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WORSHIP AND — WORSHIP

In the Middle Ages the schoolmen made a distinction between the worship which might be properly offered to God, which they called "latria," and the veneration which might properly be offered to the saints, which they called "dulia." That distinction is still meant to prevail, I believe, in the devotions offered to St. Mary in the Roman Catholic Church today.

A letter on the subject puts to us the following questions: "Roman Catholics are charged with offering exaggerated devotions to the Blessed Virgin Mary. Do you believe the charge is well founded? Is it possible that we misunderstand the devotional language which they use?"

To answer bluntly, I might say that I think the charge is very well founded indeed and that much of the language is too clear for much misunderstanding. The theoretical distinction in grades of worship is convenient to fall back upon for controversial purposes but it is my opinion that it means next to nothing in Roman Catholic practice and that it would take a schoolman to sift it out of the general run of authorized devotions.

The Marian devotions are a Mediaeval product. There is no suggestion of them in the first four or five Christian centuries. They were developed by the monastic orders in an unofficial manner and were finally crystallized around the "Ave Maria" in the eleventh century. The cultus was very strongly promoted by the Jesuit order and reached its culmination in the promulgation of the doctrine of the Immaculate Conception in 1854 in the face of bitter opposition on the part of many prominent cardinals and bishops.

There are twenty-two passages in the New Testament where the Blessed Virgin is referred to directly or indirectly. The Roman calendar has just about double the number of days in its year dedicated to her as to our Lord. The whole month of May is set aside for special Marian devotions with special indulgences to be gained thereby. The Catholic Encyclopedia calls the Feast of the Assumption the "principal feast of the Blessed Virgin" and quotes Benedict XIV to the effect that it would be "impious and blasphemous" to deny the Assumption of the body of St. Mary into heaven. Then it goes on to tell how the incident has no scriptural foundation but rests on vague stories of the fourth or fifth century of spurious authorship. The Rosary was introduced into use somewhere around the year 1000 A. D. but at first it was used for counting off psalms and Our Fathers. With the development of Marian devotions the Rosary was converted chiefly to their use and now consists of beads which call for 150 "Hail Marys" to 15 Our Fathers.

St. Alphonsus Liguori, whom the Catholic Encyclopedia calls one of the three great missionaries of the eighteenth century, and who was an authority on moral theology, wrote a famous book on the "Glories of Mary" which has received the



Rt. Rev. Edward T. Demby, D.D.

recommendation of notable prelates. One or two quotations will suffice. "Many things are asked from God, and are not granted; they are asked from Mary and are obtained." "Mary has only to speak and her Son executes all." "The salvation of all depends on their being favored and protected by Mary." "Often we shall be heard more quickly, and be thus preserved, if we have recourse to Mary, and call upon her name, than we should be if we called on the name of Jesus our Saviour."

Such statements are only developments apparently of earlier statements like that of St. Bernard of Clairvaux, who was the most influential ecclesiastic of his day: "Dost thou fear the divine Majesty in the Son? Wilt thou find an advocate before Him? Flee to Mary; in her humanity is pure. The Son will listen to the mother, and the Father to the Son."

I have before me a Roman Catholic book of devotions called the Key of Heaven bearing the imprimatur of Cardinal Gibbons and the Archbishop of Philadelphia. It has a prayer to the Blessed Virgin as follows: "We fly to thy patronage, O Holy Mother of God! despise not our petitions in our necessities, but deliver us from all dangers, O ever-glorious and blessed Virgin."

From the same book is this to the Virgin: "I cast myself at thy sacred feet, and do most humbly supplicate thee, O Mother of the Eternal Word, to adopt me as thy child and take upon thyself the care of my salvation."

In another place in this same book is a long prayer recommended for use in Lent as particularly efficacious in securing one's request. It is addressed to the "blessed Mary" and the plea is made thru the life, suffering, death, etc., of our Saviour. A portion of it runs as follows: "I ask it * * * through that love and condescension wherewith He embraced our nature when, in compliance with thy divine will, thou gavest thy consent."

I quite understand that invoking the prayers of the saints in our behalf is meant to be a very different thing from offering prayer and worship to God. But in view of the customs, statements, and authorized devotions as briefly indicated above, I am incapable of recognizing the distinction in Roman practice. Nor is the

distinction any clearer when I recall the many churches in France and Italy where figures of the Virgin are surrounded with tablets fastened to the walls inscribed with thanks for answered petitions and the thanks is always returned to Mary.

As the Mother of our Lord she is worthy of the deepest veneration. As a human being she should not, of course, be worshipped. I do not feel competent to say exactly where the line should be drawn but wherever it is, the Marian devotions seem to have over-stepped it considerably.

Current Comment

By the Observer

This column is not the place to discuss the present controversy in the Church, but the writer feels bound to say that a grave injustice is being done to the whole Church by the misuse of language by certain of the controversialists. It is wicked, and quite inexcusable, to use the word "fundamentalist" in connection with such a leader of the Church as Bishop Manning. The unthinking public classes all fundamentalist with William Jennings Bryan. Every intelligent churchman should protest against such an implication—and those who have started this controversy owe it to their own character as Christian gentlemen,—not to refrain from the use of such terms—but to see that such "copy" as they may give to the press does not convey an unfair impression of their opponent's position.

The only excuse for such a controversy is a sincere desire that truth may prevail. And misrepresentation of the position of the opposing party savors too much of politics, and certainly is not evidence of such sincerity of truth-seeking.

And perhaps many Witness readers will feel it a privilege as well as an obligation to offer daily intercession for the wise and courageous Bishop of New York, that the Holy Spirit may guide him in dealing with a situation as difficult as has confronted any Bishop in recent times.

It is amusing—or perhaps it is rather sad—to see how the layman who dislikes what he calls "doctrinal" sermons becomes keenly interested in doctrine when he scents a "row."

Prune thou thy words, the thoughts control

That o'er thee swell and throng;
They will condense within the soul
And change to purpose strong.

But he who lets his feelings run

In soft luxurious flow,
Shrinks when hard service must be done
And faints at every woe.

Faith's meanest deed more favor bears,

Where hearts and wills are weigh'd,
Than brightest transports, choicest prayers,

Which bloom their hour and fade.

—John Henry Newman.

Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

OPPORTUNITY FOR ADVENTURE

Some one ought to write a clerical directory and put into it the unusual things many of the clergy have done. I imagine that the average layman thinks that the clergy have pretty much the same experiences in their humdrum lives, and that one biography would serve for them all. His week day diary, as written for him by a layman, would be something like this: "Got up, puttered around, wrote a sermon, studied; lunch; made calls; dinner; attended choir practice; went to bed."

Well, the layman is mistaken. The clergy of this land differ in talent, occupation, and achievement as widely as the majority of men in any other profession.

Take my old friend Thomas R. Hazzard for example. What was he doing as a boy? Going to Sunday school and singing in a choir, and being watched with perplexed eyes by other boys because he was going into the ministry? Not much. He was adrift in the land, picking up odd jobs, and learning the ways of workmen. What did he do when he took his first mission and found no Church building? Did he put on his best clothes, and go about and take up a collection for the poor and needy at the country club. No, indeed. He kept on his old clothes, borrowed some tools, and built a church building with his own hands. What banker ever built his bank building? When war was declared Hazzard was too old to shoulder a gun, too "something or other" to go as a chaplain, so he went to Hog Island and worked as a riveter in the building of those rows of iron ships.

When some of us took a vacation in the pleasant places of America, what did Hazzard do? He went to Liberia on a mission for the Church, and with two other clergymen, walked six hundred miles through the jungles of Africa, to determine the nature of the land, and the possibility of doing something for the people. No white man had ever before taken the journey into those particular sections.

Perhaps I am citing instances of a very exceptional nature. But I believe that many clergymen have in their lives some unusual talent, some exceptional experience, some notable achievement, that is markedly individual. Ask Bishop Harris of Marquette of his experience while hunting. Ask Bishop Aves of his trips through Mexico.

The biographies of the clergy would make interesting reading. We have too few of them. The creative imagination of a masterly writer has not yet painted the word picture of the romance of the clergyman's life, using the material that is at hand. We have some fascinating studies, like Bishop Slattery's "Edward Lincoln Atkinson"—but the composite, the majestic story of ministry has not been told. Would that some weaver of great literary tapestries, rich in ideas, judgment, and understanding, would put the tale before us.

For the ministry is not the stereotyped

Our Bishops

Edward Thomas Demby, Suffragan Bishop for the colored race in Arkansas and the Province of the Southwest, was born in Wilmington, Delaware, in 1869. He was ordained Deacon in 1898, Priest in 1899, Consecrated Suffragan Bishop by the late Bishop Tuttle in 1918.

He was Dean of Paul Quinn College and a Professor in the College of Philosophy and Metaphysics, after which he served as Rector in the following churches: St. Paul's, Mason, Tenn.; St. Augustine's, Kansas City, Mo.; St. Michael's, Cairo, Ill.; St. Peter's Key West Fla., and Emmanuel, Memphis Tenn. He was also Secretary of the Colored Convention and Archdeacon of the colored work from 1912-18.

Bishop Demby has received honorary degrees from a number of Institutions and Universities. He is also the author of a number of books.

profession. It allows as much individual development and the opportunity for adventure as any profession open to men.

Our Young People

By Rev. Gordon Reese

U. P. S. L. ACTIVITIES

It has been stated that the way to a man's heart is by way of his stomach. If this be true, the Province of the Southwest bids fair to outshine any of the Church's organizations for young people for Bishop Quin announces the fact that the Seventh Province has a luscious menu to offer in the following Provincial officers recently elected at Kansas City: Lamb for president, Bacon for vice president, Durkee, secretary and treasurer. We join with the Bishop's feelings about these officers—great things may be expected from the young people of the Southwest.

Jan. 18th, 19th, 20th, at St. Paul's Church, Waco, Texas, the young people will meet in Diocesan Conference. They have extended a cordial invitation to those of the neighboring Diocese to join with them. There are many reasons why this conference will be worth while attending. This will be the fourth Diocesan Council of the Texas young people.

The conference will mean more than a general getting together and having a good time. Reports will be given which will inspire each parish whose delegates are attending. The program will be one for young people. Bishop Quin will attend to that.

Waco is a splendid convention city, St. Paul's a most hospitable parish. I know the Rector and many of the parishioners, so I can testify to that fact. Besides these reasons, one will come in contact with real activities from the young people of St. Paul's. A few years ago, the Rector, Rev.

W. P. Witsell, and a group of interested laymen and laywomen, determined to secure a trained young people's worker. Mr. John Roak, a very enthusiastic worker in the Brotherhood of St. Andrew, of Philadelphia, was invited to become the Rector's assistant. He accepted, in two years a new parish house for young people, and a play ground have been added to the parish equipment, to meet the increased needs. Those he works with have caught the vision of service and a great blessing has come upon the parish.

It is certainly most encouraging to those in the Church interested in this special work—to find not only the diocese, but the province taking an active interest in the growth and development of the work among the youth of the Church.

The second province will have their meeting in February, at Christ Church, East Orange, New Jersey.

The dioceses of Atlanta and Georgia have a joint diocesan Y. P. S. L. and at the Sewanee in 1924 there will be an attempt, no doubt, to federate all of the young people's work in the South and the Southwest.

A national organization is contemplated at the next General Convention. May God guide and direct the Parish, Diocesan and Provincial Leaders in this great work for the upbuilding of His Kingdom.

CHURCH PEOPLE WILL BACK CHILD LABOR AMENDMENT

The protestant forces will back the introduction of a child labor amendment to the constitution in the next congress. The iniquity of exploited childhood continues in many states, and can be rooted out only by national legislation. H. Woolver, of the National Methodist Press, says: "Americans blush with shame when they are classed with India, China, and Japan in exploiting their ungrown children to carry on their boasted industrialism. The undeveloped bodies, delicate muscles and forming minds of over a million boys and girls are thrust into the clutches of materialism in order to feed, clothe and keep warm other millions of grown-ups who ride in automobiles and live in costly homes. By child labor is not meant the hours spent in doing chores and helping in the light tasks of home and farm, but rather gainful occupations through long and regular hours, robbing the child of normal development in mind and body. Is there any wonder that the women of this nation are stirring things at the national capitol in order that the United States may save this lost million of American children. They are anxious to see this country come out of the class of the so-called "heathen nations" and live up with the Christian nations of the old and new world in caring for child life. Twelve of the western civilized countries have a national minimum standard of fourteen years as a basis for child labor, whereas the United States has no national standard concerning the employment of children."

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Social Service

By William S. Keller, M. D.

THE GIRL' FRIENDLY SOCIETY AND SOCIAL SERVICE

The Social Service edition of The Witness is very glad of the opportunity of presenting to his readers the program of the Social Service Department of the Girls' Friendly Society.

Purpose

To make her circumstances easier, her opportunities wider, herself and her life more worthy.

Two-fold Task

To have a hand in correcting unhappy conditions that are the result of past stupidity and error.

To help in building constructively for the future by striking at root causes and forestalling where possible their evil consequences.

Those Concerned

Both those within and those without the organization—Any and all girls equally with G. F. S. members.

Method

To help individual girls with their problems.

To promote movements in the interest of the many.

To back measures (legislative and other) aiming at general improvement.

I. Health

To care for her when sick.

To urge the value of preventive care.

To advocate regular periodic physical examinations.

To encourage sane teaching of Sex Hygiene.

To co-operate with agencies and movements working for better Health, Sanitation, Mental Hygiene, etc.

To support legislative measures for Health Insurance, Old Age Pensions, etc.

II. Education

To help the individual girl to secure all the education she is capable of taking, and

where money is lacking to obtain scholarships for the purpose.

To swing in with all movements and work for such legislation as give promise of promoting sound valuable education.

The world has been "fed-up" on propaganda for this purpose and for that, and what it needs most is that people shall learn to think—thing for themselves—and not be content to accept thoughts and opinions ready-made. Particularly is this true for women now that they have the responsibility of political citizenship. Education is here included for two reasons, a) that society may have the benefit of better leadership; (b) that the individual may have a richer, fuller life.

III. Living Conditions

Steady persistent effort to make organized homes for girls self-supporting and self-governing.

"Self-supporting" because the study of living conditions has produced the conviction that self-support is the only sound basis upon which to operate, as the subsidized home no matter how small does tend to depress wages.

"Self-governing" as that feature can in a measure offset the disrupting effect of living apart from true family environment; by thus having a hand in the management and responsibility of a home, a sense of burden-sharing can be preserved and a more normal attitude toward life maintained. With self-government also, some of the draw-backs in institutionalism are eliminated and each one has a freer chance for self-expression.

Participation in the work of Room Registry Bureaus and other projects to meet housing and living problems.

Support of modern Housing codes and bills.

IV. Recreation

To provide in the G. F. S. organization as much of the best types of play possible to suit all ages and tastes.

To co-operate in local community efforts for the extension of more adequate public facilities, such as, Play Grounds, Public Parks, Story Telling Hours, etc.

To aid all agencies and organizations working either by private or legislative

action for healthier, cleaner commercialized recreation in Movies, Dance Halls, Summer Parks, Excursion Boats, etc.

V. Employment

To feel unflagging concern for the work life of all women, children and young girls.

To study with an open mind such efforts and programs as aim at improvement and readjustments in the field of industry.

To strive for the abolishment of child labor.

To endorse efforts to mitigate the injustice of seasonal and periodic unemployment.

To work for and bear weight of influence in support of:

A living wage.

Eight-hour day.

Same rate of pay for same work.

Collective bargaining.

No night work for women.

Reasonable working conditions.

Foreign Born

To extend an ever welcoming hand to the stranger, the form of hospitality and kind of help offered depending on local conditions.

To enjoy and to profit by whatever wealth she may have to contribute from her store of old-world custom, beauty and tradition.

Thrift

To encourage a development of the saving habit.

To emphasize the value of a well-balanced interpretation of economy and wise spending.

To bear in mind that thrift is a virtue that has a place in most of the activities of life.

World Peace

Women the world over know that war is wrong, wasteful, ineffectual, inconclusive.

To help form public opinion so that this out-worn method in international affairs shall speedily and permanently be displaced.

THE WITNESS FUND

In 1922 about \$250 was given by Witness readers to this fund, which is used to pay the subscriptions of clergymen and others who would otherwise be compelled to go without the paper. In 1923 only \$160 was given. We hope that a generous amount will be given this year. A day does not pass without letters from subscribers who want the paper, but are compelled to discontinue. We do not want anyone, really desirous of the paper, to be without it. These readers will continue to receive their copies with a little help from you.

We acknowledge the following donations to the Fund for 1924:

Miss Maurice\$6.00
J. T. Prince, Jr.50

\$6.50

Total for 1924\$6.50

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

A WRONG TO BE RIGHTED

BY REV. ANTHONY R. PARSHLEY
Rector at Lancaster, N. H. and Veteran of the World War

It strikes me that someone ought to bring to the attention of the Church a series of almost forgotten facts which are likely in the future to be recollected to the Church's great discredit. Those facts are so vividly before my mind's eye, that perhaps it would be an evasion on my part if I were to wait for another to speak of them.

In 1914, after the death of Bishop Spaulding of Utah, the House of Bishops elected a Salt Lake Rector, named Paul Jones, to be his successor. In due course of events he was consecrated and assumed the duties of his Jurisdiction. Bishop Spaulding had been a leader in progressive circles and was known to have harbored ideas called "Socialistic." The fact that Paul Jones was known to be a man of similar tendencies helped, rather than hindered, his election to Utah. The people in Utah wanted him elected and the Church, at large, was perfectly willing to confirm the election.

Then came the war. Bishop Jones was a Pacifist—he had been a Pacifist all along. His position was not developed as a result of the war. Rather his attitude toward the war was the perfectly logical result of his position. The only difference between him and lots of the rest of us was that he had independence of mind and courage of conviction enough to stand squarely against the war. The rest of us wobbled and wavered and finally toppled into line. There is no topple in Bishop Jones's nature.

Three parishes in the District of Utah began the movement against Bishop Jones. They were not able to bring any other charge than his unwillingness to support the war, and his insistence on his right to preach Pacifism. But the Church, by the time the memorial from Utah reached the House of Bishops, was pretty solidly behind the war and consequently was completely out of sympathy with his position. The Church felt that it could not afford to countenance this non-conforming Bishop, so they ousted him from his Jurisdiction. I am quite aware, of course, of the fact that he resigned. I also know that he resigned because the House of Bishops forced his resignation. Since that time, with the exception of a year spent in charge of a group of missions in Maine, Bishop Jones has exercised his ministry without the Church.

I do not believe today that anyone is disposed to doubt the right of Bishop Jones to take the position he did, and there is an ever-increasing body of people, within and without the Church, who are convinced that the wrong done was done not by the Bishop of Utah but by the House of Bishops. There are not wanting even Bishops, who have come to that opinion.

These facts present the Church with an embarrassing situation. Here we have a Bishop—a man of unimpeachable Chris-

tianity, of unquestioned rectitude of life, of enormous ability—who for no other reason than that he dared to assert,—when it meant something to assert it—that as a Christian he rejected the war method. What is the Church disposed to do about it?

There are, it seems to me, just two things to be done. The House of Bishops ought definitely to state that it did not and does not mean that in order to be a Bishop of the Church, one must believe in war. Unless that step is taken, such must be considered the actual attitude of the American Episcopate. The House of Bishops owes it to itself, as well as to the Church, to say definitely that in their militaristic enthusiasm, they did a great wrong. Until they can find the courage to humble themselves to this extent, any pronouncements they may make with regard to future wars must be taken at less than face value. Until they do find courage to right this wrong, Bishop Jones constitutes a standing condemnation of the House of Bishops, and to the Church of which they are the leaders.

There is one other step that ought to be taken. Bishop Jones is too valuable a man to be allowed to make his contribution to society outside the Church. He ought to be a Bishop in active charge of his Episcopal functions. He is, by every test, possessed of the qualifications which make for leadership. But one Bishop has told me definitely that while the Bishops would like to see him elected to a Diocese, they were not willing to impose him on a Missionary Jurisdiction. One hopes that that timorous feeling is not very widespread among the men to whom the Church looks for leadership in missionary activity.

Here is a situation—and a man. What dare the Church do with it—and him?

CANDLELIGHT SERVICE IS POPULAR

A candlelight service on the feast of the Epiphany becomes more popular each year in Denver. St. Mark's, which has made a feature of this feast for many years, has built up a parish tradition as to the service,—children singing carols, the candle procession, the arrival of the Magi. This year the carol of "Good King Wenceslaus" was also enacted. Epiphany Church, celebrating its parish festival, had a candle for everyone in the congregation. At St. Barnabas' the pageantry is more distinctly of a missionary character, children of the church school dramatizing the carrying of light to heathen nations by the Christian virtues. St. Peter's is another of the parishes that adds an element of pageantry to the service, with the adoration of the Magi, and the familiar procession.

The Rev. Elmer N. Schmuck was instituted as rector of St. Mark's Church, Denver, on the feast of the Epiphany, Bishop Ingley officiating and preaching.

FEAST OF LIGHTS IN ALBANY

As has been the custom for a number of years, the Epiphany was observed by the Feast of Lights in the Cathedral of All Saints, Albany. A large congregation filled the Cathedral to its doors, many of them coming considerable distances from various points throughout the diocese. Both Bishops were in the chancel and Dean Carver preached the sermon, in which he outlined the prophecies that foretold the coming of the Light of the World, the climax being reached in the birth of Christ, His appearance to the Gentiles, the transmission of His power to the twelve and the descent of the Holy Spirit upon the Church. The lighting of the great altar candles, the appearance of the Star, twelve choristers receiving lighted candles, the children of the Church School in procession bearing candles in turn lighted from those of the twelve, and the final illumination of the altar by scores of candles visualized the development of the dean's discourse. Following the great processional of choristers and Church School pupils bearing their candles, while the Cross on the altar stood out as though in a field of burning lilies, Bishop Nelson pronounced the benediction, "The Lord lift up the light of his countenance," and the service closed with the singing of "The Morning Light Is Breaking."

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—

THE WITNESS
6140 Cottage Grove Avenue
CHICAGO

The Difficulties of Vocation

By Mother Eva Mary

Superior of the Community of the Transfiguration

It must not be supposed that so momentous a decision as that involved in the vocation to the religious life can be made without difficulty. Even when the marks of vocation are so clearly present that there is no room for doubt on the subject there is a very intense struggle with the will. In spite of the fact that one of the signs of vocation is a desire for it, it is not a natural desire, but as it were superimposed upon nature by some spiritual force—indeed by Him we Christians call the Holy Ghost. The natural desires are all against it, not necessarily the natural tastes which may coincide with the spiritual desire. There may be a taste for quietude, for withdrawal from the busy, social round of the world, even a savoring of the pleasures of meditation but a taste does not make a vocation nor does the fact that the taste may be entirely opposed to it form a bar to vocation.

Taste is the natural bent of the mind, desire includes an emotional basis and a trend of the will, an inclination of the will to satisfy the desire. As a rule the natural desires are not at all for the religious life. They are for freedom, for the full enjoyment of the pleasures that appeal to the senses as real and substantial, and for the achievement of personal ambition, the realization of our day dreams in short. The spiritual desire that runs counter to these is vaguer, less definite, and yet implanted in the soul through a vision of some spiritual day dream not our own, whose realization within us awaits our choice. And that choice has to be a definite act of the will. This is always difficult, but more difficult for some than for others. There are some who never make the complete surrender of the will, who try to hide the fact from themselves by saying, "Of course, if I were perfectly sure it was God's will for me I would do it." But this is really not so. We are never capable of the complete obedience until we have at least begun a partial obedience. We can never be absolutely sure of anything in this life until we have acted on our partial and incomplete knowledge. It is after all the cooperation of the human will with God's will that makes the vocation certain and complete.

But even after this struggle is over and victory is on the side of vocation the difficulties are by no means over. Indeed they seem only begun in many cases. In too many cases in vocation one's foes are those of one's household. Very often parents after allowing their children to grow up in entire freedom suddenly choose to exert authority at the very time when normally and naturally their authority should lapse. Why is it that parents who have allowed their children to choose their dress, their college and their religion all the years of their immaturity, should suddenly distrust them in the vital choice

of their life vocation it is a task for a psychoanalyst to discover. It is a fact patent and frequent.

Naturally they cannot understand vocation having never experienced it themselves. But it is far more than a lack of understanding, it is a desperate opposition that they show and a determined refusal to make any attempt to understand or sympathize. Not only are they satisfied with popular misrepresentation of the life, they magnify it into a hideous distortion of the actual facts, which would be very easily ascertainable by any one willing to study them. In very few cases has it been our experience that parents have come to us to see for themselves what manner of life their child was choosing. In one case that I have known a daughter was hurried into an unhappy marriage with a dissolute man, one whom ordinarily the parents would not have approved of at all, in order to keep her from entering a convent. Anything it would seem was preferable to that.

And on the other hand the convent seems in the eyes of some people to be filled with broken hearts, to be the refuge of those who are disappointed in love. This is so far from the truth that it seems laughable to those who are in the life under the compulsion of a Divine love. Not broken winged doves but eagles of the Lord are required for this work, strong souls that can soar into the sun and make their nest in the rocks.

Besides the family difficulty there is the difficulty of circumstance often wrapped up in the family objection. The family needs, or at least wants the money the daughter can bring in as a wage earner or the service she can give in the domestic toils of the household. And so youth passes in a servitude of fancied obligation, one by one the family ties are dissolved but the habit of a business life remains. Middle age finds it much harder to respond to the inner call of Christ, though it has less to give up. Perhaps because it has less of life to give it clings the more feverishly to what remains of it though that remnant is but a dreary round of office or schoolroom with no background of home to brighten it and a loveless death at last. To such a life the selfishness of family ties urged as an obligation, often condemns one who has been chosen to be a companion of the Bride, whose life should have been in the illumination of the smile of Jesus Christ.

Such broken fragments of life sometimes come at last to give what little remains to the service of God, and find to

their amazed surprise that the new life is full of unsuspected joys, that the old life, so drab and dull, was never really of such compelling and paramount necessity. A necessity that can or must yield to marriage or death, may equally yield to the call of Christ. How do we know what other and better provision He will make for the duty that we make an excuse of, when once we have obeyed His call?

In these days of so-called opportunity for women there seems an unusual call of the world, hard to resist. Why tie oneself up to a Mediaeval institution when there are avenues open to a larger and fuller service of the world's need—as it seems—and at the same time the satisfaction of the natural desires? Why, indeed? unless the vocation is strong enough to resist this temptation of the kingdoms of the world and the glory of them, it perhaps would not be strong enough to bear the cross and follow after the Lord Christ whithersoever He leads. He asks none but willing and loyal followers. It is only those who in their secret hearts wish to devote their lives to Him who may be permitted to do so. It is a privilege not a compulsion. A privilege offered to a chosen few to turn their backs upon the glittering promises of the world and to seek that country which gleams as a mirage in the sunset clouds and whose actual existence only those may know who really and resolutely set out to seek it.

BISHOP McCORMICK LEAVES FOR EUROPE

Bishop McCormick is leaving this month to overlook the American churches in Europe and to render assistance also to the Church in the Near East, thus extending his Episcopal responsibility into four continents. The prayers of his Michigan people go with him.



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THE WAY OF LIFE

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

VII. FELLOWSHIP

In considering the successive steps by which Christ builds us up in our most holy faith, we ought constantly to keep in mind that the Gospel is not necessarily what we think it ought to be, for we really know so little about the origin and destiny of man; but we ought to seek what Christ intended it to be for 'He knew what is in man' and so far as my faith goes, He alone knows very much about this subject.

I prefer the "Verily, verily!" of Jesus Christ to the changing hypotheses of man's philosophy. This is where there is a cleavage between the faith of the Church and the theories of man. Did He really know? We believe that Christ knows and they believe that they have found out things that Christ did not understand. Until men can devise a system that works, I must prefer the Gospel as it is, for the Gospel alone has actually converted sinners, brought them to repentance, given them a new life and brought them into vital relationship with the power of God.

After all we prefer a system of illumination that works to a theory of energy that has never converted a sinner nor regenerated a savage people.

The one thing that a system based on human scholarship alone lacks, is the power of God.

It sounds plausible but it has never worked.

What then is the purpose of Christ in His Gospel?

Granted that He has so touched individuals that they have turned from sin, became His disciples and enter into vital relationships with Him, what would He have us to do? Is there nothing bigger in His purpose than merely to save individual souls?

No one who reads the Gospel carefully can be satisfied with this rather selfish conception of salvation.

The fact that it satisfies our personal desire is not sufficient. Does it satisfy His purpose?

Is there not a larger vision in Christ's mind than to rescue individuals from sin and death?

Truly He warned us of this danger when He bade us to remember that he who tries merely to save his own life shall lose it. The Gospel is not only a message of personal redemption; it is also a plea for fraternal relationships.

We are to love God with our mind and heart and we are to love our neighbor as we love ourselves.

Who is our neighbor? The lawyer asked this and received a reply that ought to satisfy us. Merely to be a priest or a levite is to miss the mark. Our neighbor is anyone who needs our help at any particular moment that we can give the aid desired, no matter how lovely or disagreeable he may be.

This is as much the essence of the Gospel as is our own salvation.

We have not justified ourselves before God until we have demonstrated the neighborliness of Christ to all men.

It is His purpose "to make of one blood all nations of the earth."

Before Him "the rich and the poor meet together and the Lord is the maker of them all."

Self-righteousness is not His righteousness. We should always bear in mind this distinction which He makes in the Sermon on the Mount.

"Except your righteousness shall exceed the righteousness of the Scribes and Pharisees you will not enter His Kingdom."

"Seek ye the Kingdom of God and His righteousness and all these things shall be added unto you."

The distinction is clear.

The difference between Pharisaic righteousness and His righteousness lies largely in this one factor,—*"He that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen."*

A self-centered righteousness is abhorrent to Him.

This is the real emphasis of the Gospel. "Our Father in Heaven, give us this day" cannot be reconstructed into "My Father in Heaven, give me this day" and remain a Christian prayer.

His Gospel is not individualistic, but Corporate.

That is why the "household of Faith" is an essential element of the faith.

The Brotherhood is to be loved because nothing short of a brotherhood will satisfy Christ's demands upon us.

It is true that the Church which is His Body is unpopular because men have been so inadequate in their conception of its purpose.

But this failure of men to realize Christ's ideal does not justify the statement that because men have failed in their setting forth the

corporate life of Christ, therefore the alternative is to reject the corporate idea.

This is to say that because our republic often has failed therefore we should have no government; because the family often has failed, therefore there should be no family; because the Church often has failed, therefore there should be no Church.

Such argument is deadly, and would result in total paralysis of human effort.

Just because we have failed to realize the ideal of Christ is all the more reason why we should seek the causes of our failure and remedy them.

And the way to remedy this error is not for the individual to provide a substitute; to create a lodge to take the place of the Church. It is rather the reason why the disciple who is loyal to Christ should make a greater effort to realize His ideal in and through His Church.

Fellowship begins in the home circle; grows by friendship with those we know; it develops in the household of faith as we try to love those whom we meet at the altar.

But it does not stop here; rather it begins here.

There is a unique duty of Christians which is peculiar to them because they are Christians.

That duty reads something like this:

Because I am a disciple of Christ I am to love my enemies and forgive them: I am to do good to them that do evil to me: I am to pray for them who use me spitefully: I am to do good unto all men and especially unto those who are of the household of faith.

I am to create a fellowship of mutual forgiveness and brotherly love.

Of course it's hard, but the fact that Christ demands it of us is the very reason why we should try to do it.

And our duty to try does not stop here.

We are to make a supreme effort to love the members of the Brotherhood but we are to carry this principle in the world and treat all men as Christ treated them.

Of course we will never do this unless we try to do it.

To sit down in our bitterness and to say: "I will not forgive my brother" is to impeach Christ of His royal power for He says that we can if we

It is this note of fellowship that our American Christianity so sadly lacks because it is founded on an erroneous principle.

Christ did not come into the world to produce uniformity of opinions; He came to produce unity of life. Unity must have a standard of fellowship, but it does not demand a uniformity of opinion.

But this must be reserved for another Chapter. Suffice it to say that the spirit of fellowship is one of the great essential fundamental principles of the Gospel of Christ, which it is the duty of His disciples to attempt.

OREGON TOWN BUILDS NEW CHURCH

The Rev. Albert Clayton Tebeau, deacon, was advanced to the priesthood by the Right Rev. Wm. P. Remington, Bishop of Eastern Oregon, on the first Sunday after Christmas, 1923, in Trinity Church, Bend, Oregon. This is the first ordination service ever held in this section of the state, and made a great impression on the community. Dr. Tebeau graduated from the Virginia Seminary last June, and was admitted to the Diaconate by the Bishop of East Carolina. He immediately came out to Bend, Oregon, to begin his active ministry. Bend is a lumber town with about 9,000 inhabitants, and should become a very strong center for Church work.

Dr. Tebeau is not only in charge of the Church in Bend, but has missions in Prineville and Redmond. He is the first missionary of our Church to be resident in this growing section of central Oregon. A number of years ago a Church was planned for Bend and a very excellent lot was secured at the head of Wall Street, the main street of the town. The plan to build at that time fell through. Dr. Van Waters, former Archdeacon, began an energetic work some five years ago, and the Church grew. The present Bishop of Eastern Oregon found plans already made for the erection of a combined parish house and Church, when he first visited Bend in the fall of 1922. These plans have been pushed to accomplishment and a very attractive building has been erected, the money for which has largely come from the people themselves with some little assistance given through the Priorities of Eastern Oregon, and a loan of \$2,000.00 from the American Church Building Fund Commission. It is confidently expected that within five years the Church will be out of debt and become a self-supporting parish. The first Sunday School in the Church has been established with a competent staff of teachers and attendance of about forty. In a recent campaign a budget of \$3,000.00 was secured, including a quota of \$300.00 for the Church's program.

St. John's Church, Bridgeport, Conn., celebrated its 175th anniversary recently. The Rev. S. Soule, from Hartford, was the speaker.

Early Reports Indicate a Successful Every Member Canvass

Parishes in East and Middle West Are Heard From and a Marked Increase in their Pledges is Reported

Partial reports of the recent Every Member Canvass indicate that there will be an increase of several hundred thousand dollars in 1924 in the offerings for the general work of the Church.

Knowing from past experience that it is impossible to secure complete reports soon after the making of the Canvass, the Field Department requested the dioceses to send in the record of the first six parish reports of pledges which reached diocesan headquarters. The purpose of this was to furnish an indication or trend, just as the result of a political election is forecasted by the returns from scattered precincts.

Up to date, 18 dioceses have made these preliminary reports, and parish reports in other forms have been received from a number of others. The list includes both large and small dioceses, and parishes reporting are of all kinds, large and small. It is believed that these reports are fairly representative, for they include decreases as well as increases. There is no indication that in any case an effort was made to select only favorable examples.

The parishes reported made pledges for 1923 totalling \$162,472; for 1924 their pledges total \$184,563. This shows an increase of \$22,091. In a number of cases it was reported that the canvass was incomplete and that the final figures would be larger.

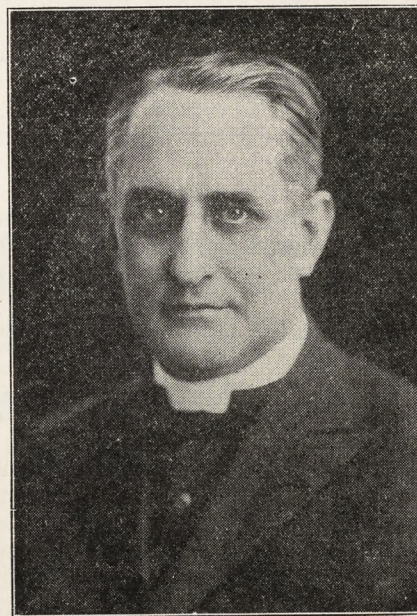
According to the Living Church Annual, there are 7,740 parishes and missions in the Church, exclusive of foreign missions. As many of these are merely preaching stations or very small missions, it is estimated that for purposes of calculation 4,000 would be a conservative figure. The 108 parishes reported on are one-thirty seventh of this number. If the average gain shown by the reports is accepted for the whole Church as a basis of calculation, this would indicate a probable gain of \$812,000 in total pledges for the quota for diocesan and general work. Judging from the past, about half of this, or \$406,000 will be devoted to the general work of the Church. Figuring on the basis of money rather than number of parishes, the estimated increase would be about \$370,000.

Among the increases reported are the following. Trinity, Watervliet, N. Y. (Albany) pledged its whole quota. Christ Church, Cooperstown, N. Y. (Albany) pledged more than its quota. Betheseda, Saratoga Springs, N. Y. (Albany) doubled its 1923 pledges. Good Shepherd, Scranton, Pa. (Bethlehem) increased from \$3,750 to \$4,500, with more to come. Christ Church, Norfolk, Va. (S. Va.) increased from \$2,382 to \$6,617. Good Shepherd, York, S. C. (Upper S. C.) in-

creased from \$600 to \$1,080. Christ Church, Springfield, Ohio, (Southern Ohio) increased from \$2,400 to \$3,227. St. Bartholomew's, Chicago, increased from \$695 to \$2,524. Epiphany, Chicago, increased from \$500 to \$2,223. St. Luke's, Evanston (Chicago) increased from \$15,538 to \$20,405. St. Andrew's, Minneapolis (Minn.), which paid \$115 in 1923 has pledged \$625. St. Mary's, St. Paul, (Minn.) has increased from \$480 to \$956. The Cathedral, Faribault, (Minn.) increased from \$1,782 to \$3,924.

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Social Service Department Outlines Plans for the New Year

Department Aims To Help in Creating a Social Order that can be Offered as Gift To Glory Of God

It is easier to arouse pity for a mistreated little boy than it is to create interest in the welfare of children in general. Similarly, a list of "neediest cases" draws a quick response but a study of the causes of poverty and distress is not a popular program. That is a purely natural situation, of course. It is human nature. But we can not stop there. For the welfare of children and the removal of poverty must be promoted. One of the Church's contributions to society is the development of a conscience which will be sensitive to whole problems as well as to specific illustrations. We can eradicate tuberculosis if we all act together. But we shall never all act together till we feel a responsibility for doing so. The development of this collective responsibility, this "social conscience," is the chief objective of that phase of the Church's work which we call Christian Social Service. To serve the Church in the accomplishment of it, is the aim of the national department.

There are two ways of developing the social conscience. One is by teaching the principles, in a sermon, in a discussion group, in a conference or from a book. The other is by a project, that is, a specific activity which involves the principles.

During the coming year the national Department hopes to be of help in both methods. It will renew its plea that there be in every parish a group to promote social service. The committee or whatever it may be called, should aim at educating the parish in the meaning of social service. It should not undertake specific projects, as a committee, but encourage others of the parish to do so. The Department's leaflet, "Plain Points for Parish Practice in Social Service," lays out a simple plan for such a committee. With this stress on social service principles there must ultimately come from the parish some expression in the form of an activity. The local needs, when they are known, will suggest the expression. Meanwhile, to the entire Church, the Department suggests consideration of our local jails. This subject is receiving the attention at the same time of the Federal Council, the National Catholic Welfare Council, and the Central Conference of American Rabbis and if these simultaneous efforts can succeed in arousing a common conscience on the man who is in jail, a great step forward will have been taken toward a better society in this nation. The dentist has taught us how a poison sac at the root of a tooth may effect the whole system. The county jail is such a sac for the whole body of organized humanity in our country. The Department has been recommending its pamphlet "A Program for Church Groups in Jail Work," but this is

now superseded by a handbook issued January first by the Federal Council. The Department cooperated in the writing of this handbook and urges its use.

The parish group should link itself with the diocese social service office for direction in diocesan projects and for information, on state welfare legislation and on diocesan institutions. The National Department plans to keep in close touch with the Diocesan Commissions, transmitting successful methods and plans that are in use in other places.

With persistent emphasis on the principles of social service and with concrete expressions in certain activities the whole work will move forward. There are also certain specialized efforts of the national Department in the program for the coming year. They all tend toward the one objective of developing a social conscience but can best be treated under separate heads in the following paragraphs.

Our Church can boast of more institutions for children and for the aged, and more hospitals than are maintained by any other body of Christians, except the Roman Catholics. Our responsibility is by that measure the greater for maintaining our institutions on the highest possible standards. The social service work of our institutions must be the best. It is not the best today and it is part of the program of the Department to afford to our Church institutions the means of keeping in touch with and using the best methods that have been worked out in their specific fields. These institutions are part of our expression of Christian concern with the disadvantaged. The people of the Church should be interested in them and support them. It is part of our program to cultivate such interest and support.

An attempt will be made to help the Church meet the need ever increasingly felt upon the part of young people in their various organizations for a path whereby they may step into right rela-

tionships with the society in which they live. It is proposed to make social service a vital part of the program of the Young People's Fellowship.

The Department has offered to attempt to get leaders in the Summer Conferences for three social service courses, one on the general principles, one on the relations to the community, and one on case work. It urges that interested persons be sent to take these courses so that the promotion of social service in the parish may have a proper background of fact and objectives.

Last year the Department held at Madison, Wisconsin, the first national conference of clergy engaged in rural work. It has already been productive of new interest in the rural problem, and encourages the Department to hold another such conference the coming year. It is planned also to add to the staff, a man trained in rural work to make available to the whole rural field the methods and plans of those who are today doing successful work.

The Department is actively cooperating with the Federal Council on questions of international peace, and inter-racial problems, and with the Social Service Commission of the Federal Council by membership on the Commission itself and on its committees of delinquency, moving pictures and education in social service, and is prepared to help the Church with accurate information on these subjects.

In June, 1924, at Toronto, will be held the fourth national conference of Church social workers. It will be an international conference next year as the social workers of the Canadian Church will attend. The conference is of growing importance. Last year fifty-four dioceses were represented and the attendance was two hundred and three. The provinces and dioceses are urged to make provision for sending at least one delegate. At this conference the problems that face parish and diocese and province are discussed and successful methods explained. The fact that it is followed by the National Conference of Social Work, the greatest conference of its kind in the world is an added inducement.

With this program the Department begins the new year with the hope that it may be useful in building anew the conception of Christendom, "the clear vision of a society in which the free activities of men are gathered together to create a social order that can be offered as a gift to the glory of God."

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Priests Are to Gather for Convention in April at Philadelphia

Over Four Hundred Clergy have Entered Their Names as
Members of this First Convention of its Kind

The programme of the subjects and the speakers for the Catholic Priests' Convention in Philadelphia on April 29th and 30th has been completed.

The Convention will be opened on Tuesday morning, April 29th with a celebration of the Holy Communion at St. Mark's Church. The Bishop of Milwaukee has consented to be the preacher. The names of the Ministers of the celebration will be announced later.

On Tuesday afternoon at three o'clock the first session of the Convention will be held. The subject will be "The Incarnation," and papers will be read as follows: "The Deity of Our Lord," by the Rev. Francis J. Hall, D.D., of the General Theological Seminary, New York; "The Virgin Birth," by the Rev. Wm. Pitt McCune, Ph.D. of New York; "The Resurrection," by Rev. Fred C. Grant D.D., of Chicago.

On Tuesday evening at 8 p. m., the general subject will be "The Holy Eucharist," with papers on the following topics: "The Holy Sacrifice," by the Rev. Wm. A. McClenthen, D.D., of Baltimore; "The Real Presence," by the Rev. Frederick S. Penfold, D.D., of Providence, R. I.; and "The Holy Communion," by the Rev. Frederick S. Fleming of Chicago.

On Wednesday morning, April 30th, at 10 o'clock, the subject will be "Moral Theology," with papers or addresses on the "Study of Moral Theology," by Rev. Professor Bowyer Stewart, of Nashotah; on "The Priest in the Confessional," by the Rev. Clarence N. Dunham, of Orange, N. J.; and on "Spiritual Guidance," by the Rev. Father Huntington, Superior of

the Order of the Holy Cross. This session on Wednesday morning will be for the Clergy only.

"The Devotional Life of the Priest" will be discussed on Wednesday afternoon. The two topics, "Prayer and Meditation," and "Rule of Life," will be treated by the Rev. Father Waggett, of the Society of St. John the Evangelist, and the Very Rev. C. S. Hutchinson, D.D., Dean of Milwaukee, respectively.

The final session of the Convention will be a public mass meeting at 8 o'clock Wednesday evening. The general subject will be, "The Church and Reunion." The speakers will be the Rt. Rev. Irving P. Johnson, D.D., of Colorado, the Rev. George Craig Stewart, D.D., of Evanston, Ill., and the Rev. J. G. H. Barry, D.D., of New York.

As has before been stated, this Convention is regional in its character, embracing the Clergy in the dioceses of the New England and Middle Atlantic States. It is understood that Conventions or Congresses of like character are being projected for other sections, all looking forward to a Nation-wide gathering in the not distant future.

Over four hundred clergy have entered their names as members of the Philadelphia Convention.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

BISHOP DARLINGTON CONFIRMS IN HUNGARIAN CHURCH

Mount Carmel, Pennsylvania.—By arrangement with Archdeacon Harold E. Shmaus, and invitation of the Rev. Aladar Jasernecky, Bishop Darlington visited the Coal Company's Chapel, situated between Mount Carmel and Kulpmont, and confirmed six persons of the Hungarian Reformed Congregation, which was gathered about a year ago by the minister above named.

The Hagyar Reformed Church in this country was originally composed of two associations. During the World War, the Bishops and churches of this denomination in Austria ceased to send on their gifts for the support of their missionary clergymen in this country. The Western Conventus then voted to apply for recognition by the German Reformed Church in this country. The Eastern Conventus applied to the Episcopal Church, and at a meeting held at Princeton, N. J., an agreement was signed by which these clergy and their congregations should be taken under the care of the Episcopal Church. They already had our Catechism entire in their prayer book, and the Church of England had been for many years helping to train their theological students.

The diocese of Harrisburg pays \$500 towards the support of the Rev. Mr. Jazernecky and his family, and the Department for Foreign-born Americans pays the remainder. The congregation itself pays to the Coal Company the rental of the building, which they use, and also pays the rent of the house of their minister. Mr. Jazernecky had to interpret the Bishop's address to the people, few of whom understand English. The singing is strictly congregational, and as everyone sings, they do not need or wish instrumental accompaniment. According to Hungarian custom the candidates did not kneel, but stood while the Bishop laid his hand on their heads. The Venerable Harold E. Schmaus was present, and the congregation seemed to be very devout in their worship, and gave a generous offering for the Bishop's Charitable Fund.

Though desirous, Mr. Jazernecky has not yet been ordained a minister of the Church.

WATCH OUT FOR THESE MEN

The following letter has come to us from the Rev. Robert J. McFetridge, rector of St. Michael's and All Angels, St. Louis:

Many of us are aware of the peripatetic beggars and fakes who appear regularly and serenely. The classic instance is that of a man who presented himself to me in Philadelphia two years ago, with the statement that his wife had just died after fifteen years of illness in a sanitarium. In consequence, his resources had been exhausted and he had been compelled to take to canvassing for a livelihood, in which he was disqualified by his

former business career. At this time he gave the date of his wife's demise as six short months before. Lo and behold, within the past weeks, he appeared in St. Louis, failing to recognize me, told the same story, except that this time his wife had died on the fourth of last July.

Another, apparently, is a man claiming to be an ex-aviator in the recent war and as having served with the British forces. His story is that he had been engaged in commercial aerial photography, had crashed, and in the crash had lost his plane and other equipment, which meant all his capital.

If either of these men should present himself for assistance of any character, will the person to whom he appeals wire me at once at my expense? My desire is not only to protect those whose sympathies may be aroused and violated, but also to secure the apprehension of either of these fakes.

CHANCE FOR PHYSICIANS TO HELP

When Dr. Teusler, the director of St. Luke's Hospital, returned to Tokyo in October he found that scarcely a half-dozen

medical books had escaped earthquake and fire; and he and the devoted staff of St. Luke's faced their emergency task of relief work as the task of re-establishing the hospital without the reference library so necessary to the effective performance of both tasks.

Efforts are now being made—with some success—to supply a working library of the best of the modern medical books. This emergency library will later serve as the nucleus for the larger library which will be built up when St. Luke's is re-established in permanent buildings.

Gifts are being received and the books purchased and forwarded by the Church Periodical Club, 2 West 47th Street, New York.

NEGROES WILL HELP ENFORCE LIQUOR LAWS

At the recent citizenship conference in Washington, D. C., Bishop George C. Clemont, of the African Methodist Episcopal church in Zion spoke on the relationship of the negro to law enforcement and particularly to the eighteenth amendment. He said: "Negro neighborhoods are too

CONFIRMATION INSTRUCTIONS

by

BISHOP JOHNSON

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often made a rendezvous for rum runners and the harbor of whiskey outlaws. Inadequate and often totally absent police supervision of negro districts in town and city leaves them to the wicked schemes of the vilest rum profiteers. The method in most places where such a condition exists is to let the poor negro be pinched, as he is supposed to have less to lose, from a social and civic viewpoint; and a little bonus and a cash bond are all he receives. The negro is interested in every law that would aid in cleaning out the disreputables who use him as a cat's-paw for their own unlawful designs. To enforce the eighteenth amendment will prove of tremendous mortal value to the people of any race. Since January, 1920, many hundreds of negroes who had been content to spend their money at the saloon for drink have learned to save. A minister in a certain city told me that scores of his members were not only contributing more to the support of the Church, but also caring for their families better than ever and buying homes.

BISHOP JOHNSON PREACHES IN DENVER

Bishop Johnson observed the seventh anniversary of his consecration, on the feast of the Circumcision, by being celebrant at an early Eucharist in St. Andrew's Church, and preaching at a later united service in the Cathedral. "The Bishop's Service" is always looked forward to each year, and well attended. He preached on the present situation in the Church, warning people not to give too much credence to rumor, and reminding them that the Church was definitely committed to certain doctrines, and the true antithesis of heresy is orthodoxy, not another heresy. Fundamentalism is something with which the Church has no concern, and we must not, in the present excited state of public thought, allow ourselves to be jockeyed into a false position.

THE INFLUENCE OF A CHURCH BOARDING SCHOOL

In a speech on Founders' Day at Howe School in Indiana, a few weeks ago, Professor Donald L. Stone, an Alumnus of Howe, and of the Harvard Law School, and one time an instructor in English and History at Princeton, said:

"What did Howe do for me? Well,

first and foremost, I must place its influence as Church school. No student can have the daily contact which the boys here have, with the services of the Episcopal Church, without being profoundly influenced and his spiritual life awakened and quickened. The dignity and beauty of the ritual, the noble and lofty sentiment of the prayers cannot fail to leave their influence, and for life, on any normal boy's nature.

"Just as literature on the aesthetic side, there is not finer, more majestic prose than the Book of Common Prayer. It happens that I am not a member of the Episcopal Church, but of the Baptist, but this matter of which I speak is not a matter of Church membership. One of my best friends of cadet days was a Jewish boy. Years later he talked to me with great earnestness on this point, telling me that while his loyalty to Judaism was in no way affected, he had been greatly impressed by the dignity, the poetry, the spiritual message of the Church side of Howe School."

PENNSYLVANIA RECTOR GOES TO OREGON

The Rev. Thomas A. Meryweather, formerly of the Diocese of Pennsylvania, became resident in Klamath Falls, southwestern Oregon, on January 2, 1924. This is a prosperous and growing lumber town, which bids fair to be the second largest city in the whole state within the next five years. Mr. Meryweather will be the first resident missionary in this section, services having been carried on previously by the Bishop and the Archdeacon. A combined parish house and church was planned under Archdeacon Van Waters and the building project was brought to a successful conclusion under the present Bishop, who secured a gift of \$1,000.00 as a last payment, from the American Church Building Fund Commission. Archdeacon Goldie succeeded during the fall in carrying out the canvas for the support of a resident missionary, and has brought

the work up to the point where it cares for a clergyman with some slight assistance from the Bishop. The people are looking forward to the purchase of a lot next to the Church and the building of a Rectory during the spring.

RECTOR GIVES RECEPTION TO PREDECESSOR

A farewell reception was given recently in honor of the Rev. Dr. and Mrs. Frederick L. Flinchbaugh, at St. Philip's church North Side, Cincinnati. The rector, the Rev. Benj. C. DeCamp, who has recently taken charge and who is already making excellent progress, was master of ceremonies and gave the address of welcome. Canon Reade spoke for the church in Cincinnati, Dr. Louis Schwab for the community at large, Rev. C. R. Williamson of the Methodist Church, for other churches in the neighborhood. Mr. Theodore Kraft presented resolutions from the vestry and the senior warden, Mr. Chas. O. Dhanau, gave their departing rector a fine traveling bag and Mrs. Flinchbaugh a basket of lovely roses. The Woman's Guild presented Dr. Flinchbaugh with a handsome white stole and the G. F. S., with Miss Lilian Matre as representative gave him a desk set. Refreshments were served and a musical program given. In the address of the Senior Warden the fact was brought out that Dr. Flinchbaugh's efforts had act-

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ually saved St. Philip's from extinction. He gave his services without material reward, while also rector of the larger parish of Calvary, Clifton.

FEDERAL COUNCIL APPEALS FOR GOOD WILL

The following appeal was unanimously adopted by the Executive Committee of the Federal Council of the Churches at its recent annual meeting in Columbus, Ohio, drafted by Dean Shailer Mathews of Chicago:

"The Federal Council of the Churches of Christ in America appeals to its constituent churches to consecrate themselves anew to Christ's spirit of good will. National enmities, economic injustice, class conflicts, racial prejudices, pagan devotion to pleasure have brought, and promise to bring, discord and sorrow. Good will among men is the one motive for human life which has never been tried wholeheartedly. Yet it is at the heart of the gospel of Christ. To love one's enemies is to be like the Heavenly Father.

"We call upon the churches, therefore, to emphasize constantly and unequivocally the power, the practicability, and the inevitable success of good will as the message of Christ himself, and to condemn all distrust of the applicability of Christ's teaching to human affairs.

"The churches must do even more than preach the truth. They must help their members to see that the Christian must help pay the cost of installing good will. Christians must be ready themselves to take the initiative in making the concessions and sacrifices which good will involves. It is idle to hope for interna-

tional peace so long as Christians cherish enmities in their dealings with each other. In the future as in the past only misery can come from hatred, acquisitiveness and the relentless pursuit of one's rights.

"Christ's message of good will is more than the presentation of a duty. It is a promise of success. Since God is love, goodwill can overcome disorder. A Christian settlement of every dispute can be found provided men are ready to make the sacrifices justice may demand. No other proposal contains such promise. The victory of the strong may mean the triumph of wrong. The triumph of goodwill brings happiness.

"Let the Churches as the body of Christ practice goodwill rather than contro-

Church Service Notices

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

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All Week Days: 8 A. M. and Noon.
Holy Days and Thursdays: 11 A. M.

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Tuesdays at 10 A. M.
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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.

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The Litany: Wednesday and Friday.

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Daily Services: 5 P. M.
Wednesdays, Thursdays, Fridays and Holy Days, 11 A. M.

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

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versy; let their journals and all their publications be dominated by an irenic spirit; let them inspire their members to begin the reign of goodwill on earth by themselves setting up programs of mutual helpfulness, in the family, in business, in politics, in diplomacy; and above all, let them pray for that courage and contagious faith that will enable them to know that they who labor in the spirit of their Lord do not labor in vain."

PRESIDENT ENDORSES FATHER AND SON MOVEMENT

President Coolidge has written a letter connecting his approval of the National Father and Son Movement, as a through-the-year program, with its uses in helping to improve world conditions.

Great advances in civilization in the past, the President points out, have come as a result of the awakening of the spiritual forces within the individual, as proposed in the Father and Son program.

In his endorsement of the movement, President Coolidge follows the policy of President Harding, who wrote a letter shortly before his death urging public cooperation in the Father and Son plans.

President Coolidge addressed his letter to the Chairman of the National Father and Son Committee of the Y. M. C. A., Walter W. Head of Omaha, Neb., who is also president of the American Bankers Association. It is as follows:

"In view of the present conditions throughout the world, which might involve even our own country, now so contented and peaceful, it seems peculiarly appropriate that there should be launched in our home land a program that has as its chief objective the desire that fathers re-consecrate themselves to their paternal obligations, and that the attention of sons be directed to their obligation to their fathers, to their homes and to their country.

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

The Father and Son Movement is intended to lead sons to a greater appreciation of their fathers and of their homes, and to a higher respect for them. It is also intended to encourage them to accept in a larger way their responsibilities as citizens.

With the process of recuperation now going on throughout the world, it is imperative that the basic principles on which America rests should be recognized by all our citizens. History points in no uncertain terms to the fact that great advances in civilization have come as the result of the awakening of the spiritual forces within the individual. No more appropriate way to accomplish this can be devised than that proposed in the plans of the National Father and Son Movement."

NEW CHILDREN'S HOSPITAL FOR CINCINNATI

A recent issue of the Cincinnati Enquirer shows a refreshing difference in the tone of the general church news with which the press throughout the country has been regaling its readers. It gave a description, with cut and headlines, three columns wide and seven inches deep, of the proposed new Children's Hospital of the Diocese. It is to be located on a plot of ground 300 by 500 feet, in the neighborhood of the great General Hospital and Medical College, which are such a credit

to the city. It will be directly opposite the Nurses' Home. The Administration Building will be 6 stories high with two wings, each five stories high. The total capacity will be 250 beds, but for the present only one of the wings and the Administration building will be completed. This will give a capacity of 115 beds. The equipment will be very modern with considerable space given to heliotherapy. There will be experimental laboratories, X-ray rooms and three operating rooms. A chapel seating 560 persons is included in the plans. Stanley Matthews is the architect. He is a nephew of Bishop Matthews of New Jersey.

WESTERN MICHIGAN LOSES POPULAR RECTOR

The Diocese of Western Michigan is lamenting the departure of the Rev. Harold Holt, rector for several years of Trinity Church, Niles, who leaves this month to

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enter upon the rectorship of All Saints, Portsmouth, Ohio. The Diocesan Executive Council at its last meeting passed resolutions expressing deep regret at the loss of Mr. Holt, appreciation of his work, and good wishes for his continued success in his new field. The Rev. Harold Holt has served efficiently as secretary of the Diocese for the past two years, also as chairman of the Department of Publicity, and lately as editor of The Church Helper. He served as chaplain in the late war at the Columbus Barracks, and has done valuable work in promoting the Boy Scouts movement.

Until the next Diocesan Convention in June Archdeacon Vercoe assumes the duties of secretary and the Rev. J. H. Bishop, rector of St. Luke's, Kalamazoo, has been appointed chairman of Publicity and editor of the Helper.

ROBERT MORRISON CENTENNIAL IS CELEBRATED

One hundred years ago Robert Morrison, the first Protestant missionary to China, mighty in word and deed, finished his great service of love—the translation of the Bible into Mandarin Chinese.

The occasion was fittingly observed under the auspices of the American Bible Society by a group representing all the missionary activities in China, at a luncheon given at the Hotel Biltmore. The principal addresses were made by the Honorable Sao-Ke Alfred Sze, Chinese Ambassador to the United States; The Rev. J. Leighton Stuart, D.D., president of Pekin University; and the Rev. William Ingraham Haven, D.D., LL.D., general secretary of the American Bible Society.

The American Bible Society, in 1882, made a grant of \$3,000 to help in the publication of this first Chinese Bible; the British and Foreign Bible Society made even larger grants. The one hundred years that followed have been full of activity on the part of the Bible Societies and missionary organizations in preparing the Bible for the Chinese; and it is said that the book is now available in China in as many as thirty-nine languages, dialects, and colloquials. The average circulation on the part of the American Bible Society during the past two or three years has been about 2,000,000 volumes. Since the society first established its China agency in 1876, it has circulated 32,789,716 volumes of the Christian Scriptures in China.

ORDINATION IN DIOCESE OF LOUISIANA

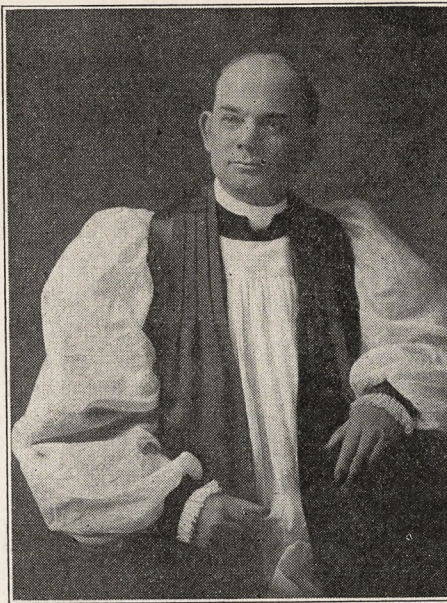
During the past week, The Rev. George F. Wharton, Jr., a resident of New Orleans, was ordained to the Sacred Ministry of the Church, by the Rt. Rev. Davis

Sessums, D.D., Bishop of the diocese. The ordination sermon was preached by The Rev. C. L. Wills, Ph.D., dean of the Theological School at the University of the South.

The Rev. Mr. Wharton, Jr., served during the last war with the Washington Artillery in France. He was wounded.

DEATH OF BISHOP OF NORTHERN TEXAS

Rt. Rev. Edward Arthur Temple, D.D., Bishop of Northern Texas, died at Amarillo last Thursday night. The funeral



was from St. Paul's Church, Waco, Tex., where Bishop Temple was rector from 1903 to the time of his consecration in 1910.

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Odds and Ends

By Grace Woodruff Johnson

A training college for women missionaries is about to be opened by the Society for the Propagation of the Gospel near Birmingham, England.

Bishop Cook of Delaware raises funds for the Diocesan Babies' Hospital by mailing to 1,000 automobile owners, 1,000 one dollar bills, telling them: "It was an investment in human nature, an evidence of faith in them, a hope that each dollar would bring back one more or several." His confidence was not misplaced.

The Challenge, an English paper, tells us that: Striking developments are taking place in the life of organized Christianity in India. A desire for unity among the churches and a proposition by the Anglican Bishops to free their church from any state control or support, leaving it free to choose its own Bishops, hold its own synods and adopt its own expression of rites, worship and faith. The British community in India opposes this strongly.

We read in The Antidote that: The famous pin head with the Lord's prayer engraved on it, is rivalled by a Washington engraver, August Habicht, who has worked the Capitol and a profile of the late President Harding on two pin-heads—using the most delicate of tools.

From the same paper we read of a group of men having a meeting in the city hall, in some place where quakes are frequent. One suddenly arriving, they took to their heels without the ordinary ending to the meeting. The secretary, however recorded in his minutes: "Upon motion of the city hall, the meeting adjourned."

The new Western Theological Seminary (after forty years in Chicago) now moving to Evanston, Illinois, has just received \$50,000 towards its new building, from Mr. George A. McKinlock, who is a trustee of the N. W. University. He will be asked to name one of the buildings.

A rather amusing item in the papers states that: Winifred Gaynor, related to the late mayor, is bringing suit against Holy Trinity Church, N. Y., in whose choir she sang, for "injury done her artistic soul by discord among her fellow singers." She won.

Trinity Church, New Haven, Conn., is to have a new Parish House. The cornerstone has been laid. Judge A. H. Robertson was the speaker.

The Australian census shows that while Anglicans have always been the largest religious body in Australia, now 44.4 per cent of the population, their numbers have increased in the last ten years faster than the population. The increase of popula-

tion for the whole commonwealth is 22 per cent; the increase of membership in the Anglican Communion, 38.7; Romanists, Presbyterians and Methodists, though increasing in number, have decreased relatively to the population.

Dr. Meiklejohn, deposed president of Amherst College, has a vision of the American college as it should be according to his views:

First, students and faculty should work together for the same purpose and a common interest.

Second, less instruction for students, fewer lectures, having them use their minds more—thinking for themselves.

Third, less control of colleges by outsiders who do not understand college work.

"The six-wheel car is coming," says a motor expert. "The average pedestrian is apathetic—by the time the first two have passed over him, he has lost all interest," says London Opinion.

A South Dakota baby recently christened wore a baptismal robe which had been made for his great-grandmother. He was the twenty-seventh of her descendants to wear it.

Little Johnnie, age six, had been to church and evidently heard a sermon on the origin of Eve. Later, eating heartily at dinner he experienced discomfort.

Grasping his hands over the region of his ribs, he worriedly exclaimed: "Mother, I think I am to have a wife."—Brisbane Mail.

St. Mary's Church, Palmer (Western, Mass.) will have the new building completed by Easter and free from debt. This is made possible by a gift from Matthew P. Whittall, in memory of his father, who was senior warden and donor of St. Matthew's Church, Worcester.

A woman graduate of one of our mission schools in Tokio, who lost all she possessed in the recent disaster, and was near to death many times, says this: Never have I felt so near Christ, never have I realized so well that, only the things pertaining to the Spirit counts. I cannot wait to begin over again for Him."

The Rev. Clarence Parker, of St. Paul's Church, Fayetteville, Ark., has accepted appointment to the national Pageantry Commission of the Episcopal Church.

Week-day religious education is starting in Moscow, Idaho, each religious organization taking care of its own children.

Because of the constant danger from man-eating lions in the country about Malindi in Nyasaland, the bishop has told the people to say in the Litany, "From plague, pestilence, famine, and wild beasts, good Lord, deliver us."

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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