



Vol. VIII. No. 20

CHICAGO, ILLINOIS, JANUARY 5, 1924

\$2.00 A YEAR

# THE PRESENT SITUATION IN THE CHURCH

BY

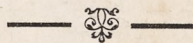
*Rev. George Craig Stewart, D. D.*



# BOAT OR RAFT

BY

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



*NEXT WEEK*

# IS THERE A SPLIT IN THE EPISCOPAL CHURCH

BY

*Rev. George Craig Stewart, D. D.*



## Let's Know

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

### FUNDAMENTALISM AND MODERNISM

In a recent conversation with a newspaper man he told me how a leading American journalist had been making careful investigations as to the kind of news in which the public was most interested. He discovered that religious issues carried a greater news interest to the general reading public than any other particular kind of news. Perhaps that is the reason for the enormous amount of publicity now being given to doctrinal differences within the ranks of various Christian bodies.

No one realizes better than I what dangerous ground I am traveling in the effort to answer a letter from one of our readers who asks me to explain what "Fundamentalism" is and what "Modernism" is. Whatever I say will be disclaimed by many people in both groups and my reputation for either sanity or veracity is sure to be jeopardized. However, here goes.

Both terms presumably mean just what they say. The Fundamentalists aim to take firm hold on certain doctrines which they consider to be fundamental to the Christian life and to defend them against all attack. The Modernists desire to bring the Christian religion up to date by interpreting it in the light of modern knowledge and the latest scholarship. The trouble is that the Fundamentalists have not all agreed on the doctrines to be held and the Modernists are not exactly of one mind as to precisely what comprises modern knowledge. Fundamentalists have a habit of calling everyone who fails to agree with them a modernist; while avowed Modernists are likely to call everyone who disagrees with them a fundamentalist.

I have seen lists of the fundamental doctrines of Fundamentalism ranging all the way from one to a dozen. Boiling them all down, however, I think we are reasonably safe in saying that they are chiefly four; the "inerrant Bible," which means a belief in the literal, verbal inspiration of the Bible in equal measure in every chapter and verse; the literal, physical, and imminent second coming of our Lord, which generally means the millenium; the "vicarious Atonement," meaning usually a Calvinistic interpretation of the death of our Lord as a punishment inflicted upon Him instead of us; and the "Virgin Birth," meaning that our Saviour was born into the world without the agency of a human father. As it happens, the question of evolution has been forced to the front by the Fundamentalists as their particular storm center, tho it is really a minor phase of the larger question of the inerrant Bible. The Fundamentalists have declared open war on all who decline to subscribe to some such platform as this and expect to drive them out of their respective churches. Some of their statements at the Fundamentalist convention in New York were violently bitter. Absolute intolerance is the spirit they welcome.

The position of the Episcopal Church on these questions is easily stated. The Church finds the Bible to be the authentic record of the Christian faith, written by inspired men, but not necessarily of literal, verbal inspiration. The Church has no quarrel



Rt. Rev. S. G. Babcock, D. D.

with evolution. The Church expects a second coming of our Lord but knows nothing of any millennialistic specifications. The Church proclaims the Atonement but makes no official effort to interpret it or explain it. The Virgin Birth is part of the Church's creed.

The first thing to be noted about Modernism is its relinquishment of all authority. It sets aside ecclesiastical authority, Scriptural authority and creedal authority. "The spirit and life of Jesus Christ" is its authority and it asks for complete freedom in the interpretation and application of it. Just now the storm center for the Modernists is the Virgin Birth which is stated in both creeds as a fact of Christian history. Some of them appear to deny it entirely. Others say it is not necessary to accept it in order to believe in the Incarnation of our Lord. I think all who denominate themselves "Modernists" would decline to feel any obligation about it one way or the other, irrespective of anything contained in the Apostles' or Nicene creeds.

It should be added here that the real Fundamentalist movement has found practically no field of operation within the Episcopal Church. It is very active among the Baptists, Presbyterians, Lutherans and Methodists. The Modernists, however, are among us as well as in other Christian bodies.

If I might presume to offer a bit of advice to the readers of the Witness, it would be this: Please be careful how you allow yourselves to be driven into one or the other of these controversial groups. In this doctrinal flurry which now besets the Church, there are enthusiasts on both sides who seem to be in a mind to draw a very sharp line and demand that we shall all enter one camp or the other. For my part, I believe the bulk of Church people have no desire to take up the cudgels either way. Many of them are a bit uneasy over the controversial noise and publicity but I believe that the great body of our people desire only to be loyal to the Church and are ready to stand by until the tempest blows itself out.

Take myself, for instance, as a horrible example. Fundamentalism would have none of me because I do not believe in a magical Book; evolution appeals to me as

a very reasonable hypothesis; I am quite unconvinced as to a millenium; and I am not interested in a revengful theory of the Atonement. On the other hand, Modernism would give me a short welcome because I honestly believe in the Virgin Birth. The Church is the thing, rather than an "ism" here or there. Some, of course, will call this a case of straddling the issue. But as I read my Gospels, it was in much the same way that our Lord refused to take sides in the perpetual controversies of the Pharisees and Sadducees who were something like Fundamentalists and Modernists of that day. I like to keep company with Him.

## Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

### CHUMMING WITH CELEBRITIES

More than twenty years ago I went with my close friend, the rector of a neighboring parish, on a week's visit to the summer home of one of our professors at Bexley Hall. It was one of those delightful journeys that linger long in the memory. We went by boat from Buffalo to Toronto, and then on down the St. Lawrence, arriving at Cornwall about four o'clock in the afternoon. Two hours in the train brought us to St. Regis Falls where we left the train and found ourselves seven miles from the professor's cottage, away off in the hills. My friend and I persuaded a local Jehu to drive us over the mountain road in a rickety stage. I have forgotten how much the usual price was, but we had to bribe that driver first with a bonus, then a premium, then a pourboire, and then "something to boot." As we started it was just dark, and the perils of a rough mountain road were ahead. We rolled about in that stage like pats of butter in a churn. The driver knew the road thoroughly and he knew every hole in it and every stone upon its surface. He never failed to put the wheels in the hole, or bump them against the stone. No moss was a-gathering that night.

Finally we saw a light, and in a few minutes we were in the hospitable cottage of the "Professor," grateful that we were alive and each in one piece. Had it not been for the friendly circle of reassuring faces we should have felt as remote from civilization in that forest encircled cottage, as my Aunt Mary would have left in Montmartre, gazing at the Moulin Rouge.

The next morning we saw the glories of the place. A beautiful lake lay before, cupped in a galaxy of low hills, whose mantle of green crept close to the water's edge. It was called Lake Ozonia. We spent five wonderful days there. The Professor was a steady fisherman, with an all-day capacity for a row boat. My friend was an enthusiastic fisherman, who each day held the record of losing the largest fish ever seen in those waters. I had my usual luck, which comment I realize doesn't reveal much.

We passed one Sunday there. All day the bass jumped from the water, and waved their fins at us, and dared us to come on. We sat on the porch and waited for the morrow. Had it not been for one thing—but what is the use of speculating.

Our return journey was marred by one miscalculation. We had tickets home, but



not much else in our pocketbooks. Our hostess put up a lunch for us. We left the cottage very early in the morning, to take again that seven-mile ride over the mountains. Reaching St. Regis Falls, we made a hasty calculation of our resources. I say, "hasty" because it was soon over. We figured that by eating our lunch at noon we could buy a modest repast at night, and have enough left to take care of our needs for the next day. But noon is a long way from five A. M.—to fishermen, and the lunch was a thing of the past at about ten o'clock. By late afternoon we were on the boat. We satisfied our hunger with sundry kinds of sustenance at the lunch counter, and then strolled on deck to watch wistfully the other passengers in the dining room.

Then came the unexpected shock. It was in the form of a notice posted somewhere, that meals on the trip west were free to passengers holding round-trip tickets. Did we hesitate? Never. Giving not one thought to the miscellaneous items already in our holds, we marched into the dining room, and did our best to make the navigation company regret that policy.

These happy days have been recalled to me by a notice in the newspapers. For that is the kind of experience, the splendid vacations in beautiful spots, that cement friendships, and furnish a store of common memories. My companion on that journey was he who, last month, was elected Bishop of Tokyo, the Reverend Dr. Charles Reifsnider.

## The Present Situation In the Church

By Rev. Geo. Craig Stewart

The Episcopal Church is not split. And it never will be split. There are controversies within it. And there always will be controversies so long as men are thinking. There will always be "Contention and revolt," conservatives and radicals, conservative progressives, and reactionary conservatives, and fanatics at either end of the scale; good men who say,

"So was it when my life began,  
So is it now I am a man,  
So be it when I shall grow old."

And good but insurgent spirits who "rejoice that man is hurled from change to change unceasingly, his soul's wings never furled.

The presence of controversy is a sign that the Church is alive and that men are thinking. The present controversy arises from the attempt to harmonize traditional statements of the faith of the Church with modern thought.

Modernists, so called, are seeking so to restate the Christian faith as to recommend it to thinkers of our own day. And every intelligent man must sympathize with that attempt. Such restatement from age to age is necessary and desirable.

And where restatement secures the essential meaning there is no cause for challenge or dispute.

**Restatement of the faith however must leave the essential conception unimpaired.**

**It must not substitute a contrary doc-**

## Our Bishops

Samuel G. Babcock, the Suffragan Bishop of Massachusetts, was born in Newport, Rhode Island, in 1851. He graduated from the Salem High School, and then was obliged to enter business and do his share in wiping out the financial obligation of his father. When all commercial obligations had been honorably fulfilled he entered the Episcopal Theological School, Cambridge, and graduated 1891, and was ordained by Bishop Clark of Rhode Island. His first duty was as curate at Grace Church, Providence. In 1892 he was called to the rectorate of Christ Church, Hyde Park, where he remained eleven years, becoming a large factor in the civic life of the community. He resigned the post to accept an appointment from Bishop Lawrence as archdeacon, and was assigned to diocesan mission work.

Ten years later, at the diocesan convention of 1913, he was elected suffragan bishop. In his response to the election he said that especially he desired to help the poor, struggling parishes in the diocese, to be of personal service to the underpaid clergy isolated from the large centers, and that such help would be his greatest blessing. For ten years the suffragan bishop has ministered to these same small parishes and missions.

**trine for that which it undertakes to restate.**

If it does that it is not restating but rejecting. It is not translating but short-changing.

Now the heart of Christianity's creed is that Jesus Christ is Incarnate God.

The whole fabric of the Church, her faith, her worship, her sacraments, her life, is built on that. The Apostles and Nicene Creeds multiply phrases to safeguard that postulate in every possible way. Now how the Christology of the Church is to be reconciled with modern psychology may be and must be a great problem. That there are great difficulties in such an attempted reconciliation must be granted. But Richard Hooker's warning is still worth remembering that

**"there are some things more true than plain, whereas our tendency is to make them more plain than true."**

The issue in the Episcopal Church is not a clean cut issue—it is not a warfare between intelligence and broadmindedness represented by the so-called modernists versus ignorance and obscurantism represented by the majority of the bishops of the Church. It is not a clash between the Bishop of Massachusetts, representing Arius, versus the Bishop of New York, representing Athanasius.

It is rather the inevitable clash and conflict between sober conservative thinkers and rash, intemperate insurgents. Most human minds are indolent and thought is tough. The subject under dis-

cussion and reflected in these newspaper reports is the very blood and bones of Christianity. The men whose names appear in the public press as critics of the house of Bishops are not men of sufficient scholarship to carry great weight in such a controversy. They are good men who have for years coveted the name of "liberals." They represent heat rather than light. Every time they administer baptism, however, they are obliged to ask, "Dost thou believe all the articles of the Christian Faith as contained in the Apostles Creed?" It may be assumed that they would not continue as honest priests of the Church if they did not themselves so believe.

Professor Lowes of Harvard remarks in one of his lectures on Poetry that "I should like to write over the door of every stronghold of revolt that motto over the gateway of the castle in the folk-tale—'Be bold! Be bold!—be not too bold.' To which the insurgents will promptly and properly retort with Hamlet—'Be not too tame neither!' And both are right."

Meanwhile the Christmas spirit possesses us. And the meaning of Christmas is the faith of Bishop Manning, and his fellow bishops and of all Christendom from the first, that the child born in the manger at Bethlehem is none other than Very God of Very God.

## BISHOP JOHNSON HAD BUSY YEAR

Bishop Johnson of Colorado, who is the chairman of the Nation-Wide Preaching Mission Commission, reports that he has performed the following extra diocesan duties during the past year for which credit should be given to the Bishop Coadjutor and the Diocese of Colorado, whose interest in the program of the National Church made it possible for him to discharge these duties.

Parochial Missions held at Church of Incarnation, Dallas, Texas; Christ Church, St. Joseph, Mo.; Emmanuel Church, Rockford, Ill.; St. Mark's, Augusta, Me.; St. John's, Youngstown O.; Church of the Advent, Nashville, Tenn., as well as St. Thomas' Church, Denver, Colo.; St. Luke's Church Westcliffe, Colo. In connection with these missions he has held conferences for the clergy of the Dioceses of Dallas, Maine and Tennessee, and in addition for the Diocese of Erie at Saegerstown Conference, of Ohio, at the Gambier Conference and a general conference of three weeks at Evergreen, Colo.

He has also assisted the Field Department in their fall campaign in the Dioceses of Massachusetts and of Newark, as well as taking conferences at Racine, Wis., for the Province of the Southwest, and noonday services at Trinity Church, New York. These duties have taken him away from his Diocese for about one-third of the time. He wishes to state that his schedule from January 1st to July 1st is filled with missions and visitations in the Diocese of Colorado, and except for three extra diocesan engagements previously made, will not be available for any extra diocesan services during that period.



# The Witness

Published every Saturday, \$2.00 a year.

THE WITNESS PUBLISHING CO.

6140 Cottage Grove Ave.  
CHICAGO, ILL.



Entered as second class matter at the Post Office at Chicago, Ill., under the Act of Congress of March 3, 1879.

## Editor:

Rt. Rev. Irving P. Johnson

Managing Editor:

Rev. William B. Spofford

Associate Editors:

Rev. George Parkin Atwater

Rev. Robert S. Chalmers

Rev. George Craig Stewart

Rev. Frank E. Wilson

Rev. Gordon Reese

Dr. William S. Keller

## The Editorial

By Bishop Johnson

### BOAT OR RAFT?

Who is rocking the boat?

Judged by the accusations made by a very small minority of clergy, it would seem to be that the bishops are guilty of this folly.

A rather curious accusation! The bishops are the officers of a very old liner who are affirming the rules and regulations which have governed its operation for many centuries.

If the boat is listing it is due rather to the fact that this minority are all on one side, leaning further out than is consistent with keeping the boat level.

It is true that this coterie are confident that they have a new science of navigation which has escaped the knowledge of the regular officers. They are confident that the boat is ready to sink unless they come to the rescue, and they are calling attention to their discovery by raising a din.

The Church is a boat that has proven its seaworthy character through many similar revolts on the part of certain members of the crew. From the days of Arius down, certain groups of navigators who claimed superior knowledge, have raised a clamor that the boat is sinking. What remedy have they suggested? Is it not to build a raft?

Now a boat differs from a raft in this particular. It has such unity of construction that you cannot remove its timbers, while in midocean, to construct a raft without destroying the boat. Its timbers are so interlocked and bolted together that you cannot tear them out without injuring the solidity of the boat.

We are being frantically told that the only way to save the boat is to entrust its navigation to this small coterie whose sound is gone out into all lands because they have ready access to the public press. The man who beats his wife and smashes the furniture is "good news" in the public press; while the dull fellow who loves his family and keeps up his furniture is uninteresting.

As one who personally knows, or knows

of, most of these alarmists, I am perfectly willing to concede that they are intelligent, able men who have some ability as critical scholars, but are scarcely so brilliant as to completely overshadow the whole House of Bishops in this particular, even though they are inclined to admit it.

As one who has studied history, I am willing to testify that their methods resemble those predecessors who from time to time have given out that they were great men and raised a similar alarm. As a rule they have built rafts and left the sinking ship. And almost invariably the rafts have foundered at sea.

Really, the question is not one of scholarship, but rather of common sense, which is not always the property solely of scholars.

This is, I fancy, why the Lord chose fishermen instead of scholars to officer His boat. Fishermen must have common sense or they do not catch any fish.

No one is preventing these wise men of Gotham from forming a raft or building a tub in which to cross the ocean.

Their planks, when you have sifted their constructive views from their violent negations are certainly light enough to float, though scarcely heavy enough to carry any great weight.

What some of us object to is their determination to form their raft out of the timbers of the boat while we are still at sea.

And why should they desire to do so? They publicly announce that traditionalists are a set of old fogies incapable of knowing the science of navigation. But they demand the use of the old boat which traditionalists have preserved all these years, as the basis of their own reconstruction. What they have to add to the boat, would bear about the same relation to the whole that a taffrail bears to the whole ship.

Let us therefore clear the deck of mere noise. There is an old proverb that reads, "Gubernatorum vituperatio populo placet," which being loosely interpreted, means, "Baiting bishops is nuts to the gallery!" The real question at issue is whether we are embarked on a boat with rules and officers and a definite route, or whether the Church is merely a collection of rafts on which everybody floats to the haven where he would be in most miraculous fashion.

Some of us did not embark on a raft and have no confidence in them.

Now a boat has certain limitations which every person who embarks thereon accepts and which the officers are sworn to enforce.

In the Church there are certain Scriptures, Creeds and Liturgies which embody the faith "as this Church hath received the same," and which the officers take a peculiarly sacred vow "to minister" so long as they wear the uniform.

If the question is as to the Virgin Birth, the Scriptures as this Church has received them, the Creeds, and the Liturgy affirm it in unequivocal language.

As to the Scriptures, St. Luke was a gentleman and a physician. As a gentleman he defends the Virgin from the slan-

der that Christ was born out of lawful wedlock.

As one familiar with the Holy Family, he does not defend her by saying that Joseph and Mary were secretly married, but that "she knew not a man," and that the "Holy Ghost came upon her" and that "the holy thing which shall be born of her shall be called the Son of God."

I prefer as a gentleman, if not a scholar, to accept this testimony of one who in all probability knew the Virgin and from the nature of his calling, would be the proper one to learn this of her. I know of no modernist who can secure any additional information on the subject.

Of course, if men ask me to believe in the Virgin Birth or in the Resurrection of the Body, as deductions from biological observation or chemical research, I will agree that the birth of Christ does not follow the mechanical law of nature as we know it; but when they tell me that God in working out the moral purpose of the universe is confined to the laws of mechanical order, I am compelled, at the risk of being called an old fossil, to say, "Fiddlesticks!"

Until biologists and chemists can create the germinating principle in a grain of corn, I shall still adhere to my belief in the "Holy Ghost as the Lord, and giver of life." And if He be the author of primordial life, then I see no essential reason to deny that "Christ was conceived by the Holy Ghost, and born of the Virgin Mary," and this I do most willingly since I cannot account for the origin of man on the hypothesis that the first Adam was born of a woman, or perhaps if you prefer that the first Eve had a human father.

As to the Resurrection of the Body, I believe that it is necessary to define terms before one makes deductions and I have yet to read the author who can tell me what matter and spirit really are.

Of course I accept this on faith and not as science, for the simple reason that there is not enough premise from which to make any adequate deductions of a scientific nature.

As to the Creeds their statement is as definite as language can make it, and no one but a conjurer can make the language of the Nicene Creed mean other than it states.

As to the Liturgy, the Prayer Book repeatedly in the Te Deum, the Preface for Christmas Day and various collects asserts the same statement.

As to the Pastoral of the House of Bishops it merely reaffirms that which as bishops they promised to affirm at their consecration.

As to the right of the House of Bishops to put forth such pastoral, note what each bishop promises at his consecration.

"Are you ready, with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Holy Word; and both privately and openly to call upon and encourage others to the same?" To which he answered, "I am ready, the Lord being my helper."

What could be said of an organization which required such a vow of its chief



officers and then denied them the right openly to express themselves?

And who is surprised that when this pastoral was moved in the House of Bishops, not one of the 65 bishops present had the temerity to openly oppose its passage in the face of his consecration vow?

It is my recollection that the pastoral passed without a dissenting vote as the expression of the House and that there was a single negative vote that it be made a pastoral.

In short the whole question resolves itself into this:

If the Church is a constitutional body with certain definite standards which it has charged the Bishops to defend, why should a small group of petty officers have the right to demand that they shall supersede the voice of those elected to declare these very things.

As yet I have not heard of a single bishop who has denied the fact of the Virgin Birth, but I have heard the assertions of a small coterie of men who received their officer from bishops, in abuse of those to whom they owe a decent respect for doing that which those bishops promised to do at their own consecration.

It is significant that they should use the term "fundamentalist" in a sense unworthy of fair men, with which to stigmatize the bishops.

In popular language the term "fundamentalist" has been used to describe those who believe in the verbal inspiration of Holy Scripture and who attack modern science because of its fancied opposition to those words.

The bishops have not attacked modern science. They are not fundamentalists in the sense in which William J. Bryan is a fundamentalist.

There is all the difference between one who believes that the Constitution of the United States is verbally infallible, and those who believe in accepting the decisions of the Supreme Court as the law of this land.

The bishops have put forth no theory of verbal inspiration. They have merely asserted that the Episcopal Church has certain standards which it requires of its official body and that there is a vast difference between the modernist who may have peculiar views which one can respect, and the modernist who resents and abuses the authority which he himself promised to defend—viz., the standards of this Church as contained in Holy Scripture, Creeds and Liturgies as set forth by those who were charged by the Church with this particular duty.

### THE PUBLIC LIBRARY

contains religious papers. Is there a paper of your Church there? What about other reading rooms in your city? Won't you see to it that The Witness is sent regularly to your public library, or some other public reading room? It can do much good there. We will accept these subscriptions at \$1.50.

**THE WITNESS**  
6140 Cottage Grove Ave., Chicago

## The Church Tomorrow

By Rev. Samuel S. Drury

The fact that one hundred and fifty boys, desiring to consider the Ministry, were turned away from the Conference on the Ministry held at St. Paul's School, Concord, N. H., in June, 1922, points to the good sense of holding another Conference on the Ministry. Therefore, from June 23 to June 27, 1924, at St. Paul's School, Concord, N. H., another Conference will be held. It will be open to all boys in the first three provinces of the Church who are members of the two upper classes of high or boarding school who signify an interest in the ministry as a career, and who can furnish suitable recommendations.

Though we describe next June's undertaking as *another* conference, the committee in charge will enter upon it with fresh ideas and convictions. The experience accumulated from the previous conference is bound to be useful, but, realizing that every boy will be a new member, the whole undertaking will have the impetus and the air of something wholly new. The central committee has been re-organized and now consists of Rev. Dr. Bowie of New York, Rev. S. S. Drury of Concord, A. Felix duPont, Esq. of Wilmington, Rev. W. T. Hooper of Hartford, President Ogilby of Trinity College and Harper Sibley, Esq., of Rochester.

Two years ago when we were planning the first conference nobody could predict whether it would be a flat failure or a partial success. That it would be the complete success, numerically and spiritually, that it proved, no one dreamed—a salutary rebuke to our tepid faith. We may well expect an equal opportunity this coming June, remembering the number that were turned away and the fact that many boys who were considered by vestries and rectors too young then will now be ripe to investigate the ministry as a career. It is the duty of the committee to provide a meeting place and hospitality; to select some of the most powerful speakers in the Church, and to assemble thirty or more young men to act as group-leaders. Between now and April it will be the obvious privilege of vestries to choose, in conference with their rectors, one or two boys from the parish—boys really qualified to attend this conference in a pur-

poseful way. Of the 386 boys who came last time probably 340 met the qualifications—the rest had been good-naturedly sent either to have the parish represented or because somebody said to a church-frequenting lad: "Don't you want to take a little vacation up at Concord?" Those rare cases need not occur again! The committee will prepare a first-class program, a sane balance of thought and recreation. They want the best boys in the parish, and only the best. Some time during the early winter may it not be the special task of rectors to bring this conference before the parish, enforcing the truth that parishes must not be parasites, but that each group of Christians must regard itself as a well-spring to provide fit and faithful pastors for the Church at large?

We shall not do as much advertising, circularizing or talking as seemed necessary last time. The purpose of this notice is to record the fact that, God willing, and trusting in His guidance, we shall hold a conference on the ministry; that it will be a conference for study and that no pledge regarding life work will be asked for or accepted; that the time of this four-day conference will be from June 23rd to June 27th, 1924, and that all applications *must* be in by June 1st. Anyone wishing further details may have them by addressing The Conference of the Ministry, St. Paul's School, Concord, N. H. A little later rectors and vestries will receive special letters, and a message addressed to the boys themselves will be sent to the clergy for distribution. The reader is asked now simply to bear in mind the invigorating duty of informing the best-suited boy in his or her acquaintance about this Conference and its aims.

### REV. JULIUS A. SCHAAD A Man's Religion

A book that makes a decided appeal to red-blooded men. Has been used successfully by rectors in their efforts in winning men to the Church.

35c a copy; \$3.50 a dozen

**WITNESS BOOKS**  
6140 Cottage Grove Ave., Chicago

### BISHOP GORE BISHOP BRENT G. K. CHESTERTON

are among the contributors to that much discussed book,

### The Return to Christendom

"If you haven't read 'The Return of Christendom,' buy it, borrow it—but be sure you read it."—Rev. George Craig Stewart.  
"A notable book, well worth careful and intensive study."—The Observer.

\$1.75 a copy; postage 10c

**WITNESS BOOKS**  
6140 Cottage Grove Ave., Chicago

### PRIVATE PRAYERS FOR THE FAITHFUL

Compiled by  
BISHOP SAGE

Ten cents a copy, plus two cents  
for postage.

**THE WITNESS**  
6140 Cottage Grove Ave.  
CHICAGO



## THE WAY OF LIFE

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

### V. DISCIPLESHIP

A disciple is one who has found a Master and accepted his discipline.

And so the humble seeker, having repented of his sins, having turned from these sins to Christ, and having been baptized into Christ, has accepted the discipline of the Christ.

"Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest for your souls; for my yoke is easy and my burden is light."

A yoke is an instrument to help one in carrying burdens. Of course to the man who avoids burdens, the yoke is a sign of servitude and he despises it.

But we are here to carry burdens.

In the first place it is the duty of every man to bear his own burden, and in the second place as Christians we are bidden to bear one another's burdens.

Now a yoke is an instrument which if properly adjusted, not only makes these burdens easier to carry but also prevents them from galling us as we carry them.

That is why His yoke is easy and His burden is light. We cannot escape the burdens of life without losing more than we gain.

Every man who shirks his fair share of the responsibilities of life loses his life, while he who bears up cheerfully under the burdens that he finds to assume "saves his life."

This is the significance of the warning which Christ gives us when He says:

"He that taketh not his cross and followeth after me is not worthy of me. He that findeth his life shall lose it and he that loseth his life for my sake shall find it."

And this can be clearly seen. If you watch the thoroughly selfish person who refuses to assume his share of responsibility in life, you will see that he does not grow old gracefully and that he becomes less and less interesting to himself and to his friends.

The French have two words which describe the career of those who live merely to enjoy a succession of sensual sensations. They soon become "blase" and end their career in the throes of ennui.

If cheerfulness justifies one's way of living, then he that accepts the yoke of Christ and wears it willingly has the witness in himself, for it is

these burden-bearers of Christ who find love, joy and peace even in this life. How can we be acceptable to the God who made us and to those who have the right to depend upon us if we do nothing but minister to ourselves.

There is no better parable of life than to go on a canoe trip in the wilderness where there are no artificial substitutes for man's own effort.

The one who really enjoys the trip is the one who cheerfully accepts his full share of the burdens, while he who shirks his burdens not only finds the trip irksome but ruins the joy of others.

Life may be regarded as a long canoe voyage with its portages, its discomforts, its long stretches of painful effort.

It is amazing how much joy one can get out of it all if one accepts whatever comes in the discipline of the wild. And the person who is shirking his duty is the one who ruins everything by his constant complaining.

Christ is like a wise, patient guide who himself does far more than his own share of the work and yet firmly insists that each member of the party shall bear a burden in proportion to his strength. And the only one who fails to enjoy the trip is the one who refuses to carry his own burden, while the one who enjoys it most is the one who cheerfully carries his own pack and in addition is always helping the weaker members of the party to carry theirs.

The philosophy of life Christ tells us is the same. First as a disciple we attach ourselves to His party, and second we learn of Him, and thirdly we train ourselves in the discipline which He both illustrates and teaches.

And this should teach us pretty effectively, if the disciple is not above His Master, that the Christian life is not just an emotional experience nor the gratification of our intellectual curiosity but it is learning to live as He lived and to do as He did.

"The disciple is not above his Master. It is enough for the servant to be as his Master. If they have called the Master of the House a devil, how much more shall they call them or His household."

There is a certain discipline of the Christian life which St. Paul compares to the training of an athlete.

"Therefore so run not as uncertainly: So fight I not as one that beateth the air, but I keep under my body and keep it in subjection lest that, by any means, when I have preached to others, I myself become a castaway."

Here lies the weakness in our American Christianity. It is flabby because we watch the Christian religion from the bleachers (pews), and cheer for those who are laboring but do nothing ourselves which is at all comparable to the training of an athlete.

We are full of fervid emotions, intellectual theories and caustic criticisms, but we fail to train ourselves or to fit ourselves to carry our burdens. It is the weakness of America in athletics and religion that we are observers rather than performers.

"Be ye doers of the word and not hearers only, deceiving your own selves."

What we fail to see is that the ability to run is dependent upon the thoroughness of our training. What then is the training in the Christian life. The Master gives it to us when He tells us how to pray, to fast and to give.

But these things all hurt. So does any training so long as you are flabby. It is only when you are in good condition that these things are not grievous but exhilarating.

So we discipline ourselves in our wrestling with God by prayer.

Prayer is not teasing God for something. Prayer is such conversation with God that you can prevail with Him in life's struggle.

You pray that this cup may pass from you. It does not.

You pray that you may be sustained in drinking it. You do not pray to have this or to be delivered from that, but you pray that His grace may be sufficient for you whether you abound or suffer loss. That you may be humble, though prosperous and that you may be cheerful though in adversity.

Prayer is the practice of the presence of God in your life, not so much to determine what you shall have as to determine how you shall conduct yourself in any circumstance in which you may be placed.

As a soldier at the front expressed it, "I am not afraid of being killed."



I am merely fearfully of how I will act."

That is the spirit of prayer in the Christian life. Not teasing God for things but asking God for grace to carry on.

The next discipline is with yourself—the meanest antagonist you have, for you know more meanness about yourself than you do about any neighbor. This is discipline of fasting—to keep your body in subjection and your mind in tranquility. It is hard for we are born to self indulgence and inordinate complaining.

But the discipline of Christ is to bear all things and to endure all things. And the third exercise is your struggle with your neighbor.

The whole secret lies in the fact that as soon as you become a disciple of Christ, you are to be as your Master who came not to receive but to give.

The world looks at his neighbor and asks—"What can I get out of him?"

The Christian strives to find out "What can I give to him?"

Is it any wonder that we are dubs in the discipline of life when we think of how little time we give to prayer, fasting and alms giving, for in the little that we do of these things we are prone to be seen of men and if we do not feel that men are giving us proper credit for our virtues, we cease from our exercise to complain about their vices. Who are these "they?" They are feeble athletes like ourselves.

It is not "they" whom we must watch but He is the example for us to follow.

In all our spiritual exercises therefore we are disciples of Christ and with eyes on him we are to persevere in prayer and fasting and alms-giving, for these are the exercises which will train us to be like Him, which is our sole and only purpose. It requires patience, but so does all training. And what is faith but patience with God? And what is hope but patience with ourselves? And what is love but patience with our neighbor.

Through prayer we cultivate our faith in God. By fasting we strengthen our confidence in ourselves. By giving we learn to feel kindly toward our neighbor.

But "the Pharisees watched Him" as we do, not to imitate Him but to criticize His Gospel, His Church, His clergy, His people, His Sacraments, all that He left us. He never gave Himself to those who merely watched Him.

## Children of Church to Give Half Million During Lenten Season

National Council is Training a Selective Group of Men to Present National Program to Parishes

At the December meeting of the National Council of the Church, twenty-one out of twenty-six members were present. Bishop Gailor and Dr. John W. Wood were absent in Japan.

It was resolved to make an appeal in 1924 for the fabric of the churches in Japan destroyed by the earthquake.

The Department recommended that a training school for colored women workers be located at Raleigh, N. C., in connection with St. Augustine's school and a committee was appointed to make the necessary arrangements.

The committee on Literature for the blind reported on the portions of the Church service which had been published in Braille. This committee has been preparing such literature for years.

As the result of a conference in October representing 30,000 young people in the Church it was determined to secure a general secretary for work among young people.

Miss Clarice Lambright of Rochester, N. Y., a united offering field worker has been requested to devote a portion of her time to this work.

The Children's Lenten offering for 1923 was reported as amounting to \$390,000, being \$100,000 more than in 1922. The mark of half a million has been set for 1924. To this end 600,000 Lenten mite boxes have been ordered.

It was reported that the Girls' Friendly

Society desired to erect a National Central House in Washington, D. C., to be financed from their own resources.

The Field Department reported its policy of requesting the services of prominent clergy and laity throughout the country to serve as auxiliary secretaries, without salary, the idea being to select men of outstanding ability who have shown by results in their own parishes their ability to make the Church's program effective and also have the ability to present this to others and to organize for the carrying out of the program.

### Evolution: A Witness to God

By Rev. George Craig Stewart

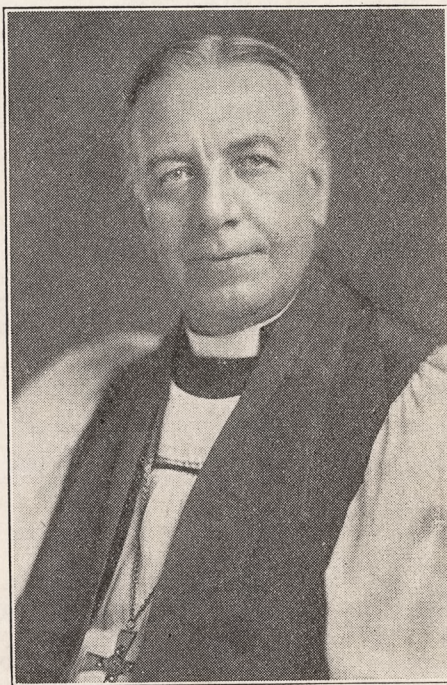
A very wonderful contribution to constructive religious thinking, which we need very much in these days.—Charles A. Green, Y. M. C. A. Secretary.

Dr. Stewart has not shied at self-evident truths. He looks back through the ages, accepts what appears to him as truth wherever he sees it, and counts evolution but one more witness toward the power and glory of God. A book well worth reading.—The Baptist.

35c a copy; \$3.50 a dozen.

### WITNESS BOOKS

6140 Cottage Grove Ave., Chicago



### EVERY DAY RELIGION

By

Rt. Rev. Jas. E. Freeman, D.D.  
Bishop of Washington.

—O—

A Hundred Short Sermons  
Related to the Most  
Practical Phases of  
Religion.

—O—

\$1.50 a copy, 10c postage.

—O—

### WITNESS BOOKS

6140 Cottage Grove Avenue  
CHICAGO



## Tennessee Laymen Present a Successful Plan of Lay Evangelism

Put a Very Simple Organization at the Service of Their Rector and Win Men to the Church

The problem which confronts every rector is, what work is there for the men in the parish to do?

We have always maintained that there is one work that men should do and if they are unwilling to do that there is little else worth while.

That work is for them to act as non-commissioned officers and privates in the service of their Master.

Ordained ministers are line officers, but the morale of the company rests with the non-commissioned officers.

We have too many parishes in which no laymen are doing missionary work.

While holding a mission in Nashville, the Bishop of Colorado learned of a parish in that diocese which was putting this theory into practice and he asked that the laymen in charge of this movement should prepare a statement for *The Witness*, which would help other parishes like-minded to do something worth while with its men. Here it is:

### Lay Evangelism in the Episcopal Church

Except in parishes where the Brotherhood of St. Andrew is actively at work, principally among the young people, laymen in the Episcopal Church are making no concerted effort to win converts to Christ and into His Church. In fact the laymen have not had in many parishes the opportunity to engage in this field of vital Christian service because the clergy have not adjured them to undertake it.

The winning of souls for Christ in this great Church has been exceedingly small, for it has been restricted to children of communicants and to those bearing a particular relationship to communicants, and the workers have been confined to the Brotherhood men and the clergy.

Only aggressive evangelism by all, bishops, priests, deacons and laity and to reach all those outside who are non-Christians or without Church affiliation can fulfill the mission of the Church as God undoubtedly sees it.

A group of laymen of a certain parish, moved by these considerations and others that will appear later in this article, three years ago offered their services to their rector as personal workers.

They were accepted and the developments of their undertaking are briefly set forth here under several heads that follow.

### The Organization

This is very simple, for it consists of the group with one officer, as the leader. There is no need of a treasurer for the expenses are so insignificant that each member bears his own expenses. There is no

greater work in the Church with so little expense. The group meets bimonthly or oftener for prayer and counsel, at the call of the leader, who assigns the names of those to be visited, keeps the records and makes a detailed but confidential report of personal interviews with their results to the rector.

Our first work began with calls upon men as prospective candidates for confirmation, who were either not Christians or not confirmed or whose religious status was not known, for the purpose of having definite interviews with them to determine what their religious convictions were and to win them, if possible, to Christ as their Savior and to the Church.

We consider ourselves as executive workers for the rector, and, recognizing that his is the cure of souls for the parish, we are under his supervision and direction, simply willing workers ready to do his bidding particularly with respect to the spiritual welfare of those whom he would like to see become avowed Christians and members of the Church.

The same rules of service, those of persistent prayer and activity, are adopted that the Brotherhood of St. Andrew follows. It is not intended that this plan of Christian service shall supplant the Brotherhood work, but supplement it by introduction where it does not exist. It has the advantage of a simpler form of organization and entire local control. We believe in concentrating our time and effort in a quiet and un-ostentatious way upon the vital object of the work to which we are committed and are not concerned about extensive organization for our effectiveness is alone dependent upon the faithfulness and consecration of our members.

### The Objectives

To try and lead persons who are not Christians to a saving knowledge of our Lord and Saviour, Jesus Christ.

To seek to lead the Christian into accepting covenant relations with God in Baptism for the forgiveness of sins, regeneration unto life, and entrance into the Church.

To impress on all unconfirmed persons and in particular those baptized in infancy the need and the blessing of the holy rite of Confirmation that they may themselves openly make their confession of Jesus Christ and receive the further gifts of the Holy Spirit.

To arouse, in a Christian spirit, the careless, the indifferent, and the passive churchman to the significance of his vows, to the benefits of regular worship, of Communion and of active Christian service in the Church for others.

To persuade, encourage and win others to engage in personal Evangelism.

To advocate, as well as to engage in, daily private or family prayers in the home and weekly laymen's prayer service in the parish house.

To urge and assist in the establishment of a Personal Workers Group in every parish where there is no chapter of the Brotherhood of St. Andrew.

### The Worker

Every Christian can be a personal worker for Christ or a Soul-Winner—each according to the gift God has bestowed upon him. Even a sinner can help lead other sinners to Christ.

Let the desire come through love for his Savior and the Christian can fit himself to be an efficient soul-winner. He has certain natural qualifications and he can acquire other not naturally his own through the grace of God.

Christ said, "Pray ye, therefore, the Lord of the harvest that he will send forth laborers into His harvest." . . . We do not need any greater assurance than this. Our Savior is the Lord and the Power of His own harvest and He will equip us and send us forth, if we pray unto Him.

The way for the Christian to become a personal worker is to begin and by study and through experience gain devotion and love for the work. Whoever lends himself unreservedly and prayerfully to it will receive positive encouragement through the operation of the Holy Spirit.

The men composing this group of Personal Workers have no special fitness but are just ordinary laymen whom the love of Christ has constrained.

They have had a course of instruction on personal work under a competent Bible teacher using for instance Dr. Torrey's book, "How to Bring Men to Christ."

The Episcopal Church needs a book of its own on Personal Work or Evangelism for both clergy and laymen, and we are rejoiced to know that Rev. Julius A. Schaad, the General Missioner, has written a book for this particular object.

So valuable is this book that we predict that the mere reading will win the allegiance of many a layman to personal work and further, we believe, that laymen are waiting to be led by the Church into personal as well as corporate Evangelism.

The general use of this book for arousing and training the clergy and laity in Evangelism will signalize the greatest forward movement for the Church's Mission that it has ever known. The book points and prepares the way; let the Church, pulpit and pew, embrace and cherish its use.

### The Obligation

Certainly it is the Christian's obligation not merely to put the gospel before men, but to use means to have them accept it and more than that it is his joy and privilege to so labor for his Savior.

Our vows in Baptism definitely commit us and our confirmation ordains us to go and bring forth fruits and to minister, one to another such gifts as we have received. We can not all preach the Gospel, but we can witness to what Christ means in our lives and try, with God's



help, to secure others as His disciples.

We believe that sin is spiritually fatal, that the sinner is in a real sense lost and that man needs and there is a divine remedy for sin and so it becomes our Christian responsibility to warn and admonish the sinner. God makes this responsibility very definite in His Word.

How can we love our neighbor, if he is an unbeliever, and not speak to him about the salvation of Jesus Christ?

We can not be loyal disciples of Christ unless we work in this definite way for Him.

Under these considerations, as well as others, is it any wonder that we were led to become personal workers?

It is for us "by any means to save some."

#### The Field and Opportunities

The field and opportunities for personal work in every parish and mission are very extensive and can never be exhausted even though large numbers of laymen engage in the work.

Our particular field of work has been confined to those men who are related to some member, or have children in the Church school or have friends in some Church organization or have some tie or preference for the Church but who are not either Christians, or baptised or confirmed members.

Usually the number of such persons in large parishes is so large and their religious status so indefinitely known that it is impossible for the rector and his assistant, to see and determine what the attitude of these people to the Church is and quite impossible to pursue with them, if need be, the question of their spiritual welfare and get their decision.

We have found this a prolific field of work and are convinced that there is no other way of reaching these men than by personal interviews at their homes, in their offices or wherever they can be found, that such conversation can be held with them.

Then we ask what chance is there for the stranger to become a member of the Church who may be attracted to the Church and even desire to become a member? He is not invited but has to make inquiry and present himself.

The Personal Worker should be on the alert to help such a man avow his Christianity, receive baptism and be confirmed.

Again the non-Christians and the unattached Christians in the vicinity of the Church especially and elsewhere should have Christ and the Church presented to them.

Suppose ten laymen of a parish should present themselves to their rector and say to him they had determined to become active in keeping the promise they made in Baptism and renewed in confirmation and would carry out faithfully any work he had for them to do. And they put the question, what shall we do? Of course he would be pleased and commend them, but how would he answer? Would he not be puzzled?

Perhaps he could direct some to work in the Church school, Religious Education,

and some to Social Service work if this was organized and financial resources were at hand.

What could he tell them to do that would challenge their spirit and their attainments, that would offer a permanent field for all of them and others besides, that would require no raising of funds and be an absorbing motive, that would be a blessing to the workers and to those who were the subjects of their effort. We answer let him direct and prepare them for personal evangelism.

We have discovered beyond a doubt that the field and opportunities for personal evangelistic work by Christian laymen of the Episcopal Church are limitless.

#### The Methods

**First**, the worker must rely upon prayer. He must pray earnestly for himself and his associates that they may be led to the right person and to speak the right words. He will pray, too, for the person he is seeking that he may be led of the Spirit to realize his condition, as God sees it, and to amendment of life.

**Second**, the worker must rely upon the Word of God which is the sword of the Spirit. The Bible has not only the answer, but the word of promise for every individual case, no matter what the difficulties, such as indifference, doubt, false hopes, ignorance, perplexities, self-righteousness, etc.

The first interview with a man discloses his attitude to religion. You pray for him and study his case and in subsequent interviews you can bring to bear upon him the scripture he needs which is easily obtained, if you are not familiar with it, from handbooks on personal work.

The worker as God's human servant merely brings the man before Christ and

He and His Word do the saving. The worker performs a very humble but an essential part for neither God alone or man alone but in their cooperation men are blessed with salvation.

We are ready to witness for our Lord where it will avail to help convince others and we are pleased to give our personal testimony of all that the acceptance of Christ, as our Savior, means to us.

We attach much importance to the use of books, tracts and correspondence and of seizing every opportunity of making the topic of conversation with men the salvation of Jesus.

It is not necessary here to mention the types of unbelievers and the practical methods of dealing with them, for personal workers books give these in much detail.

#### The Results on Workers

The results to the workers are definite and can be appraised, for they become better Christians, enthusiastic and loyal workers. The work makes our religion an animate thing so that it dominates our lives and causes us to exemplify in them what we would have others to be.

Though reluctant to begin, we have been constantly encouraged and blessed so that we are more attached to the work than ever before and we have accomplished results in full measure to the efforts put forth.

In all our work we have had no rebuffs, but on the other hand have been kindly received, thanked and usually invited by those called upon to come again and speak to them.

#### The Results in General

We have all experienced the supreme joy that comes to those who have been instrumental in leading souls to Christ and we rejoice that our Master has seen

## THE BOOK OF THE YEAR. JUST OUT

### *The Gospel of Fellowship*

By RT. REV. CHARLES D. WILLIAMS, D. D.

(Late Bishop of Michigan.)

A work which strikes its roots deep into the heart of humanity. It lays bare what is not only the elemental principle of the spiritual kingdom of God, but the secret of all true industrial, political and international well-being and good-will.

\$1.50 a copy, postage 10c.

## WITNESS BOOKS

6140 Cottage Grove Avenue

CHICAGO



fit to commission us to have some part in this, the greatest work in the world.

The result upon those with whom the workers have dealt can not be very definitely stated, because the nature of the work is such that full information is not sought or obtained.

Besides, the results are not often immediate and the effect of the work may not become evident for some time. We have never despaired of winning through the Holy Spirit's power any man whom we have ever approached.

We think our work has had the effect of intensifying the interest of many other workers in the Church and some outside our number both men and women have, upon invitation, engaged in personal work.

The Daughters of the King in this parish are making renewed efforts to gain converts, adopting the method as here outlined.

Our personal workers have been invited and have presented their work to laymen at the three convocations of this diocese recently held.

We have had several hundred interviews with men concerning their relationship to Jesus Christ or the Church, and thirty-seven of this number have been confirmed, but we have no means of knowing how far our efforts availed to this end. The confirmations for the past three years have numbered 180 and are the largest in the history of the parish, the number for this year being 70, with 36 adults.

Test the value of personal work by recalling in the case of each one of you what human influence had most to do with your decision. Was it preaching or the personal appeal of your rector or friends? If we, as personal workers, meet the conditions by which we will be endowed with the power from on high, then, with earnest prayer and faithful service, we may expect the fruit of the Spirit in conversion or reclamation.

"Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

#### TEXAS YOUNG PEOPLE TO MEET

The Fourth Annual Council of the Young People's Service League of the Diocese of Texas will be held in Waco, January 18th, 19th and 20th. The Young People's Service League of St. Paul's Church, Waco, will be host to the boys and girls from all parts of the Diocese. This group of young people at St. Paul's is an enthusiastic and earnest bunch of workers, and is a live factor in the Church's work.

A cordial invitation is extended to the boys and girls in neighboring Dioceses, particularly those in the Province of the Southwest. A part of the program will be given over to furthering the work of our Provincial Organization and we feel sure that this will be of vital interest to all those in any way connected with our Provincial Young People's Service League.

If you wish to attend the Council, please send in your name and address to 1117 Texas Avenue, Houston, Texas (Diocesan Office), stating which Diocese you represent.

## Lynching Is Condemned by Large Percentage of Southern People

Marked Decrease in the Evil During the Past Twelve Months  
Due to the Activity of the Churches

The last twelve months have made a golden year in the lynching record of the country. Indications are that 1923 will have only half as many lynchings as 1922, and have the least number of any year since records have been adequately kept, according to a statement presented to a session of the Executive Committee of the Federal Council of Churches by its Commission of Race Relations. J. J. Eagan of Atlanta, Georgia, is chairman of the committee, and Dr. W. W. Alexander of Atlanta and Dr. Geo. E. Haynes of New York are secretaries.

At the same meeting, Mrs. W. C. Winsborough of St. Louis, superintendent of the Women's Auxiliary of the Presbyterian Church in the United States (South), declared that the greatest menace to better relations between the negroes and the whites to be the Ku Klux Klan.

The statement of the commission presented by Dr. Haynes told of the campaign of education against lynching carried on by the churches, of the remarkable co-operation given by the press of the country, not only in the South, but also in the North, and said that in the first six months of 1923 there were only 14 lynchings in the United States, 13 of them being negro victims. In the first six months of 1922 there were 30 lynchings, and in the first six months of 1921 there were 33.

The total figures for the last six months are not available, but those at hand show that the number will be well under half of the 17 lynchings which were carried out in 1922, unless some great outbreak occurs before the first of the year.

In her address Mrs. Winsborough said: "The evil which is today the greatest menace to inter-racial goodwill is the Ku

Klux Klan. That organization known as the 'Invisible Empire' under the guise of patriotism is sowing seeds of race hatred, lawlessness and anarchy which, if not checked, will strike at the very life of our Government itself. I come from a denomination which does not sanction a union of Church and State, which does not inter-mingle politics and religion. Were the Ku Klux Klan only a political organization we might remain silent. However, important as is the political side of its activity, there is a moral and religious side which it would seem cannot be overlooked by the Christian people of America. This organization combines all the evil which the Christian has been decrying for many years. Mob violence in its naked realness is unlovely enough to repel honest men, but the Ku Klux Klan clothes mob law under the guise of benefaction. It is organized anarchy, breaking up homes, terrorizing communities, torturing and slaying its victims, and accomplishing its diabolical purposes with covered face.

"While persecuting the race from which our Master came, they have adopted the cross as their symbol, and saddest of all have enlisted among their followers thousands of those who profess to be followers of the lovely Nazarene who came to bring peace to the world and who called all men His brethren.

"This organization is reaching its terrible tentacles into every State in the Union. The time for inaction has passed. If this monster is to be crushed, it will be done by the Christian people of America. If we who believe that 'He has made one blood all nations of the earth' remain silent in the face of so great an evil the very stones themselves will cry out against us."

## Does Your Church Need

PRAYER BOOKS AND HYMNALS :: BRASSES  
BELLS :: STAINED GLASS WINDOWS  
ALTAR FURNISHINGS :: ORGAN?

We aim to keep in close touch with reputable firms that meet these Church requirements. A card to us, stating the need, will bring you catalogues.

THE WITNESS

6140 Cottage Grove Avenue

CHICAGO



## GENERAL NEWS OF THE EPISCOPAL CHURCH

SOCIAL WORKERS WILL MEET  
AT TORONTO

We are glad to give our readers the following message from Dean Lathrop of the Department of Christian Social Service:

The Fourth National Conference of the Social Service workers of the Episcopal Church will be held this year in Toronto, Canada, from June 21st to June 25th.

Many people have an idea that Toronto is as far away as Point Hope. They do not think that about Buffalo, yet Buffalo is 30 miles farther from Chicago than is Toronto. From Buffalo to Toronto is 100 miles.

I am stressing the accessibility of Toronto because I want the whole Church to be interested in Toronto. The greatest Social Service Conference in the world is to be held there next summer and we plan our own Fourth National Conference—this time the First International Conference, because the Anglican Church in Canada is planning to come in with us—to precede it.

At our Third Conference held at Washington last May, we had an attendance of 203, a representation from 54 dioceses. Every year increases the value and importance of this Conference.

I ask your co-operation in getting the attention of the Church at this time because the diocese conventions are beginning to meet and we hope that the budgets will provide for sending at least one representative to Toronto from the Department of Social Service of the Diocese.

I want also to invite social workers planning to attend the great conference, to come four days earlier and take part in the discussion of our own social service problems.

PROVINCIAL CONFERENCE OF  
YOUNG PEOPLE

A representative from every young people's society in the Second Province is the aim of the committee planning the first Provincial Conference to be held at Christ Church, East Orange, N. J., over the weekend, February 22nd-24th. There are over one hundred organized groups in the province and fully that number of young people are expected to assemble. A program of real interest, speakers of note, and an excellent opportunity to exchange ideas that will build up this movement, are some

of the reasons that will make this Conference the goal of all who can possibly attend.

The Conference will open with a reception and a few words of welcome by the Bishops of the Diocese of Newark on Friday afternoon. The representatives attending the conference will be entertained in the homes of parishioners of the Orange churches. Supper will be served that evening in Christ Church. In the evening will come the first business session with brief reports from the representatives. Recreation will follow.

Saturday will be occupied with conference up to 3:30 o'clock, when the remainder of the afternoon will be devoted to recreation. The program of the conferences is to be built from suggestions made by the societies at their local meetings. All societies are to be asked to send to the program committee a statement of one point that they would like discussed and an account of the best thing they do. From these suggestions the program of the business sessions will be made up.

Lunch on Saturday will be served at Grace Church, Orange. After lunch the representatives will have the privilege of hearing the new organ at Grace Church, which is one of the finest in the world.

Saturday evening a large dinner is to take place. Invited to this will be members of local societies as well as the attendants of the Conference. It is hoped to have a hall large enough to seat five hundred. The speakers for this gathering, men of large reputation, will be announced later.

Sunday morning there will be a Corporate Communion at Christ Church, with breakfast served after it. There has been no attempt to hold a special service during the morning, for it is the plan of the committee to have those attending go to church with their hosts and hostesses. In

this way all of the parishes participating in the hospitality will see something of the young people and all of the local clergy will have the Conference in mind when planning that service. At three o'clock in the afternoon there is to be a demonstration young people's meeting, at which the reports of the Conference committees will be made, followed by a paper and a general discussion.

The Young People's Movement has made great progress in the Second Province. In all dioceses but Albany there are diocesan organizations. All of these except New York are called the Young People's Fellowship. The name in New York is the Young People's Service League. It is expected that at this conference these organizations will be federated and a provincial organization created.

## REV. G. A. STUDDERT KENNEDY

## I Believe

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

\$1.50 a copy; postage 10c

## Lies

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

\$1.50 a copy; postage 10c

## WITNESS BOOKS

6140 Cottage Grove Ave., Chicago

## The Chart of the Church Year



A Guide for Unity of

Praise Work  
Prayer Worship

For Chapters of Brotherhood, Daughters or W. A. For general instruction in the Church Calendar and for Courses 7 and 8, C. N. S.

DEACONESS PATTERSON

Blue Island, Ill.

## Common Sense Religion

By Rev. Frank E. Wilson

The book we have been waiting for for years. In a delightful, readable, human book he makes plain what are the fundamental teachings of the Christian Church.

—The Observer in The Witness

Price, \$1.50; postage, 10c.

## WITNESS BOOKS

6140 Cottage Grove Ave., Chicago

RECENT PSYCHOLOGY  
and the  
CHRISTIAN RELIGION

By Rev. CYRIL E. HUDSON, M.A.

Written in a bright, vivacious style, interesting from start to finish. A complete success.—The Observer, in The Witness of August 25th.

\$1.35 a copy, postage 10c

## WITNESS BOOKS

6140 Cottage Grove Ave.

Chicago

## ST. STEPHEN'S COLLEGE

will have room for five new men at the beginning of its second semester, January 26, 1924. This may interest men who are graduating from high schools then or who may for other reasons wish to enter the college at that time.

The college is for men contemplating careers in Business, Law, Medicine, Theology, Journalism and Teaching. No professional work is given, but the undergraduate ground work laid for later graduate work for the professions.

Write Dr. BERNARD IDDINGS BELL, President

Annandale-on-Hudson, New York

R. R. Station: Barrytown



### GLASTONBURY THORN IS IN BLOOM

Washington, Dec. 24.—Some say the days of miracles are over. Nevertheless it is a curious coincidence that the famous Glastonbury Thorn at the National Cathedral will be in bloom on Christmas Day.

At the luncheon today marking the close of the crusade to raise Washington's share of the \$10,000,000 fund needed to complete the National Cathedral now rising at Mt. St. Alban the Bishop of Washington, Rt. Rev. James E. Freeman, D. D., informed the campaign workers that the Christmas Thorn has sprouted new leaves, many blossoms were out, and many buds indicated that the climax of the bloom would come on Christmas Day. This, said the Bishop, could be taken as a symbol of the blossoming of human interest in the building of the National Cathedral in the nation's capital, an interest demonstrated by the million dollars raised for the Cathedral in Washington alone.

The significance of this blooming of the Thorn comes from the tradition that the thorn tree at the Cathedral is a descendant of the same Holy Thorn brought to England by Joseph of Arimathea, who gave his garden tomb for the crucified body of Christ. It is said that Joseph's staff was made from the tree which furnished the material for Christ's crown of thorns. When he arrived at Glastonbury in England he stuck his staff into the earth. It took root and blossomed. Strangely enough it blossomed twice a year, in the summer and at Christmas time. This second blooming greatly impressed the people at the time and was probably responsible for many conversions to the Christian faith.

The coming of the Glastonbury Thorn into the National Cathedral Close goes back to 1900 when Stanley Austin of England, son of the poet laureate of England and owner of Glastonbury Abbey as it stands in its picturesque ruins today, presented to the late Rt. Rev. Henry Yates Satterlee, first Bishop of Washington, a slip from the celebrated Glastonbury Thorn. With careful nurture and the advice of experts from the U. S. Department of Agriculture, the cutting has grown and is now a thriving young tree located just north of the Cathedral Choir School for Boys on the Cathedral grounds. Thousands inspect it every year.

Every year the Thorn has been inspected for signs of blossoming at Christmas time. Buds have appeared at times just before Christmas only to be nipped off by the frost. Once before since its coming to the United States it has flowered.

Another coincidence equally interesting to the friends of the Bishop of Washington is the fact that the Thorn blossomed on the day of his consecration, September 29.

A pretty ceremony in keeping with the venerable tradition of the Thorn took place at the National Cathedral of SS. Peter and Paul in 1919 during the visit of the Prince

of Wales to Washington. The Prince visited the Cathedral and planted a tree in the Close. A silver box containing a blossom from the American Glastonbury Thorn was presented to him in accordance with an ancient custom connected with the original tree, in which royalty when visiting Glastonbury Abbey was always presented with a blossom from its White Thorn Tree.

### HOW IT WAS DONE AT BETHLEHEM

Not only in theaters and circuses but also in certain quite different places what goes on behind the scenes is to the uninitiated almost if not quite as interesting as the show. When Dean Gateson of the Pro-Cathedral in Bethlehem, Penn., undertook a campaign of education before the fall canvass, it might be supposed that the points of general interest would be the addresses and sermons about the Church's work, and they were of interest, but in addition, the whole undertaking is important to clergy and parish workers elsewhere for the technique of using group organization in a parish.

For three months constant and painstaking organizing, interviewing, telephoning, calling, reminding, adjusting, went on. The first step a patient and thorough revision of the parish register, was followed by careful zoning into forty-two neighborhood groups, each to meet four times. Each group had a captain, lieutenant and discussion leader. Forty-two homes had to be discovered and secured for the neighborhood meetings. A normal class for leaders was conducted by the Rev. Bland Mitchell of the Field Department of the National Council, with supplementary normal classes by the rector and curate before each neighborhood meeting.

Every family in the parish received copies of the parish paper giving information as to place, time and membership of each group. Attendance was checked; absentees, both from the normal classes and the neighborhood groups, were looked up.

Things do not have to attain perfection in order to be worth while. In this case perfection was a long way off, but a fourth of the parish membership, 200 out of a possible 800 attended. Besides the 30-odd leaders 200 people know, as a report puts it, "100 per cent more about the Church's work

than they knew before." "Twenty-five per cent efficiency" was about all that was looked for in this first attempt, and was considered well worth the effort. Financial pledges increased 25 per cent over last year, due not entirely but quite largely to the neighborhood meetings.

In addition to the local result, the technical demonstration of the group system working in a parish must be counted as a valuable product of the effort, of use to many other parishes.

### NOTES FROM DISTRICT OF OKLAHOMA

St. John's Church, Oklahoma City, was among the first two organizations of the city to respond with a gift for the Crippled Children of Oklahoma City. The effort was sponsored by one of the newspapers of the city. It just shows how St. John's is forging ahead in good works.

Some of the missions of the district are responding in great shape as far as finances are concerned for 1924. St. Mary's, Paul's Valley, has subscribed over \$400 and St. Paul's, Clinton, has subscribed about \$300. Neither of these Churches have a great many communicants, but almost everyone is giving something.

The Reverend John Grainger, for the past six years rector of the Church of the Redeemer, Okmulgee, has resigned, effective February 1st, and with Mrs. Grainger is expecting to make his home in California. The Church of the Redeemer is one of the seven parishes of the district and has been found loyally behind every strong and forward movement of the National Church and the District, all of which is largely due to the deep interest of the retiring rector. The well wishes of Mr. and Mrs. Grainger will go with them to their new field of usefulness.



#### CHURCH VESTMENTS

Cassocks, Surplices, Stoles

#### EMBROIDERIES

Silks, Cloth, Fringes

#### CLERICAL SUITS

Hats, Rabats, Collars

#### COX SONS & VINING

131-133 E. 23rd St. New York

## Church Furnishings

In Gold, Silver, Brass, Bronze, Marble or Wood

TABLETS

PULPITS

FONTS

ALTARS

LECTURNS

RAILS

Prayer Books, Bibles, Etc.

**SPAULDING & CO.** Michigan Avenue **CHICAGO, ILL.**  
at Van Buren St.





### GUILD OF HEALTH MISSION IN WEST VIRGINIA

The Rev. Franklyn Cole Sherman, president of the American Guild of Health, late Rector of St. Paul's Church, Akron, Ohio, held a mission at Christ Church, Fairmont, W. Va. Dec. 10-17.

This is the third mission held by Mr. Sherman within a year in West Virginia. The first was at St. Matthews, Wheeling; Rector, the Rev. Dr. Stride, since elected Bishop Coadjutor. The second at Huntington, the Rev. Roger Tyler, Rector.

Everywhere the story is the same. Enthusiasm on the part of rector and congregation and people of the community. Churches to capacity, whatever the size.

No profounder impression has ever been made on the people of Fairmont, and especially the leaders of the community by any teacher of religion who has come for a short stay.

Mr. Sherman's lectures on God and Spiritual Healing of the whole man quite evidently meet a real need.

While Mr. Sherman is a facile and convincing speaker, it was an astonishing sight to see people of all classes listening to addresses replete with theology, philosophy and science bearing upon the theme that God is our life, and that we can neither rest nor be well, until our lives are hid with Christ in God.

Perhaps it is because Mr. Sherman knows how to speak to the people of the twentieth century not only in the language of today, but also that particular brand understood by the people—simple, clear, chaste.

### FUND TO BE USED FOR EDUCATION

A fund to be used in presenting the historic faith of the Church to American young people of high school and college age is provided by a legacy of \$20,000 recently received by the National Council for the Department of Religious Education, from the will of the Rev. Thornton Floyd Turner, late rector of St. Peter's Church, Bennington, Vermont.

Mr. Turner, whose interest in religious education was constantly manifested, desired that a memorial associated with his

family name should center about two undertakings, one a lectureship through which a speaker of outstanding influence might be used in a college or university, and the other a library of printed matter which, in the words of the will, "shall appear proper to present to American youth of high school and college age the historic faith . . ."

## Church Service Notices

**T**HE WITNESS is read each week by thousands of wide-awake Churchmen and women, scattered throughout the United States. Undoubtedly many of them are visitors in your city this very Sunday. They will go to Church somewhere—Witness readers always do. A Service Notice will bring them to yours.

Write Us For Special Rate

## THE WITNESS

6140 Cottage Grove Ave., Chicago

### CLEVELAND, O.

#### ST. JAMES CHURCH

East 55th St. at Payne Ave.

Mass Daily, 7:00 A. M.

Sundays: High Mass, 10:30 A. M.

Friday: Devotions, 7:30 P. M.

### CHICAGO

#### SAINT CHRYSOSTOM'S CHURCH

1424 North Dearborn Parkway.

Rev. Norman Hutton, S.T.D., Rector.

Walter C. Bihler, Associate Rector.

Sunday Services: 8, 9:30 and 11 A. M. and 4 P. M.

Tuesdays at 10 A. M.

Thursdays at 8 P. M.

### BOSTON

#### THE ADVENT

Mt. Vernon and Bremmer Sts.

Rector Dr. van Allen.

Sundays: 7:30, 8:15, 9, 10:30, 4, 7:30.

Week days: 7:30, 9 and 5.

Thursdays and Holy Days: 9:30.

### CINCINNATI, O.

#### CHRIST CHURCH

Rev. Frank H. Nelson and Rev. C. Russell Moodey, Clergy.

Sundays: 8:45 and 11 A. M. and 7:45 P. M.

Daily: 12:10 P. M.

Saints' Days: Holy Communion, 10 A. M.

### EVANSTON, ILL.

#### SAINT LUKE'S CHURCH

Rev. George Craig Stewart, D.D., Rector. Saint Luke's Church celebrates this year the Twentieth Anniversary of Dr. Stewart as Rector.

The Vestry wishes to get in touch with all past members of Saint Luke's Church in order that the Rector may send to them a personal greeting.

## CHURCH SERVICES

### ALBANY, NEW YORK

#### THE CATHEDRAL OF ALL SAINTS

The Very Rev. Charles C. Williams Carver, B. D., Dean.

The Lord's Day: 7:30, 9:45, 11:00 and 4:00.

Week Days: 7:30, 9:00 and 5:30.

The Litany: Wednesday and Friday.

### NEW YORK, N. Y.

#### ALL ANGELS' CHURCH

West End Ave. and 81st St.

Rev. S. DeLancey Townsend, D. D., Rector.

Sunday Services: 8 and 11 A. M. and 4 P. M.

Daily Services: 5 P. M.

Wednesdays, Thursdays, Fridays and Holy Days, 11 A. M.

### NEW YORK

#### CHURCH OF THE INCARNATION

Madison Avenue and 35th Street

Rev. H. Percy Silver, S. T. D., Rector.

Sundays: 8 and 11 a. m.; 4 p. m.

Daily 12:30 p. m.

### NEW YORK

#### GRACE CHURCH

The Rev W. Russell Bowie, D.D., Rector

Sundays: 8 and 11 a. m., and 8 p. m.

Tuesday, Wednesday, Thursday, and

Friday, 9 a. m. and 12:30 p. m.

### NEW YORK

#### TRINITY CHURCH

Broadway and Wall Streets.

The Rev. Caleb R. Stetson, S. T. D.,

Sunday Services: 7:30, 9:00, 11:00 and 3:30.

Daily Services: 7:15, 12:00 and 4:45.

Mid-day Services: January 7, 8, 9, 10, 11.

Preacher: The Rev. Donald B. Aldrich, St. Paul's Cathedral, Boston.

### NEW YORK

#### CHURCH OF THE HEAVENLY REST

Fifth Ave. above Forty-fifth St.

Rev. Henry Darlington, D.D., Rector.

J. Christopher Marks, Mus.D., Organist.

Sunday Services: 8 and 11 A. M.; 8 P. M.

You are cordially invited to worship with us.

### CLEVELAND, OHIO

#### TRINITY CATHEDRAL

The Very Rev. Francis S. White, D. D., Dean.

Sunday Services: 8:00, 11:00 and 4:00.

Daily Services, 8:00, 11:00 and 4:00.

### MINNEAPOLIS, MINN.

#### GETHESEMANE CHURCH

4th Ave. So. at 9th St.

Rev. Don Frank Penn, B. D., Rector

Sundays 8:00 and 11:00 a. m., 7:45 p. m.

Wednesday, Thursday and Holy Days

### DEAGAN TOWER CHIMES

PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD

#### THE MEMORIAL SUBLIME

LITERATURE INCLUDING TESTED PLAN FOR  
SECURING CHIMES SENT UPON REQUEST  
STANDARD SETS—\$5,000 TO \$10,000

J. C. DEAGAN, INC.

161 DEAGAN BUILDING, CHICAGO

### WHERE TO GET CHURCH BOOKS

Oxford Bibles

Prayer books & Hymnals

EDWIN S. GORHAM

Church Publisher & Bookseller

ELEVEN WEST FORTY FIFTH STREET  
NEW YORK CITY



### IF THEY ALL COME THERE'LL BE A CROWD

The Moral and Social Welfare Boards, Committees and Departments of the Baptist, Disciple, Lutheran, Methodist, Presbyterian, Reformed and other churches together with various other religious, reform, civic, patriotic and educational organizations aggregating millions of members have called a National Motion Picture Conference in Washington City, February 13th and 14th, 1924. The Salvation Army, the Volunteers of America, the various Young People's Societies, Sunday schools, philanthropic societies, penal and correctional institutions, social hygiene associations, soldiers and sailors' organizations, Rescue Missions, Knights of Columbus, Y. M. and Y. W. C. A.'s, organizations of colored people, National Conference of Social work, Florence Crittenden Missions, National League of Women Voters, National Motion Picture League, the Red Cross, the W. C. T. U., the Anti-Saloon League, recreational associations, Boards of Home and Foreign Missions, Men's Brotherhoods and other similar organizations will all be invited to send representatives.

On Thursday, Feb. 14th, it is hoped that a congressional hearing may be had on a bill to be introduced. The Conference will be held at the height of the congressional season and has to do with a subject of national and international interest which touches practically every fireside in our nation. From the highest institution of learning to the country district school, the palace and the wigwam, the cathedral and the country church, the ranchman on the plain to the great banker in the city, the grandmother and the little child, the youth and the patriarch, the immigrant and the native-born, the peasant and the prince will all be interested in this Conference.

Let us assemble with open minds and a judicial spirit. The program and policy are not pre-determined. We wish to discover the facts and the truth and see what it is wise and proper to do under them.

### The Protestant Episcopal Theological Seminary in Virginia

For catalogue and other information address the Dean.

REV. BERRYMAN GREEN, D. D.,  
Theological Seminary,  
Alexandria, Va.

### ST. KATHARINE'S SCHOOL

Davenport, Iowa

Under the care of the Sisters of St. Mary. A thorough preparatory school for a limited number of girls. School recommended by Eastern Colleges. Beautiful grounds. Outdoor sports and riding. Address  
THE SISTER SUPERIOR

The Rev. Wythe Kinsolving, M. A., B. D., states: "I am glad the House of Bishops has just taken the exact position of my new book, 'Thoughts On Religion.' No scientist can find fault with a book that admits all science that is true." Order your copy from author, 207 E. 16th St., New York City, or from your bookseller. Going fast! \$1.00. Order at once. The Living Church says: "Appeals to the student. Constructive."

The headquarters of the Conference will be the Raleigh Hotel, 12th and Penna. Ave., and the new Methodist Building, 110 Maryland Ave. N. E., Washington, D. C. This is only a preliminary notice. Rates and other information will be issued later or supplied on request. General communications should be addressed to Hon. Chas. H. Randall, 206 Penna. Ave. S. E., Washington, D. C., who will have general charge of arrangements.

### HARRISBURG STANDS BEHIND BISHOPS

The following resolution was adopted at a meeting of the Executive Council of the Diocese, held at Harrisburg on Thursday, December 13th:

"We, as individual members of the Executive Council of the Diocese of Harrisburg, desire to place on record this expression of our complete satisfaction with the recent Pastoral Letter of the House of Bishops.

"Most of us are neither fundamentalists nor modernists, but every-day middle-of-the-road Christians, all content to plant our feet on the foundation laid by Apostles and Prophets, sincerely accepting the statement of faith and fact set forth in the Apostles' Creed, as admitting neither variableness nor shadow of turning in their hearty acceptance by all people.

"We regret any should seem aggrieved

### Divinity School in Philadelphia

Undergraduate and Graduate Courses:  
privileges at University of Pennsylvania

Address:

DEAN BARTLETT, 42nd and Locust Streets

### BERKELEY DIVINITY SCHOOL

Middletown, Connecticut

Address:

Rev. WILLIAM PALMER LADD, Dean

### The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S. T. M. and S. T. D.

ADDRESS

THE DEAN

1 Chelsea Square New York City

### The Du Bose Memorial Church Training School

Monteagle, Tenn.

School year from March 15th to Dec. 15th.

For catalogue and other information,  
address

REV. MERCER P. LOGAN, D. D., Dean,  
Monteagle, Tenn.

at this letter, and urge on all to continue in this doctrine of fellowship."

### NEW CHIMES FOR AUGUSTA

St. Paul's Church, Augusta, Georgia, installed a set of Meneely chimes in time for the Christmas-tide. The fund for the chimes has been raised principally by the women of the parish, and some of the bells have been given as memorials or thank offerings. They were dedicated at the morning service on Sunday, Dec. 23, and at the close of the prayer of dedication the doxology was played upon the chimes.

### MISSION PLEDGES 134 PER CENT OF QUOTA

In Jesup, Ga., St. Paul's Church has joined with the other communions in doing charity and relief work. Two members of the Mission are on the board of control in this organized work, and liberal donations were pledged to carry out the

### VERSES BY THE WAY

Latest Book by

BISHOP DARLINGTON

Price \$1.50

BRENTANO'S

Fifth Ave. and 27th St., New York.

### Classified Ads

#### BOARD AND ROOM

SISTERS OF THE HOLY NATIVITY—House of Retreat and Rest. Bay Shore, Long Island, N. Y. Open all the year.

#### ALTAR BREAD

CONVENT OF THE HOLY NATIVITY, FOND du Lac, Wis. Altar Bread mailed to all parts of United States. Price list on application.

#### ALTAR FURNISHINGS

THE CATHEDRAL STUDIO & SISTERS OF the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50; burse and veil from \$15. Surplices and exquisite Altar linens Church vestments imported free of duty. Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

ALBS, BIRETTAS, CASSOCKS, CHASUBLES, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete sets of best Linen Vestments with Outlined Cross, consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$35.00 and \$22.00. Post free. MOWBRAYS, 28 Margaret St., London, W. I. and Oxford, England.

#### MISCELLANEOUS

MENEELY BELL CO., TROY, N. Y., AND 220 Broadway, N. Y. City.

"The Mind of Jesus" Health Studies. Fifty cents. J. S. Wicks, A. M., B. D. (Author), Greenville, Ohio.

#### FOR SALE

Large Mason & Hamlin Reed Organ, pipe tone, pedal attachment, black walnut case. Can be pumped by foot or lever. Walnut bench included. All in excellent condition. Price \$150. Box 222, Enosbury Falls, Vt.



plans. A Christmas box was sent by the Social Service League to St. Paul's to a Mission in Virginia.

During the holiday season Mr. Henry B. Hodgkins, Jr., a postulant at the University of the South, who served St. Paul's as lay reader during the summer, expects to hold services with this Mission. During the preparation for the every-member canvass members of this mission studied the "World, My Neighbor," and at the time of the canvass pledged 134 per cent of their quota!

#### WHERE ALL THE MONEY GOES

The statistics contained in The Living Church Annual for 1924 make it possible to compare the total giving in the Church for all objects with the contributions made through the dioceses for the general work of the Church, the work in charge of the National Council, for the period of the first triennium following the Nation-Wide Campaign. The following table gives the figures for the triennium and the year preceding:

	For All Objects	For General Work
1919	\$24,392,000	\$1,412,000
1920	34,873,000	3,028,000
	(\$10,481,000 increase)	(\$1,616,000 increase)
1921	35,749,000	2,962,000
	(\$876,000 increase)	(\$66,000 decrease)
1922	36,753,000	2,541,000
	(\$1,004,000 increase)	(\$421,000 decrease)

Commenting upon the figures for 1922, The Living Church Annual says:

"It now appears that the total contributions of the year for all Church purposes exceeded those of the preceding year by more than a million dollars, so that the deficiency in contributions through the National Council was due, not to smaller offering from the people, but to a shift in their destination."

Comparing the amount devoted to the general work with the total amount contributed for all objects, The Living Church Annual expresses the opinion that this "does not indicate that the Church is being bankrupted by the enlarged activities of the national Church." The most striking feature of the above table is that it shows that while the Nation-Wide Campaign gave such a tremendous impetus to the giving of the Church that the total amount has increased each year, the amount directly devoted to the general work has, though much larger than before, steadily decreased.

#### JUNIOR BROTHERHOOD MEETS IN CHICAGO

The general assembly meeting of the Chicago Junior Assembly of the Brotherhood of St. Andrew, which was held at All Saints' Church, Ravenswood, Saturday, December 8th, was one of which everyone concerned can be justly proud.

### Bexley Hall

DIVINITY SCHOOL OF  
KENYON COLLEGE

Gambier, Ohio

It was the second of its kind held since the present assembly was organized last spring, and marks a record in development and expansion of the Brotherhood in this Diocese. When Field Secretary C. W. Brickman took over the task of reviving work in Chicago, a year ago, preparatory to the convention, there were three more or less active Junior Brotherhood Chapters in the Diocese. At this last assembly there were ten live chapters represented, five probationary chapters and twelve "visitor" parish delegations—making a total of twenty-seven parishes represented, with 123 persons registered.

That the meeting was truly diocesan in character is evidenced by representatives from Rockford, Freeport and Kankakee.

## SHATTUCK SCHOOL

*Boys Enter to Advantage After Christmas Holidays*

College Preparatory. Shattuck stands for sound scholarship and virile manhood. Has behind it the experience, traditions and ideals of 60 years. Military training, all athletics under 8 coaches—16 buildings, 240 acres. Business course. Summer School.

A boy carrying successfully the usual high school or eighth grade studies can enter Shattuck after Christmas and continue same studies under most favorable conditions. Correspondence invited. For catalog address

THE RECTOR  
SHATTUCK SCHOOL  
Faribault, Minn.

## ST. STEPHEN'S COLLEGE

A CHURCH COLLEGE OF ARTS AND LETTERS, with four years' work, leading to the degree of B. A. It meets the highest standards of scholarship set by the Middle States College Association and features inexpensiveness of living, intimate personal companionship of professors and students, and sincerity.

The fees are: For tuition, \$250 a year; for a room, furnished and heated, \$125 a year; for board in hall, \$225 a year; a total of \$600.

The College is equipped for teaching men who, after graduation, are going into business or into post-graduate schools of medicine, law, theology, journalism or into classical, social or literary research.

Address Bernard Iddins Bell, President.

ANNANDALE-ON-HUDSON, N. Y.  
(Railway Station: Barrytown)

## HOBART COLLEGE

(For Men)

## WILLIAM SMITH COLLEGE

(For Women)

Geneva, N. Y.

102nd Year Begins Sept. 18, 1923

Courses leading to the degrees A.B. and B.S. Hobart offers a large number of scholarships to students preparing for Holy Orders.

Rt. Rev. Chas. H. Brent, D.D., LL.D., Chancellor.  
Rev. Murray Bartlett, D.D., LL.D., President

For information, address the President.

The outlying sections were well represented—Wheaton, Glen Ellyn, Morgan Park, Beverly Hills, Oak Park, La Grange and Elmhurst all sending delegations.

## Virginia Episcopal School

LYNCHBURG, VIRGINIA,

prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders. For catalogue apply to

REV. WILLIAM G. PENDLETON, D. D.,  
Rector.

## Episcopal Theological School

Cambridge, Massachusetts

Affiliated with Harvard University.

For catalogue, address  
THE DEAN

## CHATHAM EPISCOPAL INSTITUTE

CHATHAM, VIRGINIA

Bishop of the Diocese of Southern Virginia,  
President Board of Trustees.

College preparatory courses, certificate admitting to leading colleges. Also special courses—music, art, Expression, Home Economics and Secretarial. 15 acre campus. New buildings. Modern Equipment. Out of door athletics. Terms moderate. Thirtieth session will begin September 19, 1923.

For Catalogue address,  
ANNIE MARION POWELL, A. M., Principal.

CHURCH SCHOOLS IN THE DIOCESE OF VIRGINIA, (Inc.)—Pres.—Bishop of Va. Episc. Ch. ownership; health; scholarship; culture; beauty. BOYS: St. Christopher's—\$650, Richmond; Christchurch—\$400, Christchurch P. O., Middlesex Co. GIRLS: St. Catherine's—\$800, Richmond; St. Anne's—\$500, Charlottesville; St. Margaret's—\$450, Tappahannock, Essex Co. Catalogs from Principals.

## THE WOLCOTT SCHOOL

Boarding and Day School for Girls  
DENVER, COLORADO

College Preparatory and General  
Courses

Affiliated with the Wolcott Conservatory of Music

CIRCULAR UPON APPLICATION

## ST. MARY'S SCHOOL

Concord, N. H.

A Home-like School for Girls.

College Preparatory and General  
Courses.

Mary Everett Ladd, B. L., Headmistress

## HOWE SCHOOL

HOWE, INDIANA

A Thorough and Select CHURCH SCHOOL  
for Boys.

Special Attention Given to College Preparation.  
The Lower School for Little Boys Entirely  
Separate.

Rev. Charles Herbert Young, M. A., Rector  
ADDRESS P. O. BOX 5, HOWE, IND.

## TRINITY COLLEGE

HARTFORD, CONNECTICUT

FOUNDED 100 YEARS AGO

For information address the Registrar



## Social Service

By William S. Keller, M. D.

### UNDERSTANDING THE CHILD

In every community and in every parish we find queer persons.

They may be not only queer but irritable, egotistical, selfish or untrustworthy. Likewise, folk may find it difficult to get on with us.

We may be regarded as self-centered, partial or prejudiced.

Persons are not born with these characteristics. The foundations are laid in childhood. A child may acquire from early association, bad mental habits, just as he may acquire bad physical habits.

Unfortunately, we have not stressed the scientific importance of this fact, as it relates to and is responsible for, the formation of personality.

We have not recognized the very great importance of the emotional habits of a child in relation to its future happiness and its success in dealing with others.

A child is very observing and a great imitator. Every minute in the day it is reacting emotionally in school, work and play to situations that arise.

As a result of these experiences, emotional habits are formed which largely govern the manner in which it reacts to pleasant and unpleasant situations.

If the emotional habits in early life are bad, the future adult life of this individual is destined to be unstable—with disappointments and unhappiness.

Every child is surrounded by an environment that is partly pagan and partly Christian. His actual social inheritance is far from social idealism. This is true even in so-called Christian homes.

The emotional habits which are taught to the average child under usual modern conditions are greatly varied, and are as frequently barbarous and pagan, as Christian.

It would be impossible to discuss all the problems tending toward the healthy development of the emotional life of a child. Shame, humiliation, embarrassment and painful self-consciousness are not healthy emotions to be brought repeatedly in the life of a child.

Children can be taught to act in a socially acceptable way without the aid of these measures.

Children should never be frightened. It is a serious thing in a child's life and may lead to grave consequences mentally and physically.

A child of eight years was living in the home of foster parents (relatives). In order that the bed-time hour be rigidly kept, he was told that, at a certain time, "the world was coming to an end." This fright, in addition to a somewhat natural timidity, caused him to keep the window locked and his head usually under cover while sleeping. It was well into his young adolescence before the symptoms of the nervous effect of

fright had worn off and the remote effect upon his physical development will probably never wear off.

A child should not be lied to concerning important matters, especially matters of sex. Questions should be answered honestly, without embarrassment and in such clean, and technical terms, that the child can understand them.

It is a mistake to address a child as being stupid and unintelligent, also to remind him that he is not as smart as his sister Jane.

An inferiority complex is difficult to overcome, especially if it is formed as a result of charges often repeated.

The matter of punishment is a much debated subject. It must be fair, reasonable and prompt.

Unless punishment is carefully thought out and carries with it fairness and justice and not simply the anger of parents or teacher, it is liable to create anger and rebellion on the part of the child.

Hence, the teacher, or parent, in losing his or her self-control, is behaving worse than the child.

Loss of self-control may create fear in a child, so that it will temporarily respond by minding, but good behavior thus purchased will be reflected by hatred and rebellion against authority and becomes a fixed emotional habit leading to greater difficulties later on.

Healthy mental habits tend to develop

good physical habits. This should be accompanied by as much freedom of self-expression as possible, unless this freedom encroaches upon the rights of others, or is harmful in some way to the child. The wise parent will gain such control over the child that it will maintain its own self-respect and not have its spirit crushed in the process of disciplining. A child should be encouraged to challenge his efforts in accordance with his age, tastes and capacity. This can best be accomplished by surrounding him with environment rich in stimulation and possibilities, especially rich in social contacts in its broadest sense.

Fruitful lines of growth under the wise guidance of elders, as well as disputes and social stress resulting from manifold social contacts, constantly enter into character building.

Our national educational plan in recent years has devoted much time to teaching children vocations—"how to earn a living."

The child of average intelligence, if carefully taught the fundamentals of education, character building and culture, can readily acquire a vocation after leaving school.

We earnestly advise teaching children "how to live" rather than so much stress on "how to earn a living."

After all—the child upon reaching adolescence must take his rightful position in the community and assume his proportionate responsibility in Church and in State.

# CONFIRMATION INSTRUCTIONS

by

BISHOP JOHNSON

### CHAPTERS:

- |                              |                                |
|------------------------------|--------------------------------|
| 1. A Letter to the Candidate | 11. The Holy Communion         |
| 2. The Meaning of a Name     | 12. The Communion Office       |
| 3. Keeping One's Promise     | 13. Morning and Evening Prayer |
| 4. What We Believe           | 14. Holy Matrimony             |
| 5. Whom We Obey              | 15. Holy Orders                |
| 6. Our Duty to God           | 16. Question of Authority      |
| 7. Our Duty to Our Neighbor  | 17. Principles of Authority    |
| 8. The Meaning of Sacraments | 18. Roman Claims               |
| 9. Baptism                   | 19. Reformation                |
| 10. Confirmation             | 20. Reformation in England     |
|                              | 21. The Church in America      |

Attractively bound, large type, convenient size, lodestone cover

Single copies—50c

For a dozen—\$4.00

We pay the postage

6140 Cottage Grove Ave.

Chicago

**Witness Books**