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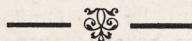
CHICAGO, ILLINOIS, JANUARY 12, 1924

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# IS THERE A SPLIT IN THE EPISCOPAL CHURCH

BY

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



# ENGLAND AT THE PARTING OF THE WAYS

BY

*Rev. A. Manby Lloyd*



*NEXT WEEK*

# A WRONG TO BE RIGHTED

BY

*Rev. Anthony R. Parshley*



## Let's Know

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

### TERMS

When I term myself an "American" everybody understands what I mean. To be altogether accurate I ought to describe myself as a citizen of the United States, because a Canadian is as much an American as I am. But popular usage has accorded me the right to be inaccurate without being misunderstood.

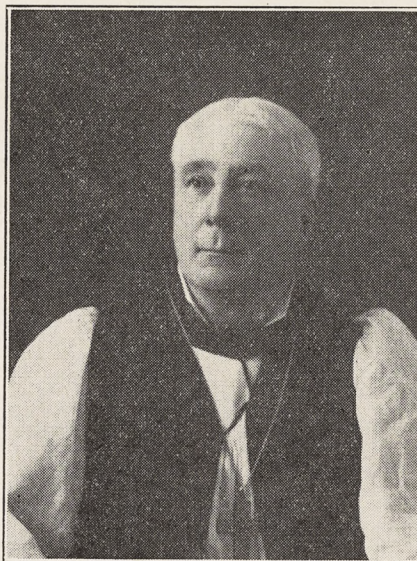
In much the same way a certain generosity of mind must be exercised in dealing with ecclesiastical terms. They have literal meanings, historical meanings, and popular meanings. For ordinary purposes, it is sufficient that we should be understood, without being too precise or technical.

A correspondent has sent in a list of eight questions bearing on the terms "catholic," "protestant," "evangelical." The word "catholic" means universal; applied to doctrine, it means that doctrine which was held from the beginning of Christian times and by all branches of the historic Church; applied to the Church itself, it means those branches of the original Church which have retained their continuity through unbroken episcopal succession.

The word "protestant" dates back to the second Council of Spires in 1529 when certain concessions were made to the papal party with which a group of reformers could not agree. They made a formal protest and were called "protestants." The name came to be used of any Christian bodies in western Europe who were out of communion with the Roman Church. It is popularly used of any non-Roman churches today. In the United States it has come to carry with it a suggestion of church origin dating from some point since the Reformation.

"Evangelical" means of or pertaining to the Gospels. In an ecclesiastical sense it applies to churches whose chief or sole appeal is to the Holy Scriptures in distinction to those churches who lay greater stress on history and tradition. Broadly speaking it designates non-Roman churches which recognize Jesus Christ as God and Saviour. Doctrinally, it means a point of view concerned preeminently with personal rather than institutional or sacramental religion. Historically it relates to the movement in the Church of England led by John Wesley and at the present time it designates the so-called "Low Church party" in the English Church.

With these points in mind I think we are prepared to say that the Episcopal Church is "catholic" because it is historically the lineal descendant, by episcopal succession, of the original apostolic Church in Jerusalem. At the same time it is "protestant" because it declines to recognize the authority of the Pope. There is no mental reservation required in repeating the statement in the Nicene Creed—"One, Catholic, and Apostolic Church"—and at the same time using a Prayer Book authorized by the Protestant Episcopal Church. The former includes the latter. They are not in any way contradic-



Rt. Rev. Cameron Mann, D.D.

tory. In fact loyalty to the Protestant Episcopal Church necessitates loyalty to the One, Catholic, and Apostolic Church.

Let's take an analogy. I am a citizen of the United States. I am also, let us say, a citizen of the state of Florida. I am no less an American because I live in Florida. Also if I am to stand by the constitution of my state, I must by the same act stand by the constitution of the United States because every state constitution must be in harmony with the principles of the national constitution. Likewise, I am no less a Catholic for being an Episcopalian. And when I conform to the doctrine, discipline and worship of the Episcopal Church, I am doing nothing unconstitutional as far as the Catholic Church is concerned because that doctrine, discipline, and worship is carefully harmonized with the catholic creeds (the Apostles and the Nicene).

Again—if I happen to live in the South, I call myself a Southerner. Of course, I am just as much an American as my fellow-citizen in Wisconsin but I hail from a different section and I have a different (not a contradictory) point of view. Likewise, if I call myself an Evangelical churchman, I am merely denoting my ecclesiastical geography. The difference between the "Evangelical" and the "Catholic" churchman is not a difference in kind but in emphasis. The Evangelical is more responsive to the appeal of personal religion. The Catholic responds rather more readily to the corporate idea. Neither is exclusive of the other. Both are part of the Church's faith. Moreover I think there is such a thing as an evangelically minded Catholic and there is also such a thing as a catholic minded Evangelical. Last summer I dropped into a church in Southampton, England, which was advertising the Anglo-catholic Congress, and had all the usages and ritual of a "catholic" parish; and I listened that evening to one of the simplest evangelical appeals for personal surrender to Christ that I ever heard from any pulpit. On the other hand, I preached in a church in London where the curate told me they had plenty of catholic doctrine but the plainest kind of Low

Church service.

I hope this answers the questions. In any case, don't go in too seriously for names and titles. Church people are notoriously conservative about changing terminology in spite of the fact that words are constantly undergoing modifications of meaning due to popular usage. For instance, a few hundred years ago it would have been a real compliment to tell me that my column in the Witness was a "vulgar" success. But I hope no one would say that now.

## Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

### ANOTHER VENTURE

A short time ago there was a very distressing automobile accident near Akron. Three persons were injured. They were on their way from Pittsburgh to Cleveland to speak at a Nation-Wide Campaign rally. In the party was Judge Buffington of Pittsburgh. They were taken to a hospital in Akron. I had learned of the accident and was at the hospital an hour after their arrival.

I went to Judge Buffington's room, and mentioned my name. He reached out his hand, greeted me cordially and with a most genial smile, said: "How's the back porch?"

From this inquiry, and several others I realize that the building of a back porch, which I described in the Witness a few weeks ago, caught the imagination of many people. It was a subject so thoroughly non-controversial, and with no direct reference to burning questions, that it seems as refreshing to those who read the article, as it was for me to build the porch.

So I am tempted to tell my readers of my next venture in carpentry. Do you remember that Hawthorne, at Concord, had a room in a tower, so arranged that no one would disturb him there. That has always appealed to my imagination. History tells us that St. Simeon Stylites perched himself on top of a high pillar and spent twenty years there. I have sometimes thought that he had undertaken to work in a parish, and was besieged by agents who tried to sell him the works of St. Chrysostom, by persons who wished him to join a trade guild, by committees who wished to enlist him in the work of raising an endowment for installing fountains for impecunious Knights of the Bath, or by a group that would take four hours of his time in order that he might say grace at the annual dinner of the town criers.

So I determined to build a retreat, a monastic cell, to which I might flee when the pressure became too great. I selected a spot of ground well concealed between the high walls of the Church and Parish House. I engaged a laborer to dig trenches for the footings and to help lay the foundation of tile. Then I dismissed him, and one bright September morning I stood before this challenge to my purposes. Here was a fresh tile foundation, 20x14 feet, and a huge pile of lumber, carefully selected at the yard.



My son was my only helper. To him I poured forth my theories. We began with confidence, but the tools seemed bewitched. A five foot rule seemed to expand and contract with no provocation. I would measure a space, and select a board, and then saw with diligence, only to find that the board was an inch shorter than the space. That board was then charged off to kindling.

Many a morning I worked at my cell, while the telephones in the buildings chimed and clashed like a carillon. Agents, expressmen, delivery boys, collectors and supplicants, haunted the halls and corridors, chanting in Gregorian tones: "Where's the Rector?" Even if they looked through the windows, I was so thoroughly disguised that they never suspected me of being the man they sought.

One fellow wandered about and discovered me. He has a set of books to sell. "You wouldn't mind if I worked on. Would you?" I asked. "Not at all," he lied. I tinkered until he reached the climax of his speech—a glowing, perfervid and rhetorical account of how the very possession of his books would be the equivalent of a college education, six degree, and a pass to the movies. At that point I sawed a twelve inch pine board into sections, and he fled.

After infinite struggles, with the structure ebbing and flowing like the tide, as I built up, or tore down yesterday's failure, my cell has a floor, four walls, and a roof, and is ready for doors and window sash. Much to my surprise it is square, plumb and level, out of respect to my Masonic connections no doubt. Its overhanging roof gives it a slight, very slight, resemblance to a Swiss chalet, and its high windows suggest a mediaeval retreat, while the general appearance brings to mind the happy combination of ice house and garage.

But strange to relate, I find that I have just as much time for my parish duties as I had before. And when my cell is ready for occupation, I shall be able to get two or three consecutive hours alone, in which to concentrate on my work. People with real errands will find me, no doubt, and my own people are always welcome, as well as real guests. So when you come to Akron, prowl around the premises. You will know my cell at sight. Unquestionably!

And some person, remembering General Wolfe's remark about Grey's elegy, will look on my cell and say feelingly, "I would rather have built that house—than to have had—appendicitis."

## Current Comment

By the Observer

In an obscure corner of the Church Times (England)—issue of November 30—the following remarks occur in a book review: "On the whole, we should say that the speakers are a little too prone to depend upon England and upon English Church thought. It is rare that we find a reference to an American theologian or thinker, and we have to believe that when American Churchmen read a

## Our Bishops

Cameron Mann, the Bishop of Southern Florida, was born in New York City in 1851. He graduated from Hobart College in 1871 and from the General Theological Seminary in 1873. As a deacon he had charge of two missions in New York, and then went to Albany as a curate at St. Peter's Church. In 1876 he became the rector of St. James' Church, Watkins, New York, where he remained until 1882, when he was called to be rector of Grace Church, Kansas City, Missouri. In 1901 he was consecrated the Bishop of North Dakota, where he remained until 1913, when he was elected Bishop of Southern Florida. Bishop Mann has received honorary degrees from several American colleges and is the author of several books, including books of verse.

formal paper their eyes are rather too closely fixed upon English models."

Whether that is true or false regarding the particular report under discussion I do not know, not having read it, but the writer has, perhaps unwittingly, put his finger on the weakest spot in the whole American Episcopal Church. Debt-or to England and the English Church we shall always be. We may well hope that the present splendid interchange of religious literature between the two countries will continue and increase. But, as a national Church, we have our own problems to face—and they are not those of England, nor can they be solved by slavishly copying English methods.

In many ways we have already set a pace which the Mother Church of the Anglican communion is only now trying to follow. The free constitutional character of the Episcopate in America is something most English Churchmen long for. The Pension Fund was a notable achievement so far in advance of England that only now are English Churchmen making a careful study of our methods.

All this only brings out the fact that when we face our own problems frankly, we can and do solve them. And we are not facing our biggest problem with anything like the same frankness or sincerity. New York presents a problem to the Church which has no counterpart in England. England has no middle west—no inter-mountain territory with its vast distances and scattered population. Nor have we rural conditions at all corresponding to English village life, ministered to by an English parish church.

## BISHOP JOHNSON Confirmation Instructions

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

## England at the Parting of the Ways

By Rev. A. Manby Lloyd

The prologue to the Parliamentary Pantomime is over; we wait eagerly for the curtain to go up, and the play to begin. Will it be Cinderella or Jack and the Bean Stalk?

The Prologue was thrilling. The three witches bent over the cauldron labeled "Unemployment." Witch No. 1 emptied his powder, "Protection"; Witch No. 2 blew a tin trumpet called "Free Trade"; Witch No. 3 (Ramsay MacDonald) was a bit boisterous and gave Witches 1 and 2 a good smack with his broom, "Capital Levy."

Thunder, lightning, fire, smoke! and then the numbers went up: Baldwin 250, Ramsay MacDonald 192, Asquith 153, Nondescripts 45. (These are only rough figures.)

The point to notice is that despised Labor has increased its strength, and is now numerically the second strongest party. If Mr. Baldwin is defeated by a Lib-Labor Coalition, the king will have no alternative but to send for Ramsay MacDonald.

The increase in moral strength is more notable than the numerical. Miss Bondfield, the two Pethwick Lawrences, Geo. Edwardes, Walter Ayles and D. Haden Guest compensate for defeat of Roden Buxton, H. H. Slessor, and the elder Henderson, whose two sons won their seats. H. G. Wells was defeated for London University.

Baldwin, for his honesty, deserved a better fate, but was doomed from the outset. He has been "outed" by women voters. His speeches were a remarkable improvement on those of the ordinary Tory or Venetian oligarch. "We must find," he said, "ways of gradually giving substance to the talk about capital and labor."

\* \* \*

Oxford undergrads provided good comic relief in the form of a certain B. Vie Bludski—"the only candidate with a destructive program." He arrived at the station heavily clad in a red beard, and there inspected the "Red Guard," who, also bearded, were drawn up to receive him. He then drove up the town in a two-wheeled fruit-cart, his agent exhorting people to vote first and think afterwards, and pointing out that Bludski was the man who had put the beer into Siberia. He had some good points in his program, e.g., the abolition of Plus-fours and other capitalistic institutions.

Instant execution of proctors and other counter-revolutionary malefactors. The suppression of education.

The removal of unemployment by the abolition of employment.

A "free vodka-fountain" to be established in Carfax.

This may fairly be described as the Harlequinade. Before this is in print the curtain will have been rung up on the New Year and it only remains to wish my readers a very happy one. England has come to the parting of the ways, Which way will she choose?



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## Is There a Split in the Episcopal Church

By REV. GEORGE CRAIG STEWART,  
Rector of St. Luke's Church, Evanston, Ill.

I am making one gospel and one text answer another gospel and another text. "What think ye of Christ?" And "Thomas answered and said, 'My Lord and my God!'" The first text is the question our Savior asked the Pharisees. "What think ye of Christ?" Is He a man, the son of David, as they say he is? If so, why did David call Him "Lord"? How is He his son? Now I am not going to discuss that text. It is perfectly clear that our Lord is there confounding the Jews as to whether the Messiah is mere man, or some one transcending the human.

First of all I am going to state very carefully my answer to the question, "Is there a split in the Episcopal Church?" Let me answer at once. There is no split in the Episcopal Church. There can be no split in the Episcopal Church on the question of the divine character of our Lord. You see the Church is a unified group with its own governing body and laws. Canon 28 of the General Canons of the Church, which constitute the laws which all bishops, priests, and deacons, and people of this Church are bound to observe, provides that "a bishop, priest or deacon of this Church shall be liable to presentment and trial for the following offenses (among others):

1. Crime or immorality.
2. Holding and teaching publicly or privately and advisedly any doctrine contrary to that held by this Church.
3. Any act which involves a violation of his ordination vows.

Now bear that in mind as we go on to the next point. What is the doctrine, the teaching of this Church which he is bound to observe? I could give you many answers to that, but I am going to read the catechism of the Church, which may be regarded as official. The catechism says:

Rehearse the Articles of thy Belief.

"I believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ His only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: suffered under Pontius Pilate, was crucified, dead and buried: He descended into hell; the third day he rose again from the dead: He ascended into heaven, and sitteth on the right hand

of God the Father Almighty: From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost: the holy Catholic Church; the Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen."

What dost thou chiefly learn in these articles of thy belief?

"First, I learn to believe in God the Father who hath made me, and all the world. Secondly, in God the Son, who hath redeemed me and all mankind. Thirdly, in God in the Holy Ghost, who sanctifieth one and all the people of God."

When a man is ordained this question is asked: "Will you give your faithful diligence always so to minister the doctrine and sacraments and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same?" "Will you reverently obey your bishop and other chief ministers following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?"

Now when that man is being ordained not only is the Holy Communion being celebrated, but the Nicene Creed is being said, "I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God; begotten of his father before all worlds, God of God, Light of Light, Very God of Very God; begotten not made; being of one substance with the Father . . ." And the Litany is also being said, "O God the Father of heaven; O God the Son, Redeemer of the world, have mercy upon us! O Holy Blessed and glorious Trinity, three Persons and one God; have mercy upon us!"

### The Bishops in Council

Now recently sixty-five bishops met in council. There are 145 bishops in the American Church. Three-sevenths of the entire House of Bishops met, and issued a Pastoral, and unanimously subscribed it, in which they said that the Church meant what she said, and said what she meant when she said "I believe in Jesus Christ, conceived by the Holy Ghost, born of the Virgin Mary." I venture to say that if the whole House of Bishops had been there the Pastoral would have remained unchanged.

Now it is possible for a bishop to apostatize, to resign, or to be deposed from the Church. Bishop Cummins found that he did not believe what this Church has always believed that when a child is baptized it is "regenerated," "born again," and the result was that he was deposed, and organized a schism known as the Reformed Episcopal Church. He was deposed, unfrocked. He simply went out from the Church because he was not of it.

### What of Bishop Lawrence?

There is one bishop whose name appears in this controversy as identified with the insurgent group, the Bishop of Massachusetts, the Rt. Rev. Wm. C. Lawrence. He has not, so far as I know, denied the Virgin Birth of Christ. He has said this: "With the conservatism of my nature I have always acceded to the tradition."

He has also said that he is "convinced that there is no essential connection between the belief in the Virgin Birth and a belief in the Incarnation." He believes that a man may reject belief in the Virgin Birth, and yet "with honest heart join in the recital of the creeds." But he himself has not so rejected it.

Dr. Leighton Parks, whose name has appeared in the newspapers as one of the prominent men in this controversy, tells us that he doesn't deny the Virgin Birth of Christ.

Well, then, what is all the pother about? It is not a pother. It is not a warfare. It is not an attempt to wreck the Church. It is not a vicious attack upon the Faith. It is not a flagrant denial of Jesus Christ. Bishop Lawrence is not Arius. Leighton Parks is not Hymenaeus or Philetus. The Rev. Mr. Heaton of Fort Worth is not Julian the Apostate, I am sure. These are all godly men, so far as I know, and devout Christians. True, they are not great scholars. They are not great theologians, or great historians, or great philosophers, or great psychologists. They are simple, earnest, able, devout Churchmen, who are eager to recommend the Church to a modern world, to men of modern mind, and they may have been swept off their guard in an excess of reaction from a hard scholasticism; they may have surrendered to difficulties which they couldn't solve. They may seem to break with Christian traditions (I think they do) but they hold, I am sure, solidly to the central fact of Christianity that Jesus is Incarnate God, and they made their communions at Christmas with deep and real and reverent worship of the Son of Mary. I have, however, a few propositions I want to put before you today.

### A Letter Received

First, I had a letter yesterday, or the day before, from a young man who began by swallowing everything—Bible, traditions, everything he was told. Now what do you think happened? He read Matthew Arnold's "Literature and Dogma," and he read Andrew White's "Warfare Between Science and Religion." And

## FELLOWSHIP

"We need everywhere the formation of voluntary groups, united in devotion to common causes, who shall act as ganglia, nerve-centres of fellowship, in our sadly divided body of humanity, centres of salt and leaven, which shall gradually permeate the whole mass with their own spirit of fellowship. . . . Such is the Church League for Industrial Democracy."—Bishop Williams, late Bishop of Michigan, in "The Gospel of Fellowship."

Literature of the League may be had for the asking. Address the Secretary,

6140 Cottage Grove Ave., Chicago



the result is he doesn't believe anything now, and is proud of it.

Here is the letter:

"Many years ago, when I did not know better, I became a member of the Presbyterian Church. I believed everything the Bible said, from 'cover to cover,' nothing was too absurd then for me, for I felt that credulity was a virtue and I wanted to be saved. Since then I have read Arnold's 'God and Bible,' 'Literature and Dogma'; Draper, Lecky, Andrew D. White, and somewhat of science and history, so I now feel that my ideas and conception of religious thought and experience are on a more intelligent basis. The present discussion is ridiculous in the extreme. The thought and scholarship of the day is at enmity with all church dogmas, and is steadily increasing. What virtue can there possibly be in believing and claiming to believe that which you cannot possibly demonstrate? How silly to give personal characteristics to God? We have been told 'He is without body, parts, and passions.' Would this describe a vacuum? Why should you force your ideas on others? The so-called 'Deity' of Jesus must go, and is steadily vanishing, I am happy to state. If the Church changes as much during the next fifty years as during the past fifty, there will be little to recognize it. Then, too, that pagan feast, the so-called Lord's Supper, is doomed. It is too cannibalistic in its nature, and offensive in the extreme, when one thinks of eating the body and drinking the blood (of course, softened by symbolism), but personally I feel nauseated for hours afterward. Why should we (a momentary spark) offer sacrifice to the source of light? Churches at present are undergoing a radical change, our youth who attend college are apt to become bitter against the churches. Can there not be a more intelligent, rational basis of faith presented to the youth than emphasizing the husks and chaff that long ago should have been dead?"

#### What Fundamentalism Is

Well, now, I sympathize with that man, but I want to make a few observations.

First, between fundamentalists on the one hand and modernists on the other, if I were to be forced into one camp or the other, I would take my stand with the modernists. There is a group today calling themselves fundamentalists, and if you do not agree with them you are called a modernist; and if you do not agree with all the modernists say, you are dubbed a fundamentalist. But the issue is not as clean cut as that.

Let us get a few things clear in our minds. Fundamentalism is fogginess. Fundamentalists obfuscate truth. Fundamentalists assert that the Bible is inerrant. It is not inerrant. Fundamentalists assert that evolution is not true. But it is true. Fundamentalists darken counsel with dogma. They are afraid to face scientific and philosophical development. Their high prophet is Billy Sunday, and their high priest is William Jennings Bryan; and their central stronghold is the Moody Bible Institute here in Chicago. Fundamentalists have a puerile outlook upon the world. They hold an antiquated

## A MESSAGE TO LAYMEN

Sit down for a half hour right now and read a few of the articles in this paper. Then ask yourself this question: Would it be helping my rector, my parish, the National Church, the world, if I made it possible for a few of the families of the local parish to have *The Witness* in their homes each week?"

If your answer is "yes," go to the rector and tell him that you want him to order a few copies to be distributed on Sunday morning after service. Tell him to have the bill sent to you. The cost is but three cents a copy. Two hundred parishes are receiving bundles every week.

—o—

TRY IT FOR THREE MONTHS

—o—

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theology. They defend a perfectly silly literalism in the interpretation of the Bible. They lack perspective. They do, what students in college are told never to do, "deny the facts." They do deny the facts. I do not know a single intelligent priest in our Church who is a fundamentalist. I do not know an intelligent priest in our Church who would take such a position as was taken the other night by a minister who got up and tried to prove that from cover to cover this Book, or 66 books, is inerrant. It is not, and never was meant to be. The man who tries to prove that is very foolish.

#### What Modernism Is

Now, on the other side is the modernist. There are all sorts of modernists. In general modernism is an attempt to reconcile the faith of this Church with modern modes of thought; it is an attempt to translate the traditional faith into modern phrases for words change and phrases change. Now there are all sorts of modernists. There is George Tyrrell, who was excommunicated by the Roman Catholic Church, and there is Dean Inge, an Anglican modernist, who, however, maintains that the Roman Catholic Church was right in excommunicating Tyrrell. Dean Inge is a more conservative modernist than Loisy or Tyrrell. There is the modernism of Bishop Brent, which is very different from the modernism of Percy Grant. There is the modernism of Bishop Gore, who today is looked upon as the very leader of orthodoxy, and yet has all his life been looked upon with suspicion as a modernist. And there is the modern

ism of this young priest down in Texas whom I do not know. In a word, there are modernists and modernists. And because one does not run with the modernist extremists is no guarantee that he hunts with the obscurantist fundamentalists.

Mysteries, even the mysteries of the Church, even the mysteries of the Christian Faith, ought so far as possible to be brought within the realm of reason. Truth is most potent when it is understood. As Bishop Brent once said, "the Christian mysteries are a challenge not only to the affections and the will, but also to the reason." Let us get all the truth we can. Let in the light. Truth is always orthodox.

#### Credo's Must Be Modernized

Now the creeds of the Church, the official formularies of the Church must be translated into modern terms. The world changes. The heavens are enlarged by the telescope. Geographers and discoverers enlarge the earth. The microscopist, the bacteriologist, enrich and enlarge the meaning of the world, the earth. Professor Thompson of Aberdeen, Professor Conklin of Princeton, Professor Kendall of Northwestern, and a host of others, are opening up a perfectly appalling vista in our knowledge of the earth. Now there is the Creed! "I believe in God the Father Almighty, Maker of heaven and earth." When the early disciples of Christianity first professed that belief, heaven was a little thing; heaven had ten thousand stars in it, hanging as lamps in the sky, which was really a great dome, a measurable dome. Today that heaven has been opened into appalling abysses, and universes are indicated far beyond the confines of our own universe. Now what has happened to the creed in that particular clause? Why, the Father is seen to be the maker of a vaster, bigger heaven, and vaster, bigger and more interesting earth. But there has been nothing in modern learning to invalidate the main proposition that God is the maker of all. He is merely seen to be a vastly bigger God than man dreamed in the old days.

Or take another clause. "He descended into the place of departed spirits." The old "hell" must be interpreted to people not only as "Hades," but as "Hades" in the sense in which it was historically held in the beginning. And I think it may be safely said that our conception of the Place of Departed Spirits is less naive than the conception of our forefathers, is less materialistic, is less Latin, if you please, and, let us say, more Hellenic, more subtle, more spiritual.

Or, take another phrase, "He ascended into heaven." The intelligent man of today does not consider heaven as a place up in the sky; and hell as a place down in the center of the earth. There is nothing sacrosanct about Dantean cosmogony. The Church is not committed to a Ptolemaic universe. And yet we can feel the value in the word "ascended," and we believe that He did ascend from a lower to a higher sphere of being.

The modernist, therefore, has something to say for himself—a great deal to say for himself, so long as he sticks to



his last, and actually translates obsolete phrases into the currency of today.

### Must Not Be a Short Changer

But he must not short change us. A translator must not so translate a classic poet as to lose the meaning, the definite clear meaning, of the original. If he does, he is false to his trust. He must not leave out the original concept, the original message. If he does, he is not a translator, but a thief; he is stealing something from us. You may at the frontier take my English money and give me French money instead, but in the exchange I must not lose the original money value.

Now this whole controversy centers on this very point. Does the modernist propose to take out of Christianity the essential heart of Christianity? Does he propose to give us a translation of Hamlet without the melancholy Dane? Does he propose to give us the old faith in modern terms? Or is he proposing to give us something entirely different? That is the question before the house.

### Must Be Fundamentals

There must be some central fundamental experience of Christianity which is perdurable, which remains, which does not change, which is eternally true.

They say my body changes every seven years. I do not know that this is scientifically so. I know that it does change. But there must be a central constant unifying something which does not change, but which molds new tissues, which molds new growths into the form of the recognizable "me." If "I" changed, the "I" being the central organizing unit, if I changed, why I would become somebody else. Now Judaism is changing, of course, but when Judaism so changes that it loses its central and essential faith; when Judaism can no longer say that "God is one," then it has become something else. It may still keep its old feasts, and it may still sing its old songs, but it has ceased to be Judaism. Mahomedanism changes, of course, but when the day comes when Mahomedans no longer proclaim that "Allah is God, and Mahomed is his prophet," it will have ceased to be Mahomedanism. The American Republic is changing. It will change. It must change, adapt itself to modern life. But if ever the American people set up a monarchy, the American Republic will then and there cease to be the republic.

### The Central Belief

Has Christianity a central belief which conditions all else that it believes, and all that it does, which conditions all of its sacraments, its view of the Church, and of the ministry, its policies, its program, and its preaching? I believe it has. And it is this: JESUS IS GOD.

There you have it! It may be false, but Christianity has always believed it. He is, to Christianity, God, uniquely, supremely, and as fully as man can mediate God, the Incarnation of God in human life. To deny that, you must rip to pieces the gospels; you must explain away St. Paul's Epistles; you must regard the Revelation of St. John as the mad frenzy of an apocalypticist. Take out of Christianity that simple affirmation which, by the way,

is the germ of the Creeds, and you have taken the heart out of Christianity's worship, her hymns, her feasts, her sacraments, her authoritative ethic, her world program; you have taken out the central sun from the whole system; you have taken the very treeness of her tree, the very skyness of her sky, the very essence of her faith. You may interpret that Incarnation, but you may not change it. You may seek to explain it, but you must not explain it away. You may say that the metaphysics of St. Paul, or of the early fathers, is not satisfactory to us today. Very good! Perhaps it is not. You may insist that their psychology be rewritten in the terms of our psychologists. Very well. But the appraisal of Jesus Christ as made by His apostles, and endorsed by his disciples, this appraisal of Him in terms of utter and absolute oneness with God, you must not deny, without denying the heart of Christianity.

### Difficulties But Not Doubts

The intelligent disciple of today will not slur the difficulties in reconciling the faith with modern modes of thought, but neither will he surrender his faith because of those difficulties. In the words of Cardinal Newman, "A thousand difficulties do not necessarily make one doubt."

Now the Incarnation is the important center of Christianity. God is Love, and love gives itself to the limit. If God is love we may be sure that His love will do for his beloved the extremest thing possible. He will give himself to His beloved. The Incarnation is a necessity of God's love for us. If He has not entered into our life, living it out in His own person, amidst all our human conditions, then we, as believers in God, shall wistfully look for a coming Incarnation. Christianity believes that "God so loved the world that He gave His only begotten Son."

### The Virgin Birth

The mode of the Incarnation is not so important, but that does not mean that it is unimportant. When Isaac Walton was asked whether God could not have made blackberries some other way, his reply was, "Doubtless he could, but doubtless he didn't." Could God have become incarnate some other way than through the Virgin Birth? Doubtless He could, but Christianity says, doubtless He didn't. One might think to hear some of these modernists inveigh against the Virgin Birth that they never studied logic.

"All false religions," they say, "record a Virgin Birth."

"Christianity records a Virgin Birth."

Therefore, Christianity is false."

Of course, what is false is their logic. The man who argues that way needs to go back to school and learn again the rule about the undistributed middle.

They remind us that St. Mark and St. John have nothing to say about the Virgin Birth; that only St. Matthew and St. Luke record it, and that they give two entirely different accounts. Yes they do. And here are only two sources from which one might expect a record, as a matter of fact, two persons who would know about it, one St. Joseph the rugged silent man who appears in St. Matthew's story for a moment and then shyly retires; and the

other is the Mother of our Lord, bursting into song in her Magnificat, giving to St. Luke, the Beloved Physician, and the earliest of the Church's historians, the sweet delicate tale of Jesus' birth, which bears without doubt the veracity, which in its very artlessness, its very simplicity, its haunting beauty, adds credibility to the story. If St. Mark had recorded the Virgin Birth, we might have suspected tampering with the record, for his story is that of the Galilean ministry and passion. If St. John, the philosopher, the theologian, had endorsed the story of the Virgin Birth, he would have aroused our suspicions, for his gospel is, in the main, an unveiling in high and mystical thought of the teaching of the Wondrous One.

To the Christian thinker the Virgin Birth is a corollary, is a congruous corollary of his faith in the Incarnation.

Ordinary Birth would have implied ordinary personality.

The Virgin Birth guards, protects, defends one faith in Jesus as a unique personality.

Ordinary Birth would have implied a new created being.

The Virgin Birth implies a preexistent being in whom St. Paul believed, even as St. John.

Ordinary Birth would have implied a creature destined as all human creatures have been destined, to develop moral infirmity and spiritual obliquity.

Virgin Birth implies, what Christianity believes, a virgin soul, holy and undefiled.

Ordinary Birth would necessarily imply a man of human limitations of power for service.

Virgin Birth implies a Divine Savior, who can save to the uttermost.

Of course, it may be false, even as the belief in God himself may be false. But what if it be true? Would the record be different, would faith not still be required, would there not still be possibilities of doubt?

If any man says to me that Jesus is a genius, and merely that, he is putting Jesus farther away from me and from you than most men are, for after all genius is freakish, solitary, aloof, on the edge of madness. If any man says to me that Joseph was His father even as Mary was His Mother, then I am bound to admit that the evidence points to his birth out of wedlock, and the sneers levelled at him by his contemporaries were justified, and he is, . . . I shall not say the word. He must then have looked at his Mother with a great rebuke in His eyes. I do not believe it, neither do you, neither does Christmas, neither does the Church, neither does Christianity. Into the situation comes the roll of the Church's Creed, rolling like a drum,—"Very God of Very God; Begotten not made; Being of one substance with the Father; By whom all things were made." And Mary dons her robe, and looks at us with eyes untroubled, and angels sing in heavenly places, and we come with shepherds and wise men once more to kneel down, even as Thomas did, whose feast comes just before the Christmas feast, saying,—"My Lord and my God!"



## THE WAY OF LIFE

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

## VI. VITAL RELATIONSHIP

It is a wonderful thing to be alive. This life which we now enjoy is not a human invention but a divine gift.

It is one of the few things that we do not owe to modern science. It is the gift of God, I believe, rather than a piece of luck.

The man who attributes this life to chance is too credulous for me. Always remember that there are just two beliefs, one of which you must choose.

(1) There is a God who made me.

(2) I am the product of circumstance.

The man who denies the first, must accept the alternative and no amount of tergiversation can supply anything between.

It is all rubbish to talk about some protoplasmic origin of life unless the original speck was created by God, or just happened to be.

There isn't so much intolerance in the Psalmist statement—"The fool hath said in his heart, there is no God"—as may appear at first sight.

The alternative seems desperately foolish in a world full of purpose. To say that mechanical order and moral purpose came by accident is a creed of foolish people. If this life is the gift of God it is most reasonable to believe that another life after death should also be His gift, given in His own way.

"God so loved His own creation that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." It is possible, therefore, that we may perish.

The possession of this life is no guarantee that we shall receive another one unless we fit ourselves to receive it. This is the whole purport of the Gospel. You may take it or leave it.

Certainly as you stand by the grave of a loved one, you must realize the impotency of any human aid to restore that which you have lost.

So far as human effort, or modern science or occult philosophy is concerned, you are powerless.

The only assurance that we can have of a resurrection is exactly what Christ gives us, that one rise from the dead. And this resurrection must be such that it bears a relation to our need.

For a fellow-citizen to come out of the grave, after he has been pronounced dead would merely be a seven-days wonder which would excite our curiosity. It would have no vital relationship to the future of our

friend.

There are those who say that the desire to restore life is responsible for the story of the resurrection. That Christ did not really rise but that the Apostles' wish was father to the thought.

Of course if we deliberately exclude God, who created man, from the power to have any interest in the man whom He had created; if man is the only factor in the destiny of man; then it could happen that man's wish might account for the resurrection of Christ.

But if God does care, and if man's destiny is a matter of His concern, then it is most certain that He would provide for man's spiritual needs as He has provided for his other wants.

"Seek and ye shall find, ask and it shall be given you. For every one that asketh receiveth, and he that seeketh findeth—

Or what man is there of you whom if his son ask bread will he give him a stone"—is a statement by Christ that God is not inferior to His creatures in His sense of moral decency.

"If ye being evil know how to give good gifts to your children, how much more shall your Father which is in Heaven give good things to them that ask Him?"

The spiritual order as revealed in Christ's life is such an exact response to the desires of righteous men that one is entirely removed from the arrogance and deceit of imposture.

We find in Christ all that we should expect to find in God. He fulfils the need of righteous men and conversely excites the animosity of those to whom righteousness is offensive.

This is what St. Paul meant when speaking of Christian idealists, he says.

"Now, thanks be to God who always causes us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place," which is the same as saying that the influence exerted by following Christ will be such that, wherever it is sincere, it will eventually justify itself: He goes on to say, "Not only is it a savour of life to those who believe, but it has the other effect of being a savour of death to those who reject Him." (II Cor. II 14-17).

In other words, the presence of a righteous God will have two results.

It will confirm those who desire to accept Him in their righteousness, and it will confirm those who do not desire to accept Him in their opposition.

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## "Woodbine Willie" Says He Will Go To Prison During the Next War

Famous English Chaplain Stirs Chicago Audiences with His Scathing Denunciations of the War Machine

Chicago was profoundly stirred last week by the challenging addresses of the Rev. G. A. Studdert Kennedy, who was brought to this country for a course of lectures at the Berkeley Divinity School. Dr. Kennedy is known throughout the world as "Woodbine Willie," a name which he won during the world war from the "Tommies" because he braved the firing line to minister to their needs and to give them the comfort of a "Woodbine" cigarette. He is the author of numerous books, notably "Lies" and "I Believe"; is a poet of distinction, and is the most famous preacher in the English Church. At the present time he is a National Messenger of the Industrial Christian Fellowship, an English organization having the same purpose as the Church League for Industrial Democracy in this country.

Dr. Kennedy delivered four addresses in Chicago, all before huge crowds, fully five thousand people in all, besides the thousands throughout the land who heard him by radio.

He pictured most graphically the horrible plight of the European nations, and called upon America to play her part in this world which God has so closely knit together. "America can remain isolated for a time—can enjoy her prosperity alone for a time. But the world is small, and ever growing smaller—God's gifts to Mankind is making it so. In forty or fifty years our problems of today will be yours, unless you have the wisdom to solve them now."

He condemned our industrial machine age and showed how it headed straight for war. "There will be another war. And it will be a righteous war. It will be a war to end war. It will be waged to establish justice throughout the world. Every war is. Men, with a gift of gab like myself, are sent out to tell the people that. But it is a lie, and when that next war comes I shall not go to the trenches, but to prison."

He told pathetic stories of his comrades in the trenches, and of his comrades now standing on the corners of the streets, without work, without hope, without God.

"The Church must tackle its job. It is not easy to contemplate, but the Church must again become a persecuted Church, and Her sons and daughters must cease trying to get out from under the cross. We must learn to bear our suffering and follow His way. When we do that we will find less time to argue about theology. Our God is the God of everything or He is nothing. He is not the God of the Church and chapel alone; He is the God of the factory, skyscraper and lamp post just as truly as He is the God of the stars. Any one can believe in the God

of the stars, but get men to believe in the God of the factory and mine and our Christianity will amount to something."

As a result of Dr. Kennedy's visit to Chicago an effort is to be made to bring about closer unity between the Church League for Industrial Democracy, which arranged the Chicago meetings, and the Industrial Christian Fellowship, the English organization which Dr. Kennedy represents.

### CORRECTING AN ERROR IN CHURCH'S ANNUAL

We are requested by the publishers of "The Living Church Annual" to call attention to the following error in the 1924 edition:

"A serious error in The Living Church Annual for 1924 leads its publishers to ask your assistance in overtaking and correcting the error as far as possible.

As the total contributions for the year 1922—the year whose statistics are reported in the new Annual—amounted to \$36,752,520.58 (page 496), and the receipts of the National Council from churches for the same year were \$2,636,145.27 (page 108), the ratio which the latter bears to the former is not .027 as stated (page 12) but .072. The error occurred originally from the transposition of figures, but it was afterward carried into the editorial discussion, where it was stated that only two and seven-tenths per cent of the contributions of the Church were given to its general work through the National Council, whereas the true proportion is seven and two-tenths per cent—a much more creditable ratio.

The publishers especially regret this error because we recognize the impossibility of entirely catching up with it and correcting it. We suggest, however, that every reader make the correction in pen and ink in the Annual, page 12, where the error is twice made; altering "two and seventeenths" on the second line to "seven and two-tenths"; and "a ratio of .027 to .973" on the sixth line to "a ratio of .072 to .928." Perhaps some will desire also to clip this correction and slip it between pages 12 and 13 for permanent preservation."

### JAPANESE CHURCH STARTS BUILDING FUND

The treasurer of the National Council has received word from Dr. John Wood in Tokyo that the Christmas offering of the American congregation in Tokyo, \$409 gold is to go toward the reconstruction fund for the Japanese Church. This is one of the earliest contributions for that purpose as distinguished from the emergency fund recently completed.

The Diocesan Convention of Young People's Societies will be held in the Church of the Epiphany, Cincinnati, Friday, Saturday and Sunday, Jan. 11th, 13th, and 14th. Part of the program will be held at Christ Church and St. Paul's Cathedral. A large attendance is expected.



## Survey Shows Church's Women Workers Ill Trained and Under Paid

Woman's Auxiliary Take Initial Step in an Effort to Improve the  
Conditions Surrounding their Workers

At the October meeting of the National Council there was presented to the Council a survey of the Training Requirements, Conditions of Work and Salary Standards for Women Workers in the Episcopal Church. This survey was referred to the executive secretaries for consideration and report.

The movement which culminated in this survey took its rise in the Woman's Auxiliary about two years ago. In the spring of 1922, it was decided to have a survey made, and the Executive Board of the Woman's Auxiliary secured the services of Mrs. Graham R. Taylor, a trained expert in social service work, who had had wide experience in the making of surveys of this character. The survey as completed, in its final form, in the fall of 1923, was accepted and endorsed by the Executive Board of the Woman's Auxiliary, and then presented to the National Council.

The survey is based upon data secured through a questionnaire sent to all the women workers in the Domestic Field whose names could be secured. Besides a study of the facts, it includes a series of conclusions and of definite recommendations. It consists of two sections, the domestic field and the foreign field treated separately. It is impossible to give in a brief space an adequate idea of such an important document, but the following is suggestive as to the nature of the facts revealed by the survey:

First, it recognizes the devotion that the Church's workers have given to their work. Because this devotion has been so notable it seemed wise to inquire about the training, equipment and conditions under which these women are working. This included not only the missionaries employed under the National Council, but also those employed by dioceses and parishes and in organizations of the Church. It shows returns from 523 workers, classified under nine fields of work. It covers such subjects as educational background for their work, religious affiliation of the worker, methods used in securing positions, and the standards of work. Under standards of work such questions as hours, salaries, age, experience, vacations, and method of salary increase, with future possibilities, are discussed.

The report seems to show that except in educational and hospital work and some social service work there has been little demand for the technically trained worker who commands a larger salary. These three types of work come in competition with similar work in the secular field where training is required, and this makes it necessary for the Church to establish similar standards.

The report notes that eleven deaconess school graduates, who had been trained at the Church's expense, were obliged to find engagement in secular employment because the Church did not offer them an adequate living.

It is revealed that inadequately trained workers secured at low salaries have been frequently employed by the Church. This tends to discourage those who, while feeling that the work of the Church demands the best possible training, are obliged to go into other fields where salaries are made commensurate with the expense of training.

The survey seems to reveal also that there are no definite standards of work and that the salaries of workers are below those in other occupations for like service. Out of the 523 reporting, only 44 workers reported a salary of \$1,800 a year and over, 29 of these without living; while 163 workers were receiving less than \$900, 54 of these without living.

Contrary to experience in secular callings, the salaries of the workers apparently have not increased with their experience. A study of secular social work shows that the salary increases vary materially as the years of experience increase, whereas, according to the survey the Church worker who has had a long term of service has no corresponding advantage.

In the matter of vacations, the Church seems to be liberal in the term allowed. The salaries paid, however, are so low in many cases that though a vacation is granted, the worker cannot afford to go away to enjoy it.

Except in the cases of those under appointment by the National Council, the question of a pension or adequate provision for old age seems to have had little consideration.

In view of the facts presented by this survey, the executive secretaries respectfully recommend to the National Council the adoption of the following resolutions:

WHEREAS, a survey of the Training

Requirements, Conditions of Work, and Salary Standards for Women Workers in the Episcopal Church, made under the direction of the Executive Board of the Woman's Auxiliary and endorsed by that board, has been presented to the Council for its consideration, be it

RESOLVED, That the National Council commends the action of the officers and Executive Board of the Woman's Auxiliary in taking this initial step in an effort to improve the conditions surrounding women's work in the Church, and notes the efficient manner in which the survey has been prepared. And be it further

RESOLVED, That the Council recognizes that the survey present facts which cannot be ignored, and which, for the sake of women workers and for the sake of the work, should have serious attention and study, looking to the ultimate solution of the problems presented, be it further

RESOLVED, That, as the survey is based upon limited, though representative data, and as the leaders of the Church have, as yet, no general knowledge of the situation and have had no opportunity for investigation with the aid of collected data, any action of the Council with regard to the conclusions and recommendations contained in the survey would be premature, therefore, be it further

RESOLVED, That the portion of the survey devoted to the domestic field should be brought to the attention of the leaders of the Church by the officers of the Council and to that end they are hereby authorized to print, together with these resolutions, and distribute up to 500 copies of that part of the survey devoted to the domestic field. And, be it further

RESOLVED, That the officers of the Council are requested to report to the Council, at some future meeting, the results of this conference to the Church leaders; and, be it further

RESOLVED, That the second section of the report, covering the foreign field, is hereby referred to the Department of Missions for consideration and report.

The inspiration of the Gambier Conference last summer is shown by the number of successful pageants given this Christmas in several of the churches. This method of teaching the lesson of this holy season is permanently adopted by many church schools.

## LAST SERMONS

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## Bishop Oldham of Albany Call on Church to Crusade Against War

Says that Preparations are Now Being Made for Another World War Which will Surely Destroy Civilization

On Christmas day the Rt. Rev. Dr. G. Ashton Oldham, Bishop Coadjutor of Albany, preached a notable sermon on peace in S. Peter's Church, Albany. Bishop Oldham's sermon was a plea for the Church to act in the establishing of world peace. He said that another war, which, in the nature and scope of its catastrophe, would overshadow the late conflict, is possible if not imminent. "Peace," said Bishop Oldham, "is a phase of the Christian life which is set before us as the central and dominant purpose and result of the Christmas evangel. It is intensely practical, affecting us all as individuals, as Christians and as citizens, the angelic message of Peace on Earth."

Bishop Oldham declared that no other institution is so well fitted and has such a duty laid upon it to attempt this task as the Church of the Prince of Peace. "If in this hour of the world's supreme need the Church of Christ cannot give leadership," said Bishop Oldham, "I know not where it is to be found. It is our supreme duty and our glorious privilege." He designated three duties that would contribute to world peace. First, straight thinking, and in this connection Bishop Oldham said the Church has never seriously faced the problem of its attitude towards war. "Secondly," Bishop Oldham said, "we can recover for ourselves and transmit to others more faith in God and man." And in the third place, he said, we must make a serious, determined, reasoned effort. "If we want peace we must provide its conditions and walk in its way: which way is not reached by political adjustments, however wise, but by learning to live with a new outlook, a new motive, a new set of values. Ultimately it is a matter of the spirit. The angels, with unerring logic, point out the efficient cause of peace on earth as 'good

will among men.' That is the thing we must endeavor to cultivate and practice—good will among ourselves, in our Church, among the Churches, between classes in the nation, between races and other nations, until the earth shall be filled with the spirit of good will as the waters cover the sea."

Bishop Oldham said that in choosing his serious theme for Christmas day he would not willingly detract from the joy of the celebration. "I would have you observe it" he said, "not only in the letter, with chants and hymns and Yuletide decorations, but also in spirit and in truth. There is little value in our singing 'Glory to God in the highest and on earth peace' unless we do more than sing it. We enhance God's glory by doing His will and a single sincere effort, however small, towards the stilling of strife and the advancement of peace is of more value to Him than the most glorious chorus ever heard."

This sermon made a profound impression and the reaction to it was expressed by an unusual number of persons with extraordinary emphasis.

The 228 Episcopal parishes in Connecticut have made a net gain of 325 communicants the past year, according to data just compiled, and the total number is given as, 50,573. In the Sunday schools of the Episcopal churches there are 16,046 pupils and 2074 teachers. Confirmations were 2,323; baptisms, 351 adults and 1,897 infants; number of Episcopal clergymen, 209; lay readers, 53; candidates for order, 12; total contributions by parishioners, \$1,456,811.

## FAMOUS PAINTINGS PRESENTED TO WASHINGTON CATHEDRAL

The Bishop of Washington has announced the presentation to the National Cathedral by Henry White, Charles C. Glover, James Parmelee and Dr. William C. Rives of three famous works of art. They are contemporaneous portrait painting of two famous translators of the Bible.

The most significant of the paintings is the portrait of Bishop Andrewes, who was chairman of the committee that translated the King James version of the Bible, familiarly known as the authorized version. Acquisition of this portrait is particularly gratifying to the Cathedral Chapter, because it compliments another valuable property of the Cathedral, the Canterbury Ambon. This ambon, which is made of stones from Canterbury Cathedral, eventually will be the Bishop's pulpit in the completed Cathedral. On it is carved a history of the Bible. One of its heroic figures is Lancelot Andrewes.

Bishop Andrewes' work is regarded as the answer to the prayer of Tyndale, who was burned at the stake for daring to make a translation of the Bible. His last prayer, now inscribed on the Canterbury Ambon at the Cathedral, was "Lord, open the King of England's eyes!"

The painting of Archbishop Abbott is particularly interesting to Washington, because of the many relics of the Cathedral of Canterbury already acquired by the Washington Cathedral.

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# GENERAL NEWS OF THE EPISCOPAL CHURCH

## A LETTER FROM PATRIARCH OF THE EAST

The following letter was received last week from Patriarch Meletios by Bishop Darlington of Harrisburg:

My Dear Bishop:

As I answered by cable today to your two telegrams, announcing love and sympathy from the House of the Bishops and from the Synod of Washington, so now I do repeat by this letter that they brought to me a great consolation.

Such manifestation for the Oecumenical Patriarchate surely evidence that the two Churches Orthodox and Episcopalian, are bound by "the bond of perfectness" (Col. 3:14) like the members of one body, where all the members suffer whether one member is suffering (1 Cor. 13:26).

Now will draw your love and sympathy towards the miserable refugees. That one million and a quarter people of Christianity of Asia Minor and East Thrace, Greeks and Armenians, who are saved from the catastrophe by taking refuge in Greece should be kept alive. But without a foreign generous assistance surely a great number of these people are condemned to die during the winter by starving, cold and sickness.

Therefore, I do appeal to the American generosity for these miserables, whose sole guilt is that they are Christians and believed in the promises of the allies. A united endeavor of all the friends of the Near East Christianity for this very Christian work is expected and I am very consoled to hear that a new organization under the name of "American Friends of Greece" came to be added to the organizations which until now so effectively assisted the Greek government and society in this work.

The European materialism made the Christian flag to be defeated in Asia Minor, the very cradle of Christian faith. Let the American idealism make the Christian spirit of charity to triumph over the consequences of that defeat.

The Grace of our Lord Jesus Christ be with you and with all your nation.

Your brother in Jesus Christ,

(Signed) The Patriarch Meletios.

At the bottom of the letter, Bishop Darlington has written: "I hope you will publish this appeal so that more funds may be given to help these poor refugees,

whom I have seen living in their little tents and wooden shacks in vacant spaces in Athens and elsewhere."

## RECTOR RESIGNS PARISH TO GO TO PORTO RICO

Leaving a rectorship of nearly six years at St. John's Church, Somerville, N. J., the Rev. Charles T. Pfeiffer has accepted a call to the Church of St. John the Baptist, San Juan, Porto Rico, and with his family leaves for that field late in January.

Mr. Pfeiffer is a native of Philadelphia. He received his training for the ministry at Nashotah and the General Theological Seminary, and was graduated from the latter in 1901.

He is to be rector of St. John the Baptist's and priest in charge of St. Luke's, both in San Juan, the latter a congregation of West Indian Negroes. The two churches have between two and three hundred communicants. Mr. Pfeiffer will also have supervision of the school in San Juan and in other ways assist Bishop Colmore.

As a matter of newspaper interest it is good to note that when Mr. Pfeiffer's resignation was presented, the Somerville paper devoted most of a column to an intelligent appreciation of his work and to the Porto Rico field.

## A LETTER FROM JAPAN

Tokyo, Japan, December 8, 1923.

To the Editor:

A cable has just come from the Church Missions House that \$500,000 has been received for the Emergency Fund for the relief of the Japanese Church. Words are totally inadequate to express the gratitude of Bishop McKim and his staff, and of Bishop Gailor and myself, at this good

news. Will you let me have the privilege of saying through your columns how thankful we all are for the prompt and generous response of the people of the Church at home to the needs of the Church in Japan.

Bishop McKim, Bishop Gailor, and I are going carefully over the situation confronting the Church in Japan at this time. When we return to the United States in February, Bishop Gailor and I expect to have detailed plans to present to the National Council with regard to the reconstruction of the Church's work.

Let me add a further word to express the privilege I have felt of being the bearer of many gifts from people in the United States to the members of the Mission staff in Japan. Twenty trunks were, through the courtesy of the Admiral Steamship Line, transported across the Pacific without expense, and the Japanese custom officials passed them without examination. The contents have been distributed and have done much to relieve the serious inconveniences from which our friends in Japan have suffered.

JOHN W. WOOD,

Executive Secretary Dept. of Missions.

## MYSTERY PLAY WITNESSED BY THREE THOUSAND

In order to interpret to the community the true spirit of Christmas, a community Christmas Mystery Play was presented in Atchison, Kansas, on the Friday before Christmas. The play was arranged and

## REV. G. A. STUDDERT KENNEDY

### I Believe

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directed by the Rev. H. C. Benjamin, rector of Trinity Church, and was witnessed by more than 3,000 people. Protestants and Roman Catholics alike helped in bringing the Christmas message of "good will to men" to the community. It was given without admission charge, so that all classes might have the opportunity of coming. The play gave the story of the birth of Christ, beginning from the prophecies, to the visit of the wise men. Numerous requests have been received to repeat it next year.

#### WHAT WOULD YOU DO WITH TEN THOUSAND DOLLARS?

Recently the rector of a parish in New York was asked by one of his parishioners to tell her how to spend \$10,000. This was the result of the conference:

\$5,000 was given to the permanent reconstruction work in Japan.

\$1,000 was sent to a diocesan bishop for work among mountain girls.

Four gifts of \$500 were sent to missionary bishops for buildings on the priorities.

\$500 was set aside for seminary students.

\$500 for under-nourished children.

\$1,000 for work among convalescents.

One can easily understand the joy that must have filled this rector's heart as he helped to arrange for the division of the money.

#### NEWARK IS LOSING VALUABLE MEN

The Diocese of Newark is losing several valuable men whose removal is much regretted, Rev. Edgar W. Anderson of Woodcliffe, who goes to Watertown, Mass., and Rev. Robert D. Brown of St. Philip's, Newark, who goes to Pittsburgh. Rev. Ellis Parry comes to take charge of the Church of the Ascension, Bloomfield. Rev. William H. Watts goes from St. Mary's Church, Haledon to St. Peter's Church, Clifton. Rev. Adalbert Olszewski goes from Newark to Pottstown, Penn. Rev. Bernard MacLaughlin becomes Curate at Holy Innocents', Hoboken, taking the place of Rev. Frank Nickel, now rector of St. John's Church, Boonton. The Rev. Joseph Anastasi is meeting a very encouraging response to Italian work in Newark.

#### CHAPEL IN GEORGIA DEDICATED BY BISHOP REESE

Following the laying of the cornerstone which occurred less than a month ago, the new mission of St. Thomas' at the Isle of Hope, in Chatham Co., Ga., near Savannah, was dedicated by the Bishop of the Diocese, the Rt. Rev. F. F. Reese, D. D., on St. Thomas' Day, at 8 o'clock in the evening. Since the contribution of \$750 from the American Church Building Fund, there is just \$190 due to pay off the entire debt, and it is expected that this amount will be raised in a short while, and the church building will then be consecrated. On the occasion of the service of dedication the Bishop gave an address on "The Purpose of Service," and the rite of confirmation was administered during the service.

The little chapel has an interesting

history, and it has taken the members of the little mission just one year to the day to raise the money and erect their house of prayer.

#### USING GOD'S GIFTS TO ATTAIN HOLY ENDS

The Rev. Bernard Iddings Bell, president of St. Stephen's College, was the preacher at the fifty-fifth anniversary festival of the Church of St. Mary the Virgin, New York, an occasion at which Bishop Lloyd officiated and which brought together hundreds of the friends of this parish. President Bell chose the text: "And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word." Luke 1:38. He said:

"We are met here to keep the feast of the conception of the blessed Virgin Mary and to celebrate the dedication of this church, offering a holy sacrifice in thanksgiving for the blessings granted it by God. We have come to bear witness to the truth of holy religion and its power in the world today, also to commemorate her to whom under God this church is dedicated.

"It is significant to notice that this church is dedicated to St. Mary in one of her aspects—not to Mary the queen of heaven, the friend of sinners, perpetually interceding before her Son, but to St. Mary the Virgin. Rarely has there been a time when the uplifting of St. Mary as Virgin was more needed than it is today. Virginity is not now a popular idea. It goes against the current psychology, against the opinion of the moment of what people think ought to be in the lives of men and women today.

"This is principally because at the present moment virginity is misunderstood. There is a feeling abroad in the newspapers and books we read, in the plays produced in our theatres that a person who is virgin is a negative creature who has not fulfilled life or been fulfilled by life. The Christian religion is held up to ridicule on the assumption that it is trying to urge people to come into the kingdom on earth and in heaven by a process of crushing out means of expression that God has placed within them.

"But this is untrue. The Christian idea

is that we attain to goodness not by killing off the nature within us but by taking it as part of the gift of God and using it for his glory. Only thus can we be saved from ruin by indulgence. St. Mary was not a pale, washed-out creature, but a glorious woman who used what God had given her for a great, holy end that life might count for the most, not be thrown away.

"There is a curious idea that holy people don't do things and that bad people do do things. We think of sin as an act, and of virtue as a refraining. The old Greeks were wiser than we in their definition of sin. They saw it not so much breaking the law as shooting with one's life at a thing not real, at a mark that seemed to be true and fine but was really tawdry and shabby. They took their comparison from archery. The archer sees in the distance what appears to be the target, while the real target is somewhere else. Thus the arrow discharged is wasted.

#### DR. STEWART TO CELEBRATE THIS YEAR

In these days of quick change, it is not often that a pastor remains for even ten years in one parish. When his pastorate is extended to twice that length of time, it is a noteworthy event and an occasion for rejoicing. In 1924, the Rev. George Craig Stewart, D. D., and Saint Luke's Parish, Evanston, Ill., will cele-

#### OLD-TIME RELIGION

How many among the readers of this publication will be one of ten thousand to assist me, an experienced newspaper man, and a Baptist layman, in establishing at Washington, D. C., a new national interdenominational religious paper to be called "OLD-TIME RELIGION", advocating the fundamentals of the old-fashioned Gospel, and opposing the teachings of the religious Modernists, by sending me \$1.00 advance yearly subscription, or at least 25c, for three months? (No Stamps).

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brate the twentieth anniversary of their association as Rector and Parish. In order that the celebration may be complete, the Vestry is anxious to get into touch with as many as possible of the former communicants of Saint Luke's, and of those who have been baptized, confirmed, or married there during Dr. Stewart's rectorate. If this comes to the eyes of any such, will they not send New Year's greetings to Dr. Stewart, by giving present address, so that more detailed news of the celebration may be sent them.

#### CONCLAVE OF ORDER OF SIR GALAHAD

Suffragan Bishop Herbert Shipman of the Episcopal diocese of New York was elected grand chaplain of the Order of Sir Galahad by the grand conclave of all the courts, in St. George's Church, New York. Rev. Ernest J. Dennen, Boston, supreme director of the order, attended. Many parishes were represented by their courts in full standard and ceremonial regalia, while others in process of organization joined with the general public. The degrees, exemplifying the methods of winning and holding male youth in age groups, were in strong evidence. The Order of the Fleur de Lis, the champion movement for girls and young women, was introduced by the Vivien Chapter of St. Mary's Church, Manhattanville, taking part as a choir in the processions. Bishop Shipman delivered a sermon, making a strong appeal to the Christian knighthood spirit. The Board of Religious Education has given its heartiest indorsement to this order, which had its inception in Boston, and where it has grown rapidly among Episcopal parishes.

#### MORE EFFICIENCY IN CHURCH MANAGEMENT

When men and women who carry the burdens of American churches by doing the volunteer work look back over 1923 they see a large measure of that efficient management which of late years has been

going into industrial ventures going also into churches. Since the World War most of the large religious bodies of America have wholly recast their plans for general administration, and during 1923 all of them got in a full year along these new lines. In most church bodies national councils are functioning, and they have departments comparable to great business enterprises. These departments in all bodies, handle \$200,000,000 a year at least, and now handle it, so they believe, with as little cost for overhead, and as low expense of administration, as is the case with industrial, commercial and other enterprises.

Bodies which have so adjusted their general affairs include the Roman Catholic, Methodists and Baptists, both North and

### Church Service Notices

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Walter C. Bihler, Associate Rector.  
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Tuesdays at 10 A. M.  
Thursdays at 8 P. M.

#### BOSTON

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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.

#### 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.

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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.

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##### CHURCH OF THE INCARNATION

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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 14, 15, 16, 17, 18.  
Preacher: Rev. William B. Kincaid, Trinity Church, New York.

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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.

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Wednesday, Thursday and Holy Days

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Rev. Frank H. Nelson and Rev. C. Russell Mooney, 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.



South, Presbyterian, Episcopal, Congregational, Lutheran, Reformed, and Disciples, besides some of the smaller ones.

In some parts of the country this efficient management has gone during the year into local churches. National councils of Episcopal, Presbyterian and some other bodies have called upon lay people to carry efficiency forward to the unit, the local church. It costs some \$350,000,000 a year to run these local churches, and if each dollar is made to do twice as much as formerly, anyone can figure out the enormous gain. In 1923 the total gifts of the American people to their churches reached \$550,000,000—\$200,000,000 general and \$350,000,000 local. This figure does not cover charities, education or European and Japanese relief. A very large share of the latter funds are given by members of churches; probably a larger share than most people imagine.

### HERE IS PROOF OF THE PROVERB

Advertisements in Japanese newspapers for requests to learn of Christianity have resulted in 2,324 inquiries in four months. Some of the letters to Rev. F. W. Rowlands, who answers the advertisements, succeeding Dr. Pietrs, the originator of the idea, are pathetic as well as merely interesting. Hundreds are like this: "I have long wanted to know about Christianity but being in this out-of-way place, have had no one to guide me. I was delighted when I read your advertisement." Some of the others are: "I am wandering in the wilderness and weary. Please lead me in the right way." "I am feeling very sad because of the death of my brother. Please help me to get near to God." "I am an artisan without any joy or hope in life. My life is meaningless, more like that of a worm than a man. I think that perhaps through Christ I might escape from this condition, but do not

know how to pray or do anything. Please help me."

### HARRISBURG PROTESTS 1923 QUOTA

Harrisburg, Pa.—The fourth quarterly meeting of the Executive Council of the Diocese was held at Harrisburg on Thursday, December 13th. A resolution was adopted expressing satisfaction with the recent Pastoral Letter of the House of Bishops. The greater part of the sessions was devoted to the consideration of the Diocesan Budget for 1924, particularly the diocesan quota for the field work of the National Council. Several members of the Council disputed the accuracy of the statistics regarding the Diocese printed in the report presented to the last meeting of the Province of Washington. The treasurer of the Diocese reported that one-third of the total income for the Field Department is sent to the treasurer of the National Council, and that the statistics presented to the Synod are inaccurate. The Committee on Annual Budget, to whom was referred the Provincial Report, 1923, reported:

"It has carefully considered the statistics in the report of Bishop Murray, and the deductions drawn by him therefrom. Without minimizing the faults of this Diocese, the Committee feels impelled to state

that the figures printed are an unjust reflection upon the Diocese.

"It would seem the reduction of \$10,000 to our quota is some justification of the protest. The treasurer promptly notified the National Council of the resolution adopted by this Diocese to pay one-third of all moneys received through the National Campaign to the treasurer of the National Council.

"It is well to emphasize the fact that there are in this Diocese but fifteen wholly self-supporting parishes. Twenty receive more or less aid from the Executive Council, and fifty-eight are purely missionary. Our missionary pay roll is over three-fourths of the Diocesan Budget. We believe this record is unequaled in any Diocese which does not receive aid from the National Council. The committee believes that great injustice arises from the special appeals that are permitted to be sent out from every department and institution under the control of the National Council, and also by the spontaneous appeals for causes within the Diocese.

"There are only so many dollars available for Church work, and those called out

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for special emergencies inevitably result in decreased contributions to the legitimate and necessary causes which seem to be rendered insignificant by these appeals.

"The committee is justly proud of the showing of the children of our Church Schools.

"The committee believes that the increased confidence in the National Council, due to its frankness at the last General Convention, will lead to larger offerings in the future.

#### HELPING OUT THE BROTHER IN TROUBLE

The Baptist Meeting House at Coudersport, Pa., was destroyed by fire this past week, and the rector and vestry, with the consent of the bishop, have offered the use of Christ Church to the Baptist congregation for evening service until the Lenten season. It is thought that by that time they will have been able to secure another location. Christ Church, Coudersport, has had no evening services for some time, and the rector, Archdeacon Post, has been using Sunday evenings for visiting the Missions in his archdeaconry. The bishop has requested him, if agreeable to the Westfield congregation, to hold services in St. John's Westfield, every Sunday evening until a new rector has been called there, as it is reported that the former incumbent left St. John's on the first of December.

#### SUMMER CONFERENCES GET TOGETHER

Recognizing the value of co-operation and mutual help between Conferences, Summer Schools, etc., the Committee of the Oregon Summer School at a recent meeting held in Portland, Ore., unanimously decided to affiliate with the Inter-Conference Committee, which at present links up Conferences at Wellesley, Sewanee, Geneva, Princeton, Racine, Sioux Falls, Gambier and Concord. In connection with the program for the school next summer it is proposed to have a Vacation School for Children, to be arranged as a Demonstration School for Religious Instruction.

#### REV. PAUL MICOU NOT A MEMBER OF MODERN CHURCHMEN

The Rev. Charles Addison corresponding secretary of the Modern Churchmen's Union, has requested us to announce that the Rev. Paul Micou, of the Religious Department of the National Council, is not only not a member of their Advisory Council, but he is not even a member of the organization. The statement is called for because Mr. Micou's name is listed among the members of the Advisory Council in a leaflet published by the Union.

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Rev. Stephen E. Keller, Jr., has resigned the rectorate of St. Stephen's Episcopal church, Pittsfield, to accept a call to St. Paul's Episcopal church, Akron, O.

Rev. Arthur T. Stray has resigned the rectorate of St. Michael's Episcopal Church, Auburn, Me., and has accepted a call to St. Paul's Church, Brunswick, Maine.

The Rev. Dr. J. D. Herron, who had charge of the Cincinnati Cathedral prior to the coming of Dean Jones, has accepted a call to be rector of Holy Trinity church, Madisonville, Ohio, taking effect January 1st.

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The Rev. Herbert H. Parkinson of Sturgis, Mich., has been called to the rectorship of the Church of the Ascension, Wyoming, Ohio.

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## A Few Short News Items

The Archbishop of Canterbury has caused a stir in the English Church by announcing that negotiations have been carried on looking towards union with the Roman Church. The Evangelical wing of the Anglican Church is distressed that such a thing as union with Rome should be sought. The Archbishop's letter announces that the three conferences held with Cardinal Mercer resulted in practically nothing.

"The Radio Digest" says that an increasing number of churches are now broadcasting their services, and that soon millions of people will be reached in this way. "The Vatican will, in a few months adopt radio to spread the word of the Pope to a millions of people throughout the world," the article declares.

Dr. Charles D. Walcott, president of the American Association for the advancement of Science, declared at the convention of that society, held in Cincinnati during the holidays, that there was no conflict between religion and science.

A secret society, "The Order of Crusaders" has been organized in England, and recently held a solemn service in Westminster Abbey. The Church Times is much distressed about it, likening it to our own Ku Klux Klan.

Speaking of the Klan, a merchant in Indiana, where the organization is particularly strong, recently placed the following placard in his window: "I am 200 per cent American. I hate everybody."

In the Challenge, an English weekly, the Rev. K. D. Mackenzie sets forth the Anglo-Catholic position; in later numbers other writers will deal with other forms of faith. It is an article written by one who is neither unfair to others, nor blind to the failures of his own party. He regrets an undue stress laid upon sacramental teaching, necessary as he believes this to be. "It is easier," he says, "to speak about blessed sacrament than about the incarnation; about confession than about sin and contrition; and a change in ceremonial sets more tongues wagging than the most startling pronouncement from the pulpit." The chief aim of the movement is an evangelistic one: "We wish to bring back to Christ the multitudes who at present will have nothing to say to religion in any form."

The Quakers, who are doing such noble work in stricken Europe, report that seven million children are in danger of starvation in Germany alone.

The Rochester Times-Union, editorially, condemns the son of General Wood for gambling in the stock market. "A very practical question that should be pondered by every man tempted to play the market by this spectacular case is this: Where did the money come from, that is now deposited to young Wood's account in the bank? He did not create it. No one else

fabricated articles of value for human use and gave them to him. The answer is simple. What young Wood made others lost. Suppose the newspaper headlines, instead of saying, 'Son of General Leonard Wood makes fortune on the stock market' had said 'Thousands of men lose heavily to contribute to Wood's fortune. Same Impoverished.' That wouldn't have sounded quite so alluring, but it would have been much nearer the truth."

The Cathedral of St. John the Divine, New York, was crowded with dignitaries of every creed last week when a service was held to celebrate the fiftieth anniversary of the incorporation of the Cathedral and the thirty-first anniversary of the laying of the cornerstone. The speakers were Bishop Manning, George W. Wickersham and Rev. S. Parkes Cadman, a Congregationalist.

Six counties in the United States have more divorces than marriages.

The Rev. Charles J. Harriman of St. Paul's Church Providence, has accepted a call to the Church of St. James the Less, Philadelphia.

The Rev. George W. Lamb is leaving St. John's, Huntington, Pa., to go to the Church of the Covenant, Philadelphia.

The one hundred and seventy-fifth anniversary of St. John's Episcopal Church, Bridgeport, Conn., was marked by a series

of special services, including a banquet at which many clergymen from Bridgeport and vicinity were present, and at the services, Sunday last, Bishop Brewster dedicated gift memorials, communion rail and sanctuary flooring of marble.

Co-operation and understanding between Jews and Gentiles was fostered on the recent Jewish Day of Atonement by Christ Church, Brooklyn, N. Y., invited the community through a message in Hebrew posted on the bulletin board, to celebrate the day in its church. A large number of Jews attended, the Episcopal evensong service was held and the rector, Rev. William S. Chase, made an address asking for mutual respect between the two religions.

West Point Military Academy, which recently has introduced Bible study into its curriculum through the efforts of Chaplain Clayton Wheat, who also is an English instructor, has been presented with 500 class-room Bibles by the American Tract Society and the American Bible Society. The former for over half a century has given Bibles to every member of the graduating classes.

The Rev. George John McCormack has been transferred from the Canadian Diocese of Montreal to the Diocese of Harrisburg by Bishop Farthing, and has accepted the unanimous election to the rectorship of Trinity Church, Steelton. The Rev. Mr. McCormack is an Honor Medalist of Kings College, Canada.

## A BOOK A MONTH

The Editors of The Witness aim to sift the religious literature that streams from the press and to recommend at least one new book each month to our readers.

During the past year we recommended the following, among others, all of which should have been read by those who aim to keep up with modern thought:

The Return of Christendom.....	\$1.75
Common Sense Religion—Wilson .....	1.50
The Return Tide of Faith—Talbot .....	1.50
The Gospel of Fellowship—Williams .....	1.50
Lies—Kennedy .....	1.50
I Believe—Kennedy .....	1.50
Everyday Religion—Freeman .....	1.50
Recent Psychology and the Christian Religion—Hudson	1.35
The Experiment of Faith—Fiske .....	1.50

(Add Ten Cents Per Book for Postage)

Is there one in the list you have not yet read? Buy it for January and resolve to read at least one good book a month during 1924.

## WITNESS BOOKS

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