working constructively for the future. They are the best people in the world, and they do not mind if the work before them is a hard one."

Another heartening thing to the district is a letter from the minister of St. Matthew's Church, Enid, the Rev. Mr. Weller, in which he assures the executive office that St. Matthew's is going to accept its quota for missionary work for the new year. And along with St. Matthew's we learn the same from St. John's, Norman, where is located our state university.

Bishop Brent Helps Free Political Prisoners

President Coolidge freed the thirty-one political prisoners still in American pris-

ons on Christmas day. His action was based upon a recommendation handed him by a committee, of which Bishop Brent and Senator George Wharton Pepper were members. Churchmen throughout the country have been active in behalf of the prisoners during the past year, claiming that it was a miscarriage of justice to imprison men for opinions held during the war. Senator Pepper said about their cases recently: "The presence of these men in jail is a challenge to an American loyalty to his profession . . . my net conclusion is that in every case a pardon should be granted."

Pays Tribute to Work of the Quakers

"Millions in Germany will be confronted with starvation this winter unless aid is given by the United States," declared the Rev. Dr. Samuel McCrea Cavert, one of the two general secretaries of the Federal Council of Churches at a session of the annual meeting of the executive committee of that body. "Reports not only from German sources but from American observers and churchmen indicate suffering beyond anything yet imagined in this country," he stated.

At the same time announcement was made that the Federal Council of Churches in co-operation with the American Friends Service Committee and the various denominational agencies will carry on a campaign in the churches to raise money for relief purposes in Central Europe. While this is being done the churches will continue their relief work for the Near East.

In his report the Rev. Dr. Cavert said: "Herbert Hoover declared that the work of the American Relief Administration in feeding the children of Central Europe in the tragic months following the war had done more to prevent war between these nations and America than could be accomplished by a whole fleet of battle-ships. From my own observations in Europe last summer, I am persuaded that something of the same nature could truthfully be said about the work of the American Friends Service Committee (Quakers). It is probably not too much to say no influence is counting for more in releasing the spirit of goodwill and promoting international peace today than the generous contribution of the American people through agencies to the suffering in all parts of Europe.

"A great work of mercy which the Federal Council of Churches is to promote this winter is in behalf of the suffering in Germany. By action of the Administrative Committee of the Federal Council an appeal is soon to be issued in the name of the churches for a generous response to the appalling need of the German people, specially of the children and the elderly people of the middle class, whose savings of a life-time have been swept away by the collapse of the currency. As a result of first-hand evidence brought from Europe by church leaders of all denominations, confirmed by information received from the most authoritative sources in the government at Washington, it is clear that before the

winter is far advanced millions in Germany will be confronted with starvation to a degree quite beyond anything which has yet being imagined in this country.

"The Federal Council will carry on this campaign for the relief of the suffering in Germany in thorough co-operation with the American Friends Service Committee and the various denominational agencies. The Federal Council's campaign will be of significance not only as a ministry to the saving of human life, but also as a testimony of the spirit of goodwill and reconciliation toward those who were not long ago our foes."

Consecrate Church In Diocese of Harrisburg

The Church of The Holy Trinity Holiday, Pa., was consecrated by Bishop Darlington on the Second Sunday in Advent. The Bishop was assisted in the service by the Rev. Malcolm DePui Maynard, rector of St. John's Parish, Bellefonte, and a former vicar of the church, and by the Rev. Albion H. Ross, the present vicar. A large congregation filled the church, and the music was rendered by a vested choir consisting of thirty voices. Senior Warden John Lloyd, on behalf of the vicar and congregation, presented the Instrument of Donation on behalf of the Vicar and congregation.

The Sentence of Consecration was read by Robert W. Smith, a member of the vestry. Confirmation was administered to seven candidates, presented by the vicar. The Holy Communion was celebrated by the Bishop, who also preached a sermon appropriate for the occasion. The service was attended by a large delegation of instructors and scholars from Highland Hall, a seminary for young women which is located near the church. The church building is an attractive one of stone, built about ten years ago at a cost of \$15,000. It could not be built at present costs for \$30,000. The Rev. Mr. Ross has been in charge of the parish for about two years, and under his efficient leadership, the congregation succeeded to extinguish its large and long-standing indebtedness on the church building.

On Saturday evening, December 8th, a Reception was tendered to Bishop Darlington in the parish hall.

The Fruits of Competition

The contest between the Bible classes of Kansas City, Mo., and Long Beach, Cal., might be called a Biblical commentary on our own times. Long Beach claimed an attendance of 31,034 in a great meeting, and Kansas City came back with a claim to an attendance of 52,121. Therefore it would seem that Kansas City was entitled to the loving cup which was to be the reward of the most numerous Bible class.

But, alas, the love of statistical greatness overcame the Christian spirit, which should be the product of so extensive a study of the Bible. Kansas City Biblical scholars employed detectives to check up on Long Beach, and the detectives found that the multitude, would have needed far fewer loaves and fishes than the official an-

nouncement indicated. The Mayor of Long Beach countered with an ugly charge about the statistical character of wholesale study of the Bible in Kansas City.

Thus the loving cup has been filled with gall and wormwood. Christian love and charity has been supplanted by comparative figures that would suggest the rivalry of a couple of corporations rather than multitudinous absorption of the Good Word. About the only thing the contest really has proved is that both Bible classes are too large. Evidently Bible study should be intensive, not extensive; qualitative, not quantitative. When you get too many Biblical students in a competitive rather than in a Christian mood, they have a tendency to behave toward each other like the old tribes they read about.

Finding Their Brothers and Telling Them

St. Paul's Parish, Buffalo, is a "down-town" parish, but it is a live-wire parish in more ways than one. There is probably no parish in the Diocese of Western New York where the men and boys are doing more work than this same St. Paul's. They have three chapters of the Brotherhood, Senior, Advanced Junior, and Junior. There are twenty men in the Senior Chapter, and twelve of them

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The Chart of the Church Year



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are active working Lay Readers. For thirty years these men have conducted a service for the prisoners of the Erie County Jail, every Sunday morning at 9:45, and there has been no omission. Every Sunday two boys from the Junior Chapters go down with the men, taking with them two other boys from the Choir of the Church, and they lead the singing. There is one quiet little man by the name of Harry Salmon who hates to make a speech, but who has been in this jail work of his chapter for seventeen years, and for the last fifteen years he has played the organ, every Sunday, for those services, and has never once failed to be on hand. Some of the men who are in this work, began their share in it as choir boys, grew up into the Junior Chapter and are now working away in the ranks of the Senior Chapter. And the jail work is only one part of the work the men of St. Paul's are doing: vestrymen, wardens, budget-makers, ushers, choirsters, leaders of the Community Noon-Day Club—in all these places you will find them doing their work quietly but enthusiastically and effectively, and their sons and other men's sons are working hand in hand with them, preparing to take their places.

DIOCESE OF BETHLEHEM, PA. Clerical Changes

The Rev. Clarence R. Wagner, who served very acceptable as curate of St. Luke's Church, Scranton, the Rev. Robert P. Kreidler, rector, received an unanimous to become the rector of St. Paul's Church, Bound Brook, Diocese of New Jersey. He began his work on Dec. 15, 1923.

The Rev. J. Lawrence Ware for some years past the genial Executive Secretary of the Department of Religious Education of the Third Province, has accepted the call of Trinity Memorial Church, Warren, Pa., and will begin his work there shortly.

The Rev. A. A. McCallum, rector of St. Luke's Church, Lebanon, accepted a call to St. Paul's Church, Washington, D. C. He will take up his work in his new field after the holidays. Mr. McCallum did splendid civic work in Lebanon. The city will miss him sorely.

The Rev. F. B. Gaskell of Shelburne, Nova Scotia, has accepted the appointment of the Bishops to become the "Wayne County Missionary." He is to begin his work on March 1, 1924.

Scattered throughout the County of Wayne are a number of small villages

which the Church serves by appointing a County Missionary.

The Ven. Harvey P. Walter is in charge of St. Stephen's Church, Wilkes-Barre, since the Consecration of the rector to be Bishop Coadjutor and until the arrival of the newly elected rector, the Rev. Dr. Flinchbaugh.

Bequests

The late Mrs. Fred M. Chase, an honored and generous member of St. Stephen's Church, Wilkes-Barre, bequeathed in her will Fifty Thousand Dollars to St. Stephen's Church, the income of which is to be paid to the rector for religious and charitable purpose.

She also gave Fifty Thousand Dollars to the General Hospital to endow a number of beds for employees of the Lehigh Valley mines.

She remembered her rector by willing him Five Thousand Dollars, now The Rt. Rev. Frank W. Sterrett.

Ordination

An unusually large congregation attended the service of the ordination to the priesthood of the Rev. Steward Franklin Custard, the curate of the Pro-Cathedral Church of the Nativity, Bethlehem, on the Third Sunday in Advent, Dec. 16, 1923, 11 a. m.

The two Bishops were present, Bishop Talbot presiding and Bishop Sterrett preaching the sermon on the text "We are God's Fellow Workers."

Mr. Custard was presented by the Very Rev. D. Wilmot Gateson, the Dean of the Pro-Cathedral.

Since coming to Nativity Church, Mr. Custard made many friends and proved his

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worth. Mr. Custard was formerly a Methodist minister. He is a graduate of Syracuse University from which institution he received the degree of Bachelor of Arts. He also attended Drew Theological Seminary and later the General Theological Seminary from which he was graduated last May, receiving the degree of Bachelor of Divinity.

Mr. Custard is a young man of fine personality and with his exceptional preparation is expected to make speedy progress in the Church and to render valuable service as a priest of the Church.

H. P. W.

Every Member Canvass In Albany

Parish reports on the Every Member Canvass show an increasing interest in the "red" side of the duplex envelope. Some of the parishes have pledged their full quota, others an amount that is a substantial gain over preceding years, and

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all the returns are evidence of a genuine interest and an earnest effort to reach the tures of the canvass is the renewed ingoal set. One of the most encouraging features in the larger work of the Church and awakened spirituality in the parishes. The former is illustrated by the organization of mission study classes, while in a number of parishes the Church school, the choir and other departments of the parish organization have received a quickening inspiration, new members and workers. The canvass has been educational, the bishops and the clergy having aimed to make this the beginning of a permanent feature of the Church's life.

Special Report for Publication

Sunday morning, December 9th, at 11:00, before a very large congregation, the Rector, the Rev. William Porkess, D. D., St. Stephen's Church, Wilkesburg, Pittsburgh, Pa., presented at the Altar the signed pledges for the Church's whole work in 1924. It formed a climax to a six-week campaign, that had been most comprehensive and awakened the greatest interest in the Parish's history. For number of pledges and amount in the aggregate the mark proved to be, by far, the best St. Stephen's has ever known. The 1924 budget was considerably oversubscribed. In addition to this the debt on the new choir building, one of the finest in the Diocese, was liquidated, 140 Parishioners having a financial share in it. On Tuesday evening, December 11th, a Thanksgiving Service was held, with special music by the large choir of men and boys. The Bishop of the Diocese, the Rt. Rev. Dr. Alexander Mann was the special speaker. Following this Service the Diocesan dedicated the new choir building. Afterwards, in the Parish House, a large reception was held, the Bishop and Mrs. Mann being the guests of honor.

The Situation at St. Luke's Hospital, Tokyo

"We are still all living in tents, both patients and personnel," writes Dr. Teusler from Tokyo. "The hospital encampment is over on St. Paul's Middle School grounds, and although we have had three or four miserable nights, either from rain or wind, or both only a few of the tents have been blown down and on the whole we have got on remarkably well. As yet the weather is warm, which makes it possible to continue operating in tents for the present.

"The five barracks arrived in Yokohama several days ago and we are doing our best to have them moved up to Tokyo. Transportation conditions are terrific, and all kinds of methods have to be resorted to to get anything at all moved. . . . The whole process is much too slow to meet our needs. We are also building over on the hospital encampment additional barracks about 60 feet by 30, to house our operating suite, laboratory and X-ray units.

"The city has asked us to take charge of a maternity and children's hospital, they to pay for the buildings, their installation and the actual upkeep, so far as food,

nursing and the ordinary medical attendance is concerned. The two hospitals will be under our direction and control medically and from a nursing standpoint.

"The five barracks to constitute this hospital have been ordered from Portland by cable, and they will be erected just north of our five. This will give us ten, plus the operating room barrack, and I hope we can have two or perhaps even three more, for private patients, making a total of thirteen when completed, of which the capacity ought to be over 200 beds.

"The personnel camp is over on the new St. Luke's Hospital property. Here we now have about twelve army tents with the American nurses of our staff and ten senior Japanese nurses. In addition there are about ten hospital tents for stores and some tents for servants. The little house I lived in was not destroyed, and this we are at present using for a dining room and as a meeting place in the evening.

"As soon as possible I want to build a barrack to take care of our dining and kitchen service, and to provide a number of small rooms for those of our personnel, both American and Japanese, who find it impossible to live in tents longer than the first of January. However, all the American staff are game to try and I think if anything prefer living in tents to barracks, if possible. To meet the cold weather a number of stoves will be needed and these have been ordered from America by cable and will be installed as soon as they arrive.

"We have an unparalleled opportunity for work and there never has been a time before when America and the American spirit were better understood than at present. Naturally a very real wave of gratitude and appreciation has penetrated to the furthest confidence of this country in recognition of the generous relief and funds which have come from the States. The newspapers are filled with praise of the way things are done in America, the motive that prompts it, and the disinterested thought of Americans in helping our country in trouble.

"It is very noticeable how all through Tokyo individuals and groups of people are coming into active operation who are familiarizing themselves with western ideals in social service, education, and the moral betterment of their people."

Corn Crop Grew on Tower of Church

Few people saw the corn crop—an extremely small one to be sure—which was produced this season on the tower of Calvary Episcopal Church, Ames, Iowa. The crop consisted of one long stalk of corn, upon which grew one small ear of corn. The aforesaid ear did not reach maturity, as the flock of pigeons which make their home in the Episcopal Church cupola did not allow it to develop into a real ear, but devoured it long before it was ripe. The stalk, however, stood erect until Monday, when it was blown over by the wind, the soil in which it grew being little more than the dust and dirt that had accumulated on top of the tower during the years since the church was completed in 1899. The stalk

was about three feet high and tasseled and grew like any other stalk of corn despite nature's friendliness. Since the small green blades of the plant first peeped over the edge of the tower, the development of this Episcopal corn crop has been watched with interest from The Tribune coffee and its progress remarked upon as crop gathering time approached. The little stalk stood bravely erect until Monday a. m. It was there throughout the morning, but by noon Boreas had rudely torn it from its moorings of root and tendril and it presumably lies prone on the tower and will mingle again with the soil from which it sprang and which nurtured it throughout its unusual and elevated existence. The little stalk's existence was a struggle and its life was at all times precarious, but it carried on despite its handicap and bore fruit, an exemplification of achieving and

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accomplishing and overcoming through impediments and obstacles beset.

The single grain of corn was probably carried there by the feathered denizens which made their home in the tower, and embedded itself in the shallow deposit that wind and weather left there.

Bishop Tells How He Outwitted Turk Guard

How Bishop Darlington, of Harrisburg, eluded a Turkish guard and rowed in a small boat to an island off the coast of Turkey to visit Armenia and Greek refugees was told by the bishop in an unusual address in the Zion Episcopal Church, Philadelphia. Bishop Darlington spoke of the work of the Near East Relief in connection with the observance of "Golden Rule Sunday."

After the Bishop had reached the island the skiff he had used drifted away with the tide and he was stranded. He was rescued several hours later by a British naval officer, who rowed him in a small boat to a British warship anchored off Constantinople.

"When I was in the Near East recently I learned early that the Turk was taking every precaution to prevent foreigners, especially Americans, from visiting the refugee camps where thousands of starving and sick men and women, driven from their homes by the Turks, were huddled together awaiting deportation," said Bishop Darlington. "I had gone to Turkey to receive an honorary degree from an American university there. Instead of finding the university in my wanderings about Constantinople, I came upon an old building, and in the cellar I found a number of cold and hungry refugees, shivering from exposure. Women, half-clothed, tried to get food for their suffering babes.

"They told me of an island off the coast, where they said hundreds of other refugees were huddled. I asked permission of the Turkish guards to visit the island, but it was refused. The Turks, I learned, would

not permit foreigners to see the horrors they were perpetrating. Finally I slipped away from my guide and managed to locate a small boat along the waterfront. I went out to the island and saw the refugees existing under deplorable conditions.

"When I tried to leave the island I found I was stranded. Fortunately, I was seen by an English naval lieutenant and he brought me back in a small boat to a British warship off the coast. This lieutenant told me that the Turks had put 260 refugees on a boat and had anchored it off the side of the British warship. The refugees were smallpox and typhus victims. The object, he said, was to spread the disease among the sailors.

"The cries of the victims for water were heart-breaking, this officer told me. British sailors finally hooked up a hose with a hydrant on one of the decks. The Turks complained, and when the sailors refused to stop ministering to the refugees the Turks turned off the water supply."

Bishop Darlington censured the Turks for their "wanton cruelty to Christians" and urged American aid to help the refugees and orphans now transferred to Greece and Syria.

The Activities of the Commission on the Ministry

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the Ministry of the Department of Religious Education. It is composed of the deans of the fifteen theological schools of the Church and of two examining chaplains from each Province and a few other members at large.

The Commission has recently rendered a notable service in revising the Canons governing the ordination of men to the ministry and securing their adoption by the General Convention. It has also been active in awakening the Church to a fuller realization of the urgent need for more men in the ministry and in suggesting and promoting effective methods of recruiting. The recent conferences for boys of high school age on the ministry were an outcome of the work of the Committee on Recruiting as well as much increased interest on the part of bishops and diocesan committees and of individual rectors, who have been urged by direct communications from the Commission sent to all the pastors of the Church.

The Commission has prepared a number of publications designed to assist candi-

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dates for the ministry and examining chaplains. It has issued a Guide to Candidates for Holy Orders containing all necessary information as to the various steps that must be taken before ordination. It has issued a syllabus of the subjects on which candidates must be examined before ordination, and also a List of Text Books on these subjects, and another Syllabus of Academic Studies required of candidates who are not college graduates. These publications have been in large demand and of considerable help not only to theological students but also to examining chaplains.

At present the Commission, as appointed after the General Convention, is engaged in several new lines of activity as well as in continuing its efforts in recruiting. It is trying, by suggesting standards and methods of procedure, to correct the wide differences that now exist in the standards of scholarships in the various dioceses, a situation which is manifestly unjust, some men being under the present system rejected in certain dioceses who would be readily accepted in others.

The Commission has also taken up the question of financial aid to candidates for the ministry and is carefully studying the whole situation with a view to improving the present haphazard methods. Under the prevailing system, or rather lack of system, promising men are often prevented from entering the ministry because they cannot find the means to pay their way, while others unfitted for the calling, drift into it because their way is made so easy; while still others suffer in self-respect because of aid unwisely given. Why should not some intelligent and general system be worked out as has been so effectively done in the matter of pensions? The Commission is undertaking this task.

Another interesting experiment is the present effort on the part of the Commission to give religious education a larger place in the curriculum of the theological schools so that young ministers will be sent forth better equipped to deal with the educational tasks which have become so important a part of parish work. The educational work of the Church has been feeble because its clergy are so often untrained for the task. Today, when religious education is so generally neglected in the home, the Church is called to a large activity, the neglect of which is causing the loss of many of her boys and girls.

Another matter to which the Commission is giving much thought is the situation in the small and struggling parishes and missions. Are the ministers in such fields being given a fair chance? Is the Church giving them the support and equipment without which no man, however earnest and unselfish, can do good work—the kind of support which makes him willing to give his life to the work and which justifies the Church in inviting him to devote himself

to these smaller but vitally important fields?

It is an interesting and encouraging sign of the times that some of the Church's leading and busiest men are willingly giving their time and thought in working for a more carefully selected and better equipped ministry through united efforts as members of this Commission.

Large Gift to Buffalo Cathedral

By the will of the late Edmund Hayes, senior vestryman in point of length of service of the parish of St. Paul's Cathedral, Buffalo, Diocese of Western New York, this parish will receive the sum of fifty thousand dollars (\$50,000) to be added to its permanent endowment fund.

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Probation Work

By Alfred Newbery

Assistant Secretary of the Department of
Christian Social Service

According to traditional criminal law, the offender deliberately chooses to do wrong and he is to be punished according to his crime. This point of view is changing. Attempts are being made to understand the individual before he is sentenced. Probation is being extended. A judge bears testimony that the intelligent judge observes that "the administration of even-handed, vengeful justice is a farce, the application of punishment to fit a crime a joke." Probation represents an attempt to know the individual and to guide him as an individual. It is using the expert knowledge of psychology, psychiatry and other sciences. Available statistics indicate that good probation work succeeds in at least 75 per cent of cases, despite the fact that some cases, cases not properly probation cases, are put on probation by the courts.

The probation officer is literally saving lives, physically and mentally, today. No call to service could be more urgent in the case of intelligent men and women who might fit themselves for this work. No sounder evidence of a real sense of citizenship could be given than vigorous support of the probation officer and the basis upon which he or she works.

But it is no satisfaction to such a worker that she (it is less probably he) has twice as many cases as she can properly handle.

They are human beings to her, and she knows that the fundamental approach without which her scientific equipment will be useless because it cannot be applied, is that same factor for lack of which in the past,



Mr. Alfred Newbery

the offender is now in her hands. It is friendship.

Primitive treatment of criminals does

not change the criminals, does not prevent new crimes. The social court, the court of domestic relations, the juvenile court, by their existence bear witness to society's attempt to do something better than merely punish.

These are, however, substitutes. Because love and friendship and guidance, and decent environment have been lacking, a great many (not necessarily all, but a seriously large number of men, women and children), get into the hands of the law. Society attempts through these agencies to make up for that lack. They are substitutes.

They are substitutes to whom we should be grateful, whom we should support morally and financially. One way is to become a member of the National Probation Association, 370 Seventh Avenue, New York City. We should pray for them.

But we should realize that they exist because of the lack of loving guidance. In every community are the makings of offenders who will come before the judge. See to it that in your community these agencies are at his hand. But remember that in your community exists also the Church, a spiritual center from which through us emanates in concrete acts and relationships the love and friendship which keep the individual from becoming an offender, which protest against faulty environment and bad nutrition. Here is a double social knowledge and practice for the use of the courts. Then get an individual and by your friendship prevent his ever getting to that stage where the psychologist and the psychiatrist, the judge and the probation officer, will have to struggle over him.

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