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\$2.00 A YEAR

A Statement Together With Certain Questions

Addressed To The Bishops

By

The Protestant Episcopal Society for the
Promotion of Evangelical Knowledge
and

The Principles At Stake

By

Rt. Rev. Irving P. Johnson



NEXT WEEK

Church for the Righteous

By

Rev. William B. Spofford

Current Comment

By the Observer

Christmas over, the New Year ushered in the good resolutions duly made, and my friend, the Rector, heaves a sigh of relief as he drops in for a Monday evening chat. "Self-pity on the part of the clergy," he says, "is a prevalent vice, as Bishop Johnson preaches, and I don't wish to acquire the habit. Nevertheless, I am frankly worried about my work. I seem to put in a lot of time,—but if the parish is making progress, it is not evident to me." I was surprised. His parish is the only one in our convocation which has made a marked increase in its contributions, both to the general Church work, and to its budget. "Are you not making a mistake?" I asked. "Is it not simply that you are tired out after a strenuous Christmas season following very closely on all the effort of the Nation Wide Campaign, and the Annual Canvass?"

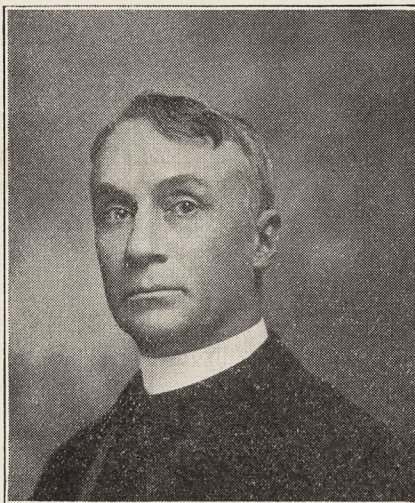
"That is just what worries me. From October to December I was engrossed in Nation Wide campaign preparations. Make my laymen work? Of course I did. They worked splendidly, but I had to keep in touch with it all, and really, between you and me, devolving work does not rid one of anxiety or responsibility. Then comes Christmas. I am worried about Christmas. If it is part of my duty to prepare my people for their Christmas communion, I failed. If Advent as a season in the Church year still has a real meaning for Christian people, mine were not taught this year. Large Christmas communion? Yes, a record, but, —." Here there was a pause. We sat quiet for a while. Then he spoke again, quietly. "I wonder if we are driving Christ out of Christmas."

I cannot give you the rest of the conversation. But we thought of January. Parish meeting, annual meetings of guilds, auxiliary—other organizations. Then Diocesan conventions—away from the parish for a week. And a letter urging us to begin to prepare the children in the Church School now for a supreme effort in the Lenten offering. Offering? How to secure a record offering. Go into the matter with the whole school. Assign a quota to each class.

Last week a layman said that from now on he would decline to give to the Church or to any philanthropic cause which told him what his quota was.

The Nation-wide Campaign is right, the Budget and Priority System is right, the Annual Canvass is right. We are in favor of them. We mean to support them—loyally and enthusiastically. But something is wrong with our whole system.

I cannot suggest any remedy. I believe we are moving towards a much better state of things throughout the whole Church, as the result of the experience



Rt. Rev. Benjamin Brewster

gained during the last four years. But it would seem plain that the feverish rush of "campaigning"—literature, sermons, speech-making,—during the months of October and November is scarcely conducive to the highest spiritual welfare of one Church. And one is inclined to wonder whether the whole Church could not learn a lesson from the Order of the Holy Cross. Their method is simply to present the needs of their work to all who are interested, and lay the matter before Our Lord Himself in prayer.

Why not? We may assume that a Diocesan quota is a necessity. Why not have the Diocesan authorities inform each parish of the total amount, and then let each parish and mission voluntarily assume the amount it feels it can give? Fix its own quota—to use that difficult word?

Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

COUNTING THE PEOPLE

I wonder if every rector has the same difficulty in keeping track of his people that I have. Scarcely a week passes but that we lose a family, by removal from the city. We have accessions too, but we only too often lose "seasoned" people and receive those whose hearts and interest lie in the home church from which they have come.

This is a pastoral problem. But it is not of that side that I wish to write. What of our records?

By the custom of this Diocese the method of counting communicants is this. Add to the previous year's report the number in the confirmation class and the ones received by transfer. Subtract the number who have died, or who have been transferred to other parishes. This takes no account of those who slip away from the city with no transfer, and those whose interest dies, never to be renewed. As time goes on this latter list becomes very large—so that the parochial statistics are much padded.

My own parish is an example of the difficulty. For ten years Akron was the

most rapidly growing city of our land. I have had many instances of persons and families who came with transfers, but who could not be found at the address they gave, and who never appeared again. The parish roll was growing out of all reason. We reached 1,047 communicants. Then the reverse process began and people began to leave Akron. Because of uncertainty as to their destination, they took no transfers. They have not sent for them, and we have no means of knowing where they are.

So we are under the necessity of reporting 1,047 communicants, while in fact we probably have fewer than 700 actually known to the rector.

Would it not be a good plan to have a day, on which there would be an automatic general transfer of communicants. Under this plan each rector would discover the names of every untransferred communicant resident in his parish, and with permission, notify the previous parish, that such names had been recorded on his roll, and have the transfer duly noted in the previous parish. The indifference of the people to transfers would be overtaken.

And would it not be wise for us once at least, in our land, to have a general house cleaning, and to report actual communicants. We gain nothing by deceiving ourselves by a show of numbers that is misleading. Let us face the facts. Statistics are not of vast importance and do not measure our work accurately, but, such as they are, they ought to be exact.

Of course the names of persons who have become dormant, or who have left for parts unknown, ought to be kept on the records for possible future reference, but they should not be counted in our reports.

Such a house cleaning process would no doubt make some sad statistics for one year. But they would be a true report of the state of the Church, and our real progress would be more accurately reflected thereafter.

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:

Mr. and Mrs. Stanley Johnson	\$10.00
Rev. Chas. L. Widney50
Bishop Rowe	3.00

Total for 1924	\$20.00
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Let's Know

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

WHAT DID HE MEAN?

A great crowd filled the Albert Hall at the opening session of the Anglo-Catholic Congress in London last July. After the Bishop of London's address, the chairmanship of the meeting was taken over by the Bishop of Zanzibar. Everyone was in a genial and responsive spirit. In his opening remarks the chairman stated that with the approval of the Congress he would send a greeting to the King. Applause followed. Then the chairman went on to say that with the approval of the Congress he would send a greeting to the Archbishop of Canterbury. Applause again. The chairman proceeded to say that with the further approval of the Congress he would also send a greeting to the patriarch in Constantinople. Applause once more. Finally he added that with the approval of the Congress he would likewise send a greeting to the Holy Father. There was applause for this suggestion also.

It would be quite impossible to say whether everybody applauded or whether there was an appreciably greater amount of applause for any one of these suggestions than for any other. The whole action was strictly informal. There were no motions or resolutions offered. There was no vote taken. There was no discussion. The chairman on his own responsibility made certain suggestions which received more or less applause from the house. The chairman evidently understood the applause to mean consent and proceeded to act upon his own suggestions.

The newspapers, of course, picked the spice out of the dish and headlined the interesting fact that the Anglo-Catholic Congress had been sending pledges of allegiance to the Pope.

The following day (or was it the second day after?) the Rev. Father Frere was reading a very interesting paper in which he touched on certain matters pertaining to the general question of Church unity. He said that there were obvious difficulties which must be candidly faced and which grew no less important for being evaded. Then turning from his paper towards the chairman he casually illustrated the point by remarking that in his judgment it had been a blunder to send any greeting to the Pope because it would only be fruitful of misunderstanding both in England and in Rome.

There was a surprising amount of applause in response to Father Frere's remarks. There was also a scattering of "Noes" shouted out from various parts of the hall. When the paper was finished the chairman replied by assuming full responsibility for the whole procedure. He stated that he would have been pleased to send similar communications to many other Christian leaders but telegrams and cablegrams were costly and the treasury was limited. His purpose had been, he said, to send messages to those outstanding personages to whom, if the Church were

Our Bishops

Benjamin Brewster, the Bishop of Maine, was born in New Haven, Connecticut, in 1860. He graduated from Yale in 1882, and from the General Theological Seminary in 1886. From his graduation until 1891 he was the assistant at Calvary Church, New York City, leaving there to become the rector of the Holy Communion in South Orange, New Jersey. He went to Colorado in 1895 and was the rector of Grace Church, Colorado Springs, until 1905. He then became the Dean of the Cathedral at Salt Lake City, where he remained until consecrated Missionary Bishop of Western Colorado in 1909. In 1916 he was elected Diocesan of Maine.

Bishop Brewster is an advanced social thinker and has developed real leadership in that field. He is a vice president of the Church League for Industrial Democracy.

true to her ideals, we would owe some measure of obedience. I am not quite sure of the exact words used but the meaning seemed to be quite clear. If the Church were in a position to realize her ideal of world-wide Christian unity, English churchmen would owe a certain deferential recognition not only to the Archbishop of Canterbury but also to the Patriarch in Constantinople and to the Pope in Rome as the respective heads of other branches of the historic Church.

A correspondent has asked just exactly what did happen at the Congress and further asks whether the Church of England is under any obligation to obey the Pope. Certainly not. The Church of England shows a persistent strain of independence in its relationships with Rome during all those centuries when the papacy was growing to its full power. At the beginning of the thirteenth century King John sold out to the Pope, handing over to Innocent III not only the Church of England but the whole kingdom as well, in order to save his own royal skin. For the next three hundred years Church history in England is one series of protests against the unaccustomed papal authority. The protests begin with the Magna Charta and end with Henry VIII's final break with Rome. Henry VIII was no credit to the Church of England but even a bad man can be right about some things. Repeated attempts to reassert papal authority in England have been regularly repudiated. The Church of England owes obedience to Jesus Christ and recognizes the ecclesiastical leadership of the Archbishop of Canterbury.

BISHOP JOHNSON
Confirmation Instructions

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

English Notes

By Rev. A. Manby Lloyd

The chief result of the December, 1923, election is to make a Labor Government a possibility. The Protectionist game is not likely to be played again by the grafters and their dupes for at least a lifetime. It is the knock-out blow to the filibustering profiteers who came from the Dominions to the Imperial Conference with their faked-up mandate to link up the weak spots in the empire by heavier taxation on the consumer. They now return to their respective stations across the seas with nothing to show to their friends but the receipts for their out-of-pocket expenses.

What will Baldwin do? The Die-hards want him to carry on with the help of moderate Liberals to defeat Socialism. But this is dragging in a red herring. "Labor" is not committed to any abstract theories, economic or political. It is out to end unemployment, and will take the line of least resistance. It is in the counsels of wise men: men like Lord Haldane, Sidney Webb, the Bishop of Manchester (Dr. Temple), and Dr. Addison, responsible in a former government for the "housing" question.

"Individualism versus Socialism" is not an acid test. We remember your Henry George (whose disciples increase yearly here), who realized the correlative truth of both principles, but could no more call himself an individualist or a socialist than one who considers the forces by which the planets are held could call himself a centrifugalist or a centripetalist.

I am now able to send you the revised election figures, comparing them with pre-election figures:

	After the Election	Before the Election
Conservatives	258	346
Labor Party	191	144
Liberals	158	117
Various	8	8

DEATH OF A FAMOUS TRACTARIAN

Famous author and antiquarian, the Rev. S. Baring-Gould died yesterday at Lew-Trenchard, Devon, of which place he was rector.

Mr. Baring-Gould never used a motor car, but remained faithful to an old-fashioned Victoria driven by a coachman who served him for forty years.

It seemed as though the antiquary and poet regretted the coming of the new age.

Yet the man himself kept abreast of the times. He wrote more than a hundred books, and until shortly before his death he still wrote, discharged the duties of parish priest, and frequently preached twice on Sundays.

Three of the best-known hymns—"Onward, Christian Soldiers," "Now the Day is Over," and "Through the Night of Doubt and Sorrow"—were written by Mr. Baring-Gould for the mill hands of Horbury, in Yorkshire, where many years ago he found romance.

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The Editorial

By Bishop Johnson

PRINCIPLES AT STAKE

It has been extremely difficult thus far to give any answer to the barrage which has been laid down in the public press by those who have attacked the faith of the Church as set forth in the Scriptures, Creed and Liturgy of this Church. The Statement printed on page five is one which can be considered, as it emanates from a body of men who claim to promote Evangelical knowledge and who set forth in order, their objections to the constitution of the Church as it now exists.

If in answering this statement the editor seems at times to deviate from those courtesies which are supposed to exist between brethren, we trust that the provocation may in some degree mitigate the severity of judgment by which he may be condemned.

As to the desire for a truce and for peace it is a most praiseworthy desire, but cannot be conceded until one knows whether there is any change of attitude in those who have provoked an attack on the intelligence, integrity and motives of those who are constitutionally charged with duties which are as unpleasant as they are necessary to the preservation of the faith and order of this Church.

Certainly it is permissible to consider step by step the statement sent out under the frank of such a venerable and august society as The Protestant Episcopal Society for the Promotion of Evangelical Knowledge.

At any rate there has been revealed an attitude of mind and a recklessness of consequences on the part of certain elements in this Church, toward the prescribed order thereof, that no peace is possible while such elements are permitted to undermine the principles on which this Church is founded. Let us then examine the Statement as set forth unsigned, but headed by the name of a Society which in the past has been noted for its loyalty to the Creeds of this Church.

(The numerals in this article refer to the divisions in the Statement which is published on page five.)

In consideration of (I) which is the title under which the statement is made since there are no signatories, it is necessary to call attention to the fact that something has transpired in the Church similar to that which took place in the State of North Dakota where the Non-Partisan League captured the machinery of the Republican Party in order to destroy that party.

It would seem a questionable procedure to use money devoted to the spread of Evangelical principles for the purpose of destroying those principles for which the money was given. One questions the fundamental ethics of those who could use money thus given to propagate principles which were certainly abhorrent to those who gave the money.

We affirm that the caption of this statement is one which is misleading and indicates a failure to perceive the principles of fair play.

They are not a Society for Promoting Evangelical knowledge but for destroying the Evangelical knowledge of those who founded and endowed such society.

* * *

Statement (II) is the very question at issue. While there may be no need to reaffirm loyalty, there is a need to demonstrate it. We will agree that reaffirmation has little weight, where affirmation seems to have none.

Statement (III) would have a curious effect upon one who was a stranger to the facts. Anyone reading it without any knowledge of the facts, could picture to themselves a group of priests muzzled by the autocratic power of bishops; few daring to speak, and those who did the victims of cruel persecution, deprived of their livings and banished to obscure country parishes. We can assure the public that such suppression has not yet been apparent to those who are personally acquainted with these gentlemen who have spoken loudly and often, while the only dangers they have encountered are fierce prelates created by their own overheated imaginations. Nearly all of them are important rectors who have never questioned the rectorial powers which they have exercised over their own congregations.

These powers might be deemed autocratic, but to accuse bishops of the Episcopal Church of having any powers is to demonstrate the possession of a vivid imagination. Of course the bishops received their powers from the same source that the rectors received their powers, and inasmuch as bishops were accepted by this Church under grave suspicion of autocracy, the clerical and lay deputies have never been over-eager in endowing the Episcopate with any very autocratic powers.

But even those powers granted by the General Convention are resisted by these gentlemen who have a very adequate sense of their powers as rectors, derived from the same source.

In administration, I would gladly have these autocratic powers pointed out to me in order that I might exercise them.

The accusation would have more point if they would cite instances where Bishops have exceeded their Episcopal powers as granted them by the General Convention whose authority they invoke.

As to their "declaration of doctrine," will these gentlemen kindly explain the solemn promise which this Church requires its bishops to make at the time of their consecration? Let me quote the commission which the Church demands a bishop to execute. "Are you ready with

all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines contrary to God's word; and both privately and openly to call upon and encourage others to the same?" Is this opera bouffe or a real obligation? And if bishops are so charged, how else can they execute their sacred mission than by doing just what they have done? Of course erroneous and strange priests will flout this action, but that is to be expected.

Does the Church elect and consecrate bishops to undertake a solemn duty which they lack the intelligence and courage to perform?

If the bishops did not openly declare in a pastoral letter that which they promised to do, by what other method ought they to perform this obligation?

In statement (IV) I find myself in most cordial accord.

The Canons of this Church were made by the democratic assembly which our friends invoke.

The Creeds, Scriptures and liturgies were accepted by them.

They alone have the power to alter them.

This appeal to Caesar is delightful. Let us then have a truce of this gas barrage until Caesar can be reached.

"The only body competent to change this law is the General Convention."

If the gentlemen can keep still until the General Convention meets, everybody will be thankful.

Let us try the case there, where each side can have a hearing and not in the public press where only one side has any news interest.

In statement (V) I must demur as a matter of existing law.

The General Convention never has claimed any power to issue a pastoral letter, which letter has always been written by the House of Bishops and read to the General Convention, which has never voted thereon.

To say that a pastoral letter has no power whatever, is to stultify the body that gave it the power to write one. Why did the General Convention empower the House of Bishops to go through a process in which the Bishops were in no sense competent to do anything that was of any force?

Statement (VI) is a curious document. Apparently the canons of this Church as they now exist, have no force inasmuch as they declare that a priest may be tried for erroneous and strange doctrine; but the competency to conduct such trials will be apparent unto all men when the General Convention shall have amended its canons so that there can be no threat of an ecclesiastical trial. For a bishop to summon a priest for trial according to the present canons would be a piece of unwarranted tyranny, but when those who have set forth the law in this private pastoral letter, shall have had an opportunity to get those canons amended and the standards of the Church so altered as to permit their views, then the imbedding process will be complete.

We differ from the writer only in this,

that we accept the creeds, liturgies, scriptures and canons as they are now and do not believe that in the year 1924 we are governed by the hypothetical canons of 1926. Now as to the questions.

Question 1. Let us set down just what a clergyman promises at his ordination. It would be true that a priest's private interpretation of what "may be concluded and proved by Holy Scripture" would be admissible if he hadn't promised anything else; but in the very next breath he promised so "to administer the Doctrine and Sacraments, and the discipline of this Church, as the Lord hath commanded and as this Church hath received the same."

That is, the Church foresaw just such a contention as the writer implies in his question, and so, further limited him to doctrines which existed before he was born and outside of his brain. Of course there is no infringement of liberty here, as one is not obliged to be ordained to the priesthood, nor to remain therein when he cannot accept the doctrine as this Church hath received the same.

Again, a priest in 1924 is bound by the law as it is, not as he hopes it may be in 1926.

Question 2. It all depends upon the meaning of the word determinative.

Are the judgments of the Supreme Court determinative?

If you mean infallible, no! Infallibility is not a human attribute.

If you mean that the unanimous judgment of the Bishops in council is the interpretation of the doctrine as this Church hath received the same, as against the assertions of interested individuals, modesty would seem to say that it was; for if the House of Bishops do not determine such a question, who does?

The General Convention? Please quote your authority and precedent for this statement.

The relationship between the General Convention and the House of Bishops is that between the legislature and the judiciary. The judiciary do not determine the law, they interpret it. The General Convention makes the law, but it is in no sense a judicial body to interpret it, nor from the nature of its constitution could it be.

The Church seems to have given just this power to Bishops, both by precedent and by the commission given at consecration.

Question 3 is funny.

Will the writer of that question contend that any historical incident can be proved as fact? Can he prove that Julius Caesar ever lived?

It is honesty in the use of language to say, "I believe that Jesus Christ was incarnate by the Holy Ghost of the Virgin Mary." It would be silly to say, "I can prove it."

But on the other hand is it honesty in the use of language to say in the words of the standards of this Church as approved by General Convention, "I believe that Jesus Christ was conceived by the Holy Ghost, born of the Virgin Mary" when you really mean "I do not believe it?"

Evangelical Group Fears that Bishops are Becoming Too Powerful

Says that Autocracy is the Cause of Most of the Troubles under Which the Churches Is Now Suffering

The following statement, is published that Witness readers may have the statement of those who have attacked the position taken by the House of Bishops in their recent pastoral. A defense against the attack is made by the Editor of the Witness on the editorial page, opposite.

I. A statement, together with certain questions addressed to the Bishops by the Protestant Episcopal Society for the promotion of Evangelical knowledge.

II. The Protestant Episcopal Society for the Promotion of Evangelical Knowledge has little need to reaffirm its loyalty to the great Head of the Church, as this Church has received Him and declared Him in the Book of Common Prayer.

III. It must be apparent to all those who have studied recent developments, that there has been a steady encroachment upon the liberties of the clergy and laity by the growing autocracy of the episcopate. The tendency toward power and domination has always led to costly results. That it must be resisted and defeated is the lesson which spiritual liberty has learned through painful experience. The price of liberty is eternal vigilance, the cost of its recovery is struggle and resistance.

In some dioceses the canons have been so framed as to lodge autocratic power in the hands of the Bishop. Human nature

In other words the present standards of this Church, as approved by General Convention, Creeds, Liturgy, Scriptures and Canons all concur in affirming the Virgin Birth as the doctrine that this Church has received. It is dishonest to say it and not mean it.

Question (4) is well put. The only question is who is the intruder?

The clergy of the Church who have been quietly saying this for some nineteen centuries, or these new interpreters who have been filling the public press with their clamor.

Of course it is not humanly possible to put together twelve words that would receive the unanimous assent of everybody, but if we are to have Republics, Lodges, Churches and other societies it is necessary to have these standards which receive acceptance from those to whom they are acceptable and which are rejected by those who do not believe them.

A truce has been suggested.

Let us have this truce by all means. Until such time as the General Convention assemblies and then if such redress as these men seek cannot be secured by them, let them accept the tribunal to which they have appealed in such way as their ideas of honesty may dictate.

being what it is, this has worked hardship upon many of the clergy, and has lowered the tone of some of the Bishops themselves.

It is the opinion of this Society that this growing autocracy is the cause of most of the troubles under which the Church is now suffering. It must be corrected before the peace of the Church can be re-established. This autocracy has not only to do (1) with administration but (2) with the declaration of doctrine.

IV. When the Protestant Episcopal Church was organized in 1789, Bishop White, one of the wisest and most distinguished men of his day and one of that great group which framed the Constitution of the United States of America, made it possible that laymen be admitted to the Councils of the Church. These three orders, Bishops, Priests and Laymen, were to legislate and concur in all matters of law and doctrine. This determination was imbedded in the Constitution of the Protestant Episcopal Church. It so remains today. The only body competent to change this fundamental law is the General Convention.

V. It should be remembered that a Pastoral Letter issued by the House of Bishops has no binding force whatever. Under the law the Bishops are in no sense competent either to interpret or define doctrine. The only body competent to utter such a declaration is the General Convention.

VI. The doctrines of the Protestant Episcopal Church are imbedded in the Book of Common Prayer as derived from the Scriptures. It is competent for the Protestant Episcopal Church to make changes in the Book of Common Prayer affecting doctrine. But these changes must be made by the General Convention. Until authoritative utterance is made by the General Convention, both as to doctrine and the interpretation of doctrine, no body of men in this Church, whether Bishops, Priests or Laymen, has power to bind the mind and conscience of the Church by presumed authoritative declarations, or to accomplish the same ends by threats of ecclesiastical trials.

[The numerals are ours and are introduced for purposes of reference in the article on the opposite page.]

Questions

1. Since at ordination a clergyman promises "to teach nothing as necessary to eternal salvation, but that which (he) shall be persuaded may be concluded and proved by the Scripture," is he not within his rights when he bases his teaching upon

what he believes is a correct interpretation of the Scripture?

2. Is the Pastoral Letter of the House of Bishops in respect to the Apostles' and Nicene Creeds determinative in the interpretation of the Bible?

3. Do you consider it an illustration of "honesty in the use of language" to designate as "facts" matters, which from the nature of things, cannot be proved to be facts, e. g., the Virgin Birth, the Descent into Hell and the Resurrection of the Flesh?

4. If "it is not the fact of the Virgin Birth that makes us believe in our Lord as God," why is it necessary to intrude this subject in the discussion of the divinity of Jesus?

How The Christian Should Pray

By ERNEST M. STIRES, D.D.

From a Sermon Preached in St. Thomas' Church, New York

(Reproduced from long-hand notes of a reporter.)

The disciples frequently heard their Master say "I will go apart into a quiet place and pray awhile."

They were accustomed to watch Him in prayer.

Often they saw Him depart worn and fatigued, with the signs of disappointment written deep upon His face because of the blindness of men. Their hearts were wrung with sympathy as they watched Him pray.

But invariably a change was wrought. Returning, He came with cheer and patience, rested, with courage high and a strength and peace not of this world. On one such occasion, noting a change to them nothing less than marvellous, they pressed about Him with the cry: "Lord, teach us to pray!"

Did they not know how to pray?

Was there no prayer in the training of the old Jewish church?

Yes. Like us, they said prayers and sometimes they prayed. But there is a difference that we do not always recognize between saying prayers and praying. They knew that their Master prayed, and they besought Him to teach them so to pray.

The account, taken from Luke, is of particular interest when we remember that this Gospel contains more descriptions of our Lord at prayer than we find in Matthew, Mark and John. The writer was a Gentile physician; and this doctor was impressed with the outward visible sign of something profound within. More than any other evangelist he reveals the Son, strengthened and cheered by communion with the eternal Father.

Nevertheless, we are confronted with the old questions: What is the use of prayer? Can God hear it? How can He? Can He answer it? If so, then, why doesn't He answer my prayer and the great prayer of the sorrowing, misery-stricken world? How can you ask me to

believe in a wise, good God, while things continue as they are?

There are many opinions of prayer. Let me suggest two. There is the opinion of the small boy, who declared: "No, I didn't say my prayers last night, and nothing happened. I didn't say them the night before, and nothing happened. I shall not say them tonight; and, if nothing happens, I'm never going to say them again."

You may smile; but have you never had something of that thought as to the efficacy and reasonableness of prayer?

On the other hand, some years ago an eminent citizen said to me: "The coming election is critical. We must have a leader of the people. I want to know, not whether the man is a Republican or a Democrat, but does he pray? Is he responsible to a higher Power? Only such a man is fit to lead."

Immediately the question arises: Have we reasons for definite faith in a greater Personality; and, if so, how has He been revealed to us?

Only personal relationships can help a person.

God has been revealed in three great relationships. "I am your Father," He has told us. "I am your elder Brother, revealing the Father's mind and heart." "I am the Comforter, your Counsellor, your Friend."

When you are troubled about the doctrine of the Trinity realize that God has revealed Himself in three relationships because no one of these was sufficient to interpret His Character to us. Through these three intensely intimate relationships we believe in the personality of the eternal God.

And we believe in the immortality of human personality.

Life is a school with great possibilities for usefulness in the schooldays, and greater in the life that follows. As we call the last day of school Commencement Day, so we like to think of the last day in the flesh on earth, not as an end but as a beginning.

In the school of life, Christ is our divine teacher, and the most urgent lesson from His lips is the lesson of prayer.

These are simple, fundamental Christian beliefs. Why are they not effective? Because they are not in action. We can not hold what we profess unless it is put to work. Faith, inactive, decreases.

Congress has an easy way of disposing of measures to which there is opposition. An opponent will move to strike out the enacting clause. It makes no difference

how many pages of beautiful theory precede the clause.

So of our beliefs. If prayer has no enacting clause, it is ineffective and vain.

What is prayer?

Thinking with God, whether out loud or not. It is communion of the spirit of the child with the spirit of the Eternal Father.

Is it scientific? As scientific as the cry of the child, frightened or in need or overflowing with love. And the answer is as scientific as the answer from the mother's heart and life.

How can God hear?

In one of the Psalms there is an answer I have always loved. "He that planted the ear, shall he not hear? He that formed the eye, shall he not see?" Provision has been made by the divine Creator for all His animal creation down to the minutest creatures possessing life. Shall it seem good to Him that His child capable of the highest thought find no Prayer is an instinct. Shall His child cry sufficient supply for His deepest need. to Him and hear no answer but the echo of that cry?

How can God answer?

Must He break His own laws?

No. We are familiar with the law of gravity. The ball drops from our hand to the earth. But do we break the law when we hold the ball in our hand or when we make water run up hill into a house. How prone we are to ignore other laws!

You and I are conscious of the freedom of human will. Shall we not believe

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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in the freedom of the divine will except where it is limited by its own wisdom or by the freedom that God has given us?

He cannot make us good in spite of ourselves.

If God can hear and answer, why are our prayers unanswered?

There rests upon God the necessity to grant the requests of His children, only under certain conditions. Do we realize that in prayer we are in the presence of perfect wisdom and complete love? We cannot know what is best. Hidden from us is the next day, the next hour. Cannot we trust supreme love and declare with the whole heart, **"Thy will be done!"**

Has our prayer humility? Does it rise from a sincere heart?

Sometimes we prefer requests from one department of life when in other departments we contradict them. We must be **True throughout?**

Are we just? Would what we ask be fair to others?

Is it unselfish prayer with the spirit of obedience? When we pray, **"Give us our daily bread,"** that doesn't end our responsibility. We must **consecrate ourselves to the best fulfillment we can make of our own prayer.** If not, **we do not really want what we ask.**

Does our prayer come from a persevering heart?

When we begin to ask, sometimes we are not fit to have the thing we name. Can we keep on till God can grant it?

Does the request come from a heart grateful for what God has already done? I sometimes wish that for a time prayer might consist solely of that—gratitude for all that our Father has done and is doing.

Along with the prayer, is there the pledge that we will use the thing granted as God would have it used? How can we ask answers to prayer, if we are **not answering according to our power the prayers of others?**

So, when the question arises, **"Why is prayer not answered,"** let us ask ourselves, **"Do I really pray?"**

After your prayer, is there a reasonable pause? Let us wait, to give not only to God but to ourselves the great chance. Think of prayer as the highest opportunity to start in motion mighty forces. A soldier before his officer waits for the orders for the day.

If, rising from your knees, you ask, **"What are the results of prayer?"** memory answers. Have you forgotten blessings that came in the hour of need? Think of the effect on yourself. Prayer keeps the **spirit of man receptive,** responsive to the spirit of God. The air about us is filled with wireless messages. There must be strong outgoing instruments. **But sensitive receiving instruments are also required.**

Prayer in the right spirit accomplishes the **greatest things that can happen.**

As we pray, we cease to try to bring God to our way of thinking and let Him bring us to His way. It is a wonderful force to bring the soul face to face with duty.

To pray is not easy. Who would expect that it would be an easy thing—the

highest act of which a human being is capable, **communion with Almighty God?**

A great invisible congregation, to whom we send affectionate greeting, worships with us today (by radio). In order that they might share this service, instruments have been most carefully tuned. If we took such trouble with the receiving instrument when we kneel to pray, there would be no doubts, no question.

You know the answer of the little girl, when she was asked how she was sure that God heard.

"It is like walking with Father," she said. He is very tall, but when I want him to take my hand I reach up as high as I can and he reaches down all the rest of the way."

Let us all do that in prayer. Let us **reach up as high as we can,** sure that our Father will **reach down all the rest of the way.**

What of the Man at Your Elbow?

By Alfred Newbery

The man at your elbow responds to high ideals. Be he truckman or bond salesman, whether he receives wages or salary, be he Italian, Norwegian, Greek or a descendant of early colonists, of grammar school education, or a bachelor of arts, regardless of class or race or training, he has a capacity for the pursuit of high ideals. If this be not so, democracy is a vain thing, a lip service of insincerity.

"Tis not by guilt the onward sweep

Of truth and right, O Lord, we stay;

'Tis by our follies that we keep

So long the earth from heaven away.

These clumsy feet still in the mire

Go crushing blossoms without end.

These hard, well meaning hands we thrust
Among the heart strings of a friend.

The ill-timed truth we might have kept,

Who knows how sharp it pierced and stung?

The word we had not sense to say,

Who knows how grandly it had rung?"

Who knows? Who knows what forces that unsaid word might have released, what effort it might have mobilized? We do not know, but what we do know is how often in the past the tide of victory has been turned by the sudden emergence of a leader who did have sense enough to say the right word and thereby rallied around him a winning host.

We do not lack ideals. The society in which we live resounds with them. We are generous. We have an instinct for justice. The feeding of starving peoples, the hugeness of our charities, the multiplicity of appeals and the sums raised for them, are among the wonders of our time.

But despite our ideals and our good will, our city streets still train criminals, little children still work in factories, we are still bewildered by a machinery that breeds strife, strife and more strife, politicians steer our elections, a gravely large portion of our citizens are strangers to the polls, we still consider war inevitable and talk solemnly of the horrors of the Next War. Our great response is not great enough, it is sentimental, it is dissipated.

With all our public schools, our wealth,

our production, our efficiency, our ideals of service, we are unable to control the mechanics of life. The city continues to crowd human beings into quarters which rent laws cannot prevent, the rural youth continue to leave the soil, industrial bitterness periodically throttles our basis industries. We are in serious danger of abandoning hope.

Why? Because so few step out to say the right word, the answer to which is in the hearts of millions. Because the reservoirs of enthusiasm for unselfishness and righteous thinking are untapped, because each believes his aspirations are unshared, and like the apostle who faced the hungry multitude with a handful of loaves and fishes, and said, **"What are these among so many?"** he despairs of his feeble contribution and so does not make it. The children of light are behind the children of darkness because they are unled.

Why are they unled? Because we lack the genius who will voice the aspirations of the people and with almost superhuman grasp and seer's vision will usher in a new era? No. The leadership we lack is of a more average order. It is the leadership that comes from faith in ideals and from consecrated motive. It is the leadership which will stand for the common welfare of the family group, and which will condemn the passion for pleasure, of rank, or fortune that obliterates family life, which will stand for charity in social life and condemn the gossip and talk that embitters and isolates, which will stand for human welfare in industry and condemn a practice which is aimed at mere profit, which will stand for the divine possibilities in the human soul, and condemn the living which does not find its food and guidance in spiritual sources. It is the leadership that speaks in conduct as well as in words, which need not be tainted with "holier than thou" attitudes; it is the leadership of a consecrated life, open to the humble as well as to the exalted, open to all, regardless of sex or class or race, or means or leisure.

A critic has said of socialism that it is an attempt to eliminate the factor of leadership. It might well be said of the Church that it is an attempt to introduce the factor of leadership. Our lack of leadership is the measure of our lack of dependence on religious nurture. It is an interesting characteristic of our time, that whatever be their motives, the prominent men of our society are speaking boldly for a renewed stress on the spiritual sources of life.

The Church has unceasingly laid that emphasis in her teachings, her practice and her prophecy. But as a collection of individuals, the Church has not exemplified that emphasis. Soundness of teaching, beauty of service and eloquence of preachers have no effect upon the individual who does not come under their influence. The question would seem to be rather what is their effect upon those who *do* come under their influence.

On the one hand is the Church, the food, the life, the inspiration. On the other hand is the man at your elbow ready to respond, and, in a certain sense, craving the means of spiritual living. Until you and I as Church members are ready to be a link between those two, by personal effort to win him and by Christian attitudes in every day life to attract him, until that time must the Kingdom lag and society languish. The man at your elbow is waiting for you.

THE WAY OF LIFE

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

VIII. UNDERSTANDING

It is a great comfort in this world to have a friend who understands you, but if you are going to have fellowship one with another in Christ you must be willing to understand them.

This is one of the chief reasons why the Body of Christ has been rent asunder in our unhappy divisions.

Groups of people who are anxious to be understood and who are perfectly sincere in this desire are totally unwilling themselves to try to understand others.

The same is true in their attitude toward Christ. They want Him to understand them, but they make no great effort to understand Him in those matters which are contrary to their own prejudices.

Back of this lack of understanding is a colossal egotism and a world of self-pity.

Let us look at the fellowship of Christ with a view of cultivating this grace of understanding.

Christ was surrounded by groups of Pharisees, Sadducees, Essenes, Zealots and other sects, who demanded that Christ should understand them but who shut their eyes and their ears to anything which He had to give to them.

These sects have long since passed away, but the spirit which animated them is still prevalent among us.

Christ never made any attempt to win any of these groups to Him as groups; He frequently won individuals from the group, but never attached the group itself to His person.

He evidently wearied of them, for He said: "Therefore speak I to them in parables; because they seeing, see not, and hearing, they hear not, neither do they understand."

They were too opinionated to understand the Christ. The same kind of people still are.

Opinionativeness is the very essence of all sectarianism, whether it be the sectarianism that has separated from the Church or the same spirit that remains in the Church but puts party spirit before the Church.

The Church has greatly suffered from this party spirit which is as rigid in its lack of sympathy for others as it is set in its own opinions.

All parties, High, Low, and Broad,

are guilty of this unsympathetic opinionativeness, which tries to make the spirit of mutual understanding subordinate to their own muscle-bound natures.

St. Paul gives us the fundamental idea of this mutual understanding when he bids us "endeavor to keep the unity of the spirit in the bond of peace," while they endeavor to keep the uniformity of their opinions in the bonds of prejudice.

Christ put the life of the Church first, and that life was to be found in a common altar.

"We have an altar whereof they have no right to eat which serve the tabernacle."

The tabernacle stood for the law with all of its formal program and prejudices.

The altar stood for the life of the Church to which are invited those Christians who are in love and charity with their neighbors.

There was all the difference that there is between a school of thought and a company of friends.

It is true there was a doctrine in the Christian fellowship, but this doctrine was Christ, the events of whose life are recorded in the Apostle's creed and the purpose of whose life was to make of one blood all nations of the earth.

It was a fellowship of those who accepted Christ's life and purpose as the bond of unity; and then forgave one another and treated one another with every consideration and mutual understanding.

The Church was to be the Body of Christ. A body must have a skeleton and a backbone or it could not stand upright. But the Church did not parade its skeleton or its back bone; on the other hand it refused resolutely to let any group of opinionative people dislocate that back bone by removing any of the vertebra.

The word articulum in Latin means "a vertebra of the back bone," and so the Church rehearses the articles of the Christian faith and tenaciously keeps them articulated with one another, but its purpose is to surround that back bone with the flesh and blood of human understanding and mutual consideration.

Standing upright because it has a back bone by which it walks, rather than a shell into which it creeps, the Church invites its members to a fel-

lowship of intimate understanding.

That is why sacramentalists and evangelicals can work side by side in the Church and cannot in a sect.

They both relate themselves to the back bone of the Church, and find the expression of their lives in devotion to our Lord's person and His purpose in different ways.

A sect cannot include these two different expressions of faith because it has a shell into which you must creep or stay out, rather than a back bone by which you stand and enter into cordial relationship with other men.

The Church is bound to have many opinions but one faith.

A sect has an indefinite faith but one opinion, and it attaches more importance to the opinion than it does to the faith.

As a retired Baptist minister recently said, "I cannot understand why Baptists make so much of the form of baptism, when they attach so little importance to the sacrament."

It is for the same reason that a wealthy American will frequently evade his taxes to the government and make a contribution of an equal or greater amount to his party.

The Nation is secondary to the party for the Nation reflects his obligations to his fellow-men while his party reflects his opinions.

It was opinionated men who crucified Christ, and it is opinionated men who rend the unity of His Body.

Opinionated people are incapable of mutual understanding with those whose opinions differ from theirs, even when they belong to the same family.

It is difficult to make this difference clear and so we will go to the Master for an illustration.

In His day the Jews were orthodox and He recognized that fact.

"The Scribes and Pharisees sit in Moses' seat. Whatsoever they bid you, that observe and do, but do ye not after their works."

The Samaritans were heretics and to them He said, "Ye worship ye know not what."

He adhered to the established order and bluntly rebuked the false religion.

But His convictions were never tangled up with His conduct.

He enraged the Jews because He did not allow His convictions to blind Him to the excellencies of those whose faith He opposed.

He could appreciate a good Samaritan and He could rebuke unworthy priests and levites. They could not understand this. Of course a party man would approve of those of his own party. Not so the Christ. He realized that there were standards of faith and order which were of God, but He also realized that it was His business to understand all men and to find good wherever it could be found.

The one man was good in spite of his faith and the other was bad notwithstanding his faith.

What He offers us in the Church is a backbone of definite convictions with a body capable of doing good to all men and of understanding others as we would be understood by them.

This brings us to the test of our Christian fellowship.

We ask God to understand our weakness; then we must seek to understand His will. We want others to understand our position, then we must be open to understand theirs as far as it is possible in loyalty to the faith as He taught it.

The group who are opinionated, inflexible, testy, and bitter toward those who differ from them are no more His disciples, than is the group who would skillfully dissect the skeleton from His Body. The latter would leave nothing but a flabby substance which could not stand upright; the former would have nothing but a spikey bone which is as hard as it is unsympathetic. The Body of Christ is very human. It has a backbone and a heart, to each of which is assigned its proper functions.

SEASON OF DIOCESAN CONVENTIONS

Diocesan conventions are being held throughout the country. January 20th saw the opening of the convention of Iowa and North Texas; on the 22nd the Convention of Pennsylvania was called to elect a new Bishop, and conventions in the following Dioceses were also held this week: Duluth, Mississippi, Missouri, Western New York, Pittsburgh, East Carolina, Spokane, Alabama, Indianapolis, Kentucky, Louisiana, Maryland, Western North Carolina, Oklahoma and Utah.

Next week conventions will be held in Nevada. The Synod of the 2nd Province will be held at Atlantic City, and Diocesan conventions will also be held in California, Fond du Lac, Milwaukee, Southern Ohio, and South Florida.

Other Dioceses are to have their conventions early in February.

Difficult Task Is Assigned Churches by Federal Council Speaker

Detroit Pastor Says that a Class Conscious Labor Movement Springs from the Denial of Human Rights

Columbus, Ohio.—Because the membership of the churches is made up of the middle classes and the real poor do not attend services, the Church as a whole has found it a difficult task to undertake responsibility for humanizing industry, according to the Rev. Reinhold Niebuhr, pastor of Bethel Evangelical Church, Detroit, Mich., who opened the discussion on social service at the annual meeting of the Executive Committee of the Federal Council of Churches.

He declares the tremendous wealth of our country keeps the needs of the workers from becoming as urgent as they are in Europe. He said in part:

"The social service commission has a difficult task in guiding the churches through the mazes and intricacies of the social and industrial problem; a difficult task not only because the problem is so complex but also because nothing compels us to undertake responsibility for the humanizing of industry but our own conscience.

"The people who bear the burdens of modern industry and suffer from its moral limitations are, on the whole, not in the churches. The people in the churches are the higher middle classes who reap whatever advantages modern machine industry brings to the few and the lower middle classes who enjoy the comforts and conveniences which are the real blessings of modern industry with its high mechanical efficiency and tremendous productivity. The hewers of wood and drawers of water are not in our churches, at least not in our Protestant churches. Their needs are never made vocal in her councils. And the tremendous wealth of our country keeps these needs from becoming as urgent as they are in Europe, where they have enlisted the middle class Christian idealist to espouse the cause of the worker, though all too tardily.

"We can therefore, if we want to, remain gloriously oblivious to the task of humanizing industry even though our industrial life is as completely dominated by pagan motives as the industrial life of Europe. It is for this reason that every prophet of social righteousness who insists on applying Christ's gospel to industrial relationships is put in the position of troubling Israel gratuitously.

"Yet we might learn a lesson from Europe if the problem is not urgent enough here to teach us the lesson. In Europe the worker is out of the Church and generally hostile to any Christian conception of life. He is going to build a world brotherhood upon the unsound foundations of class hatred—and how will he be reclaimed from his cynical attitude

except the Church is able to prove that Christianity is a power which can persuade men to equalize privilege and humanize industrial life in the interest of the Kingdom of God? And how can our worker be persuaded not to follow the class-conscious labor movements of Europe if we do not validate our gospel of brotherhood by actually making progress in the establishment of a brotherhood which really places human personality above profits?"

CINCINNATI DEAN HAS VISION OF TASKS

St. Paul's Cathedral, situated as it is in the west end of Cincinnati, where thousands of people of the poorer class have their homes, offers an excellent opportunity for that sort of work which is needed to meet the problems that usually prevail in this kind of a community. The Cathedral at one time a veritable beehive of social service industry, has in late years lost much of its vitality and vision. Recently a new Dean—The Rev. Edgar Jones—has taken charge and he finds that the preparatory work of his predecessors guarantee the making of a new advance. The parish seems to be ready for it. The Diocese is asking for it and is ready to back up any intelligent forward movement. In way of pulpit aid a series of sermons is being preached by Dean Jones on the "Social Ideals in the Lord's Prayer," and the Dean is lining things up for a real forward movement in the early Fall, after the necessary organization work. Dr. William S. Keller, the Social Service editor of the Witness, is on the Dean's council and is to do everything possible to help in the development of the Social Service activities.

WASHINGTON ANGLO-CATHOLICS PLAN MISSION

At the second meeting of the Anglo-Catholic Club in the Diocese of Washington, Tuesday afternoon, Jan. 8, tentative plans were made and a committee, consisting of clerical and lay members, appointed for the purpose of arranging for a mission to be held in one of the largest churches in the city some time between now and Lent. If present plans are carried out a famous missionary will visit Washington for the purpose of expounding the faith as held and practiced by Anglo-Catholics. The mission will not be confined to Churchmen but will be open to the general public as has been the case with similar gatherings in England.

Episcopal Clergyman Addresses Future Rabbis on Industrial Problems

Secretary of the Church League for Industrial Democracy Visits Ohio Universities and Seminaries

By William S. Keller, M.D.

The message of the Church League for Industrial Democracy was presented to the students of several Ohio universities and colleges last week by the recently elected National Secretary, the Rev. William B. Spofford. His first visit was at Ohio Wesleyan University where Mr. Spofford addressed four classes—fully four hundred students in all. From Wesleyan Mr. Spofford went to Gambier, where he had a four hour "smoker" session with the entire student body of Bexley Hall, also addressing the faculty and students the next day.

Our seminary students are intensely interested in modern problems, Mr. Spofford thinks, but they are not being trained to cope with them. "And," to quote him, "there is no one who is more aware of it than our seminary professors. One of them told me that the canons on requirements for the ministry made it next to impossible for them to equip men to deal with modern problems, since they have to devote all of their time in cramming men to meet examining chaplains who are interested in subjects completely remote from our present day affairs. The professor suggested that our League should do whatever it can towards canonical legislation which seems to be essential if our seminaries are to really cope with the situation."

While at Gambier an address was also delivered on the Church and Industrial Democracy before a large class at Kenyon College, which is made up of students specializing in social subjects. The following day was spent at Miami University and Western College. In the afternoon Mr. Spofford explained the agreement of the clothing industry to the students of Western College, while that evening a large meeting was held, attended by students from the three colleges situated in Oxford, Miami University and Western and Oxford Colleges, when the subject of the Church and Industry was discussed.

The rest of the week was spent in Cincinnati where interviews were arranged with churchmen of the city to plan for fu-

ture work. One afternoon was also spent at the Hebrew Union College, where Mr. Spofford addressed one hundred young students who are training to be rabbis. "It was positively the keenest crowd I ever go in with," was the comment the League Secretary made after that meeting. "They know industrial conditions and most of them felt that radical changes were essential. I based my talk there entirely on the official resolutions which were passed at the Portland Convention—the resolutions which call for a fundamental change in the working of our social and industrial system. These future rabbis agree with us thoroughly and are giving a great deal of their time to the study of the problems involved. The next time I hear one of our ministers or students criticized for being radical I am going to ask the critic to go to Cincinnati and visit this Hebrew institution, where young men are encouraged by the faculty and the trustees to be perfectly fearless in handling industrial and social problems."

At the invitation of the United States Playing Card Co. the message of the League was broadcasted from station WSAI on Thursday evening. Because of the unusual weather conditions the manager of the station said that close to a million people were probably reached with the message. A trip to other Ohio Colleges is being arranged for the Secretary for March, and he is also to be a guest and a speaker at the National Conference on Industrial Problems, which is to meet in Cincinnati in the spring under the auspices of the Federal Council of Churches.

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

WELLESLEY CONFERENCE DATES ARE ANNOUNCED

Dates for the Conference for Church Work at Wellesley College have just been determined. The conference will open on the afternoon of Monday, June 23, and will close after breakfast on July 3. In previous years the conference has continued over the Fourth of July. It was decided that this year the dates would be moved forward so that the ten-day period would expire on the day before the holiday, giving the students time to reach their homes for Independence Day.

There has been some misunderstanding reported to the committee about the eligibility of applicants. It is not necessary that they be experts in church work, but that they show promise of real leadership.

As usual, the registration fee will be only five dollars and arrangements will be made this year to care for 400 students in the college dormitories.

The program secretary, Miss Josephine Bumstead, announces that the courses this year will be even more interesting than last summer, when the conference reached a new high level. Details will be published later.

Miss Marion de C. Ward of 415 Beacon Street, Boston, will receive registrations. She suggests that applicants be made early because it will be necessary to limit the membership of the conference according to the accommodations.

LOUISIANA RECTOR GOES TO KENTUCKY

The Rev. Royal K. Tucker, rector of St. James' Church, Baton Rouge, Louisiana, has resigned to accept a call to St. Paul's Church, Louisville, Kentucky.

EVERY mail brings us letters praising The Witness for the job we are attempting to do. "I wish it was in the home of every family in my parish" is the usual comment from the clergy. It can get there — not easily done, for Episcopalians are not, as a rule, interested in their papers; — but over 200 rectors have found the Bundle Order Plan the simplest method of interesting them. You order a few copies, which we will guarantee to have delivered by Saturday. Have a boy sell them at five cents a copy at the church door on Sunday morning. You may think of another way of disposing of them. We will send you an invoice at the end of three months at three cents a copy.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

DEATH TAKES ANOTHER BISHOP

Word has been received of the death of the Rt. Rev. Edwin Gardner Weed, D. D., on January 18th, in Jacksonville, Florida, where he lived. Bishop Weed has been the Bishop of Florida since 1866.

The Witness extends sincere sympathy to the diocese of Florida.

FIRE DESTROYS MAIN BUILDING AT DuBOSE

The main building of the DuBose Memorial Training School at Monteagle, Tennessee, was lost by fire on Wednesday evening, January 9th. Part of the furniture was saved, but the building was a total loss, including the library. No lives were lost and no injuries suffered, as the accident occurred during the winter vacation, when only five people were living in the building. The original part of the building was erected 50 years ago, additions having been made from time to time, and was used to house Fairmont School for Girls, famous throughout the South. For many years past the School was administered by the family of the late Rev. Dr. W. P. DuBose.

In 1921 the property was secured through the efforts of Archdeacon Claiborne for the use of the Du Bosc Memorial Church Training School, now well known throughout the Church.

In spite of the catastrophe, the Trustees, Dean and officers of the School made instant decision to continue its work, and temporary quarters have been secured in Monteagle in which the School will begin its next session on March 20th, and continue until the new buildings are ready for use.

The many friends of DuBose are rallying to the emergency with assurances of continued support.

AN EXPLANATION

It seems that the following statement should be published in justice to the Rev. Edward Henry Echel of Fort Worth, Texas. It has not been the policy of The Witness to notice the scandalous misrepresentations of the motives of honest clergymen as made by rabid protagonists of a doctrine impossible to reconcile with the published standards of this Church, but in this case we are glad to print the following statement:

Inasmuch as the New York Tribune for December 28, 1923, in an article headed, "Pressure Used to Force Heaton Heresy Trial," contains, under a sub-head which reads "Two Rectors Urging Trial," the statements that "Two leading clergymen on the diocesan standing committee, one of them its president, Dr. Frederick T. Datson, of Wichita Falls, Tex., were said yesterday to be pressing for Mr. Heaton's trial. The second, Dr. E. H. Eckel, rector of St. Andrew's Church, Fort Worth, the only other Episcopal clergyman in that city, was Mr. Heaton's accuser before the

standing committee";

And inasmuch as the same or similar statements have been made or implied in sundry other newspapers in different parts of the United States, with grave injustice and injury to the reputation of the two clergymen named;

Therefore in justice to them I want to take this means and occasion to deny the statements quoted and to correct the erroneous impression conveyed thereby. In point of the fact, the accusations made against the Rev. Mr. Heaton came from and originated with members of his own congregation and vestry, and were made known to the Rev. Messrs. Datson and Eckel only as members of the standing committee when this official council of advice was called together by the Bishop Coadjutor for consultation, as prescribed by the canons of the diocese. Two such meetings were held with an interval of nearly six months between. The Rev. Mr. Eckel, singled out from the standing committee in the above-quoted newspaper article as the "accuser" of Mr. Heaton, and with the implication of unworthy motives lying behind an alleged active opposition, was, on the contrary, on both occasions forward in advising and proposing the exhaustion of all means to correct the doctrinal difficulties of his brother-priest in order to avoid if possible bringing him to trial before an ecclesiastical court; and in this effort sought the co-operation of his

fellow-member of the standing committee, Dr. J. D. Covert, Mr. Heaton's senior warden. After the standing committee had voted to present Mr. Heaton for trial, Mr. Eckel was appointed chairman of a committee of three to draw up the official paper known as the "presentment," which being reported to the full standing committee was adopted by a vote of five to one, Dr. Covert voting no. Whereupon the case passed beyond the jurisdiction of the standing committee; and it must be said in justice to both Mr. Eckel and Mr. Datson that neither of them has since that date, November 27, said so much as a single word to me, nor have I reason to think to any other officials of the diocese, to "urge" or "bring pressure" to put Mr. Heaton on trial.

Dallas, January 3, 1924.

(Signed) Harry T. Moore,
Bishop Coadjutor of Dallas.

(Signed) Edw. A. Belsterling,
Secretary of Standing Committee.
John D. Covert, M. D.
Chas. L. Kribs.
John Wallis Ohl.

Twenty-five nationalities are represented within the Diocese of Pittsburgh, according to a survey made by the diocesan Social Service Commission. Austrians lead, with Czechoslovaks second, and there are more than 2,800 Syrians.

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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CHICAGO, ILL.

DEAN CHALMERS INSTITUTED

The institution of Rev. Robert S. Chalmers, as dean of St. Matthew's Cathedral, Dallas, Texas, took place on Sunday, January 6, and was a very impressive service, and a notable event in the diocese. The Cathedral was filled to overflowing and the music, under the direction of Mr. Carl Wiseman, organist and choirmaster, was well rendered. The keys of the Cathedral were presented by Mr. Charles L. Kribs, senior warden, who, with Mr. W. M. Lingo, junior warden, accompanied the dean to the altar. The Rt. Rev. Harry T. Moore, D.D., Bishop-Coadjutor, officiated as institutor and preached.

Dean Chalmers made an enviable reputation in his old parish in Toledo, and has been a central figure, for years, in diocesan affairs in Ohio, so that he comes here well fitted to take up the important work that awaits him.

MR. BRIDGEMAN TO LIVE IN JERUSALEM

At the urgent request of Eastern Patriarchs the Episcopal Church is about to send a clergyman to take up his residence in Jerusalem. The Rev. Charles Thorley Bridgeman, assistant secretary of the Foreign-born Americans Division of the National Council, has been appointed by the Council as chaplain in Jerusalem where he will be a professor in the Seminary of the Armenian, Gregorian and Greek Orthodox Churches. He will thus be a vital factor in the development of leaders for the people of the Near East. He plans to begin his work in the spring. Provision for the new position is made through the Good Friday offerings.

This represents a policy of far-reaching importance, viz., the helping of the Eastern Churches from within. It is not the imposition of American ways and forms of religion on Eastern people but the response to the call of the East, crushed down by war and persecution, to help them resuscitate themselves. Back in the forties of the last century the Episcopal Church had a bishop, Bishop Southgate, in Turkey, whose policy was the same, co-operation with the native Churches. Since his recall no formal ministrations have been thus given in the Near East.

The new American chaplain will also hold a position of Honorary Canon of the English Cathedral in Jerusalem.

The Orthodox Patriarchs of the Church of Rumania, Constantinople, and Antioch have made like requests to the Episcopal Church, which will be answered in due course of time.

WHERE TO GET CHURCH BOOKS
Oxford Bibles
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EDWIN S. GORHAM
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BISHOP PAGE ARRIVES IN DETROIT

The Rt. Rev. Herman Page, D.D., recently elected Bishop of Michigan, took part in his first public service in the Diocese on Sunday, January 6th.

At 11 o'clock he was at Christ Church, Detroit, where he participated in a service of thanksgiving in commemoration of twenty-five years of loyal and devoted service of the Rev. W. D. Maxon, D.D., rector of the parish.

In the evening the Bishop preached for the first time as the Bishop of Michigan, at St. Paul's Cathedral.

Tuesday, January 8th, he met the clergy in a "quiet morning." The day opened with a celebration of the Holy Communion, the Rev. Dr. Maxon, celebrating. The Bishop took as his text, The Fellowship of The Mysteries of Christ Jesus. He said that, if asked what his policy would be, the text, he hoped, would be his answer.

At the close of this service the Bishop conducted a series of short meditations, all applicable to the clergy. Humility, forgiveness, and prayer, were his themes. His concluding remarks were regarding the importance of pastoral work, and what he hoped would be the relation between the clergy and their bishop.

During the luncheon hour, speeches of welcome were made by many representatives of various parts of the Diocese.

Bishop Page was the speaker at the annual meeting of the Diocesan Church Club, held in the evening.

NEW RECTOR FOR PARISH IN CINCINNATI

The Rev. Albert N. Slayton has accepted the call to the rectorship of Calvary

Church, Cincinnati, and will commence his duties there about the middle of March. It is really coming home for him as his wife is an Ohioan, formerly Miss Neal of Columbus. He is an alumnus of Gambier and Bexley and for several years was rector of Holy Trinity Church, Hartwell, Cincinnati. For the past six years he has been rector of St. John's parish, Charlestown, W. Va.

OHIO CHURCH LOSES VALUABLE WORKER

Mrs. W. H. Thayer of Oxford, Ohio, who died recently and at whose funeral Bishop Vincent officiated, was a Churchwoman of the greatest energy and faith and it was largely to her efforts that Holy Trinity Mission in that beautiful college town was started. Her girlhood was spent in the parish of the Church of the Resurrection, Fern Bank, and the early part of her married life in the Church of the Advent, Walnut Hills.

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BOYS GIVE THE GIRLS A TRIMMING

The following letter from St. Louis will be of interest to Church school workers:

"St. George's Church, St. Louis, boasts of a most unusual Church School. Besides having an exceptionally fine faculty, we find some real live wires in the student body. Early in the fall when we had our "Rally Day," a contest was started between the girls and the boys. This contest was to end on Epiphany Sunday and the object was to enlarge our school and stimulate regular attendance. It was decided that the losing side would have to give the winners a party and we were all wondering what kind of a party the boys would give—for, of course, we expected them to lose—but they fooled us and won by a large majority. This doesn't mean that the girls didn't work. It does show, however, that boys can be interested in the work of the Church and that—when once interested—they are most dependable and earnest workers. In order that the children might see what they were doing, a large cross was drawn on a sheet of cardboard. The attendance, at the beginning of the contest, was just about thirty-three and one-third per cent of what it should be so the cross was outlined just one-third of the way up with gold stars. Every time a new pupil was brought, a new star was added to the cross. When we have

reached one hundred per cent, the cross will be completely outlined with gold stars.

"Besides this, a boy is always at the door to see that everyone who comes to the eleven o'clock service is supplied with a prayer book and hymnal. He will also show visitors to a pew if necessary and answer any questions or take them to someone who can do it better than he. In fact, you might call him a Junior Vestryman."

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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Sunday Services: 8 and 11 A. M.
Evensong: 7:30—St. Luke's Hospital.

CHICAGO, ILL.**ST. PAUL'S CHURCH**

Dorchester Avenue and 50th Street

Rev. George H. Thomas, Rector.
Sundays: 8, 9:30, 11 A. M. and 5 P. M.
Holy Days: 10 A. M.

CHICAGO**THE CHURCH OF THE ATONEMENT**

5749 Kenmore Avenue

The Rev. Frederic S. Fleming, Rector.
Sundays: 7:30, 9:30, 11:00 a.m.; 5:00 p.m.
Daily: 7:30, 9:00 and 5:30.
(Fridays—10:30 additional)

CINCINNATI, O.**CHRIST CHURCH**

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

Sundays: 8:45 and 11 A. M. and 7:45 P. M.
Daily: 12:10 P. M.
Saints' Days: Holy Communion, 10 A. M.

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Mass Daily, 7:00 A. M.
Sundays: High Mass, 10:30 A. M.
Friday: Devotions, 7:30 P. M.

OMAHA, NEBRASKA**ALL SAINTS' CHURCH**

26th St. and Dewey Ave.

Rev. Thomas Casady, Rector.
Sunday Services: 8:00, 9:30, 11:00 and 5:00.

BUFFALO, NEW YORK**ST. PAUL'S CATHEDRAL**

The Rev. Charles A. Jessup, D.D., Rector.
Sundays: 8 and 11 A. M., 4 and 8 P. M.
All Week Days: 8 A. M. and Noon.
Holy Days and Thursdays: 11 A. M.

CHICAGO**SAINT CHRYSOSTOM'S CHURCH**

1424 North Dearborn Parkway.

Rev. Norman Hutton, S.T.D., Rector.
Walter C. Bihler, Associate Rector.
Sunday Services: 8, 9:30 and 11 A. M. and 4 P. M.
Tuesdays at 10 A. M.
Thursdays at 8 P. M.

BOSTON**THE ADVENT**

Mt. Vernon and Bremmer Sts.
Rector Dr. van Allen.

Sundays: 7:30, 8:15, 9, 10:30, 4, 7:30.
Week days: 7:30, 9 and 5.
Thursdays and Holy Days: 9:30.

EVANSTON, ILL.**SAINT LUKE'S CHURCH**

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

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

CHURCH SERVICES**ALBANY, NEW YORK****THE CATHEDRAL OF ALL SAINTS**

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

The Lord's Day: 7:30, 9:45, 11:00 and 4:00.
Week Days: 7:30, 9:00 and 5:30.
The Litany: Wednesday and Friday.

NEW YORK, N. Y.**ALL ANGELS' CHURCH**

West End Ave. and 81st St.

Rev. S. DeLancey Townsend, D. D., Rector.
Sunday Services: 8 and 11 A. M. and 4 P. M.
Daily Services: 5 P. M.
Wednesdays, Thursdays, Fridays and Holy Days, 11 A. M.

NEW YORK**CHURCH OF THE INCARNATION**

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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. Kinkaid, Trinity Church, New York.

NEW YORK**CHURCH OF THE HEAVENLY BEST**

Fifth Ave. above Forty-fifth St.

Rev. Henry Darlington, D.D., Rector.
J. Christopher Marks, Mus.D., Organist.
Sunday Services: 8 and 11 A. M.; 8 P. M.
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CLEVELAND, OHIO**TRINITY CATHEDRAL**

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

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

MINNEAPOLIS, MINN.**GETHESEMANE CHURCH**

4th Ave. So. at 9th St.

Rev. Don Frank Fenn, B. D., Rector
Sundays 8:00 and 11:00 a. m., 7:45 p. m.
Wednesday, Thursday and Holy Days

PASTOR UPHOLDS KU KLUX KLAN IN SERMON

The principles of the K. K. K. were declared to be 100 per cent American and the members of the organization strongly upheld in their acts by Rev. Allen Pressley Wilson, pastor of St. John's Episcopal Church, Marietta, Penn., in a special sermon last week.

The declaration followed the presentation of fifty dollars in gold to Mr. Wilson by eight masked white robed members of the Lancaster K. K. K. The Church was filled to capacity, the aisles crowded and a number were standing outside the opened doors. Shortly after the opening of the services, while the congregation was singing "Blest Be the Tie That Binds," the white clad band marched up the center aisle to the pulpit and silently placed the envelope in the hands of the minister.

A letter accompanying the gift stated that the money was given in appreciation of Mr. Wilson's work in uplifting the morals of the community and to aid him in his work.

Following the presentation of the gift, the Klansmen unmasked and seated themselves on the platform for the remainder of the service.

Rev. Mr. Wilson came out strongly for the Klan. He declared that only real Americans are allowed in the organization and that all that they do is for furthering patriotism.

The day before the service Mr. Wilson advertised his services in the local papers as follows: "The Church in which white Protestant, native-born, Gentile Americans may worship God in accordance to the dictates of their conscience."

MISSION BECOMES PARISH

The Church of the Cross, Ticonderoga, New York, formerly an aided mission, by the voluntary action of its vestry recently became an independent parish, relinquishing its grant from the Board of Missions. The Rev. Percy A. Paris, who has been priest-in-charge and resided in the United States for one year, having been transferred from the Canadian Church, was duly elected rector of the parish.

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THE SISTER SUPERIOR

ALBANY TO DO WELL WITH CAMPAIGN

On January 15th, about six weeks after the Every-Member Canvass throughout the Diocese of Albany, the treasurers of sixty parishes and missions had reported to the Diocesan Office the subscriptions made to the quota for the Church's program. These total \$47,081.71. Six parishes have over-subscribed their allotted quota, one by \$1,200, another by \$500 and the others by small amounts. Four parishes have subscribed the exact amount of the quota, while nine parishes nearly approach the quota assigned by their subscriptions.

This leaves ninety-six parishes and missions to report, and their delay by no means indicates disinterest. Basing expectations upon the report in hand, the Diocese of Albany promises to pay a reasonable percentage of the amount asked.

SOCIAL SERVICE HAS PLACE IN SECOND PROVINCE

An all day session of Church People Interested in Social Service is to be held in connection with the Synod of the Second Province, which meets at Atlantic City on January 29th. Bishop Brent is to preside and there are to be no formal addresses, each one being asked to share in the informal discussions of the topics.

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CHURCHES UNITE TO PROTECT IMMIGRANTS

NEW YORK, Jan. 18.—"Beware of people whose friendship is too easily made."

This is the first advice to prospective immigrants in a printed pamphlet now being sent in quantities to the national councils of the World Alliance for International Friendship Through the Churches in twenty-eight different countries for distribution to persons preparing to migrate to America. Other "Bewares" give warning against over-insistent cabmen; against men who ask a large fee in advance for the promise of a job; against unlicensed employment agencies and crooked currency exchanges. Young women are told to beware of strange men who offer them assistance or proposes marriage and those who offer them work at high wages.

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MISCELLANEOUS

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CHICAGO CLERGY HEAR ABOUT DRAMA

At the Round Table of the Diocese of Chicago, which met on Monday, a most interesting address was made by the Rev. Irwin St. John Tucker, the well-known Socialist priest and lecturer, on "The Religious Origin of the Drama." The Rev. Frederic C. Grant, D.D., also spoke most interestingly on "Religious Education."

ILLINOIS RECTOR GOES TO MICHIGAN

The Rev. Thomas Leroy Parker, priest-in-charge at Mt. Carmel, and Albion, Illinois, for the past four years, and more, has resigned to accept a call to become rector of St. John's Church, Ionia, Michigan, to take effect about February 1st.

Rev. Mr. Parker takes the rectorship vacated by the death of the Rev. A. R. Mitchell, who has been rector at Ionia for the past ten years.

INSTITUTE NEW RECTOR IN NEW YORK

On the Feast of the Epiphany, Jan. 6, the Right Rev. Arthur S. Lloyd, D.D., Bishop Suffragan of New York, instituted the Rev. Frank Dean Gifford, M.A., B.D., as rector of St. Thomas' Church, Mamaroneck. The Rev. Mr. Gifford was for the past three years rector of Emmanuel Church, Norwich, N. Y., and chairman of the department of religious education of the Diocese of Central New York.

BISHOP OVERS AT C. P. C. SERVICE

The annual service of the Church Periodical Club was held in St. Thomas' Church, New York, the Rev. Ernest M. Stires, Rector, on the First Sunday in Epiphany, January 6, at 4 p. m. The Rt. Rev. Walter Henry Overs, Ph.D., Bishop of Liberia, delivered the address.

Bishop Overs outlined in a clear and interesting manner the situation of the Church's task in Liberia, laying particular emphasis upon the opportunities along evangelistic, medical and educational lines to combat the pagan and Mohammedan influences that prevail everywhere. Since his consecration in 1919, fourteen new centers have been established, and from these centers advance work is being done in hundreds of native towns. The Bishop told of his experience in Africa years ago, when he was forced to serve as "doctor" to 250,000 people, and showed how the same conditions still prevail in Liberia, where there are but two small hospitals, almost no qualified doctors, and where one nurse treats 10,000 cases in a single

year! In educational work, the onus rests upon the mission schools. Our Church alone maintains nearly 90 schools, but is handicapped by the scarcity of books, as there is no place in the entire country where literature of any sort suitable for education can be purchased.

The assistance which the Church Periodical Club has rendered to the missionary work in Liberia was dwelt upon at some length by Bishop Overs. He told of Christian homes which he has visited there where only three books were in evidence—the Bible, the Prayer-Book and Montgomery & Ward's catalogue!

DR. EMHARDT SAILS FOR EUROPE

Dr. Emhardt, Field Director of the Foreign-Born Americans Division, sailed for Europe and the Near East on January 14, as special representative of the National Council to the Churches of Europe and the Near East. He will accompany Bishop McCormick, who has been appointed Bishop of the American Churches in Europe, during part of the Bishop's visitation. Dr. Emhardt's mission abroad is of great importance.

The development of the work of the Division with national groups has reached a stage at which perfect accord with the Churches and in some cases the governments in the homelands is indispensable. Some of the problems he must meet have reached an acute stage; others, after several years of patient culture, are about to blossom forth as developments of great importance to our relation to foreign peoples and their Churches, both at home and abroad. Our Church is sending a single representative to visit those fields which are continu-

ously being covered by several representatives from each of the other large religious bodies, although our relations in most cases are more intimate and are of far-reaching importance to both the Church and State. Dr. Emhardt's mission is a delicate one. He should be sustained by the prayers of all Church people.

I met a little elf-man once
Down where the lilies blow.
I asked him why he was so small
And why he didn't grow.

He slightly frowned and with his eye
He looked me thru and thru.
"I'm quite as big for me," said he,
"As you are big for you."
—John Kendrick Bangs, in the New York Times.

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Odds and Ends

By Grace Woodruff Johnson

Bishop Gailor, President of the National Council, and Dr. John Wood, Executive Secretary of the Department of Missions, have cabled from Tokyo their delight at the efficient work being done there.

The city has volunteered to erect a maternity and a children's hospital in conjunction with the new St. Luke's—the latter to have full direction of the nursing and the medical; while the city will pay for the buildings and the upkeep. This is a most noteworthy recognition of work done by the American Church workers over there.

Cable received at Church Missions House, N. Y., Jan. 16, from Bishop McKim in Tokyo says: "Another severe earthquake. All are safe."

For the benefit of the tourists, we repeat from the estimates of the Bureau of Public Roads that: "Forty thousand miles of surfaced roads were built in the United States last year." We also read: "Omaha, Nebr., is credited with having the best equipped camp for motor tourists on the Lincoln highway. There are hot and cold showers (not from the skies), gas stoves for cooking, laundry tubs, all housed in brick buildings—also a brick community meeting-place with a large fire place, at a nominal charge of fifty cents a day.

In The Witness office, midst dire confusion of machinery and many voices, Mr. Spofford is seen hurriedly pulling out one drawer and then another, finally calling out in stentorian tones above the din: "Any everyday religion around here, Bill?" We discovered finally that he was referring to Bishop Freeman's new book of sermons, and was not, on this particular occasion, indicting modern industrial life.

In the Chicago Tribune of Jan. 16 is an account of the discovery of Benjamin Franklin's work-book on the eve of the national celebration of his 218th birthday. Scholars and students have been seeking this book for the last hundred years. It was found in an old trunk in an attic where it had lain for a century in Mount Holly, N. J.

The antique dealer who discovered it said: "It was excellently preserved." Franklin kept the accounts of his print shop in this ledger while he was in partnership with David Hall (a Scotch printer) in Philadelphia. The entries in it were continued over eight years, until 1766 when the partnership—which for eighteen years had given Franklin a yearly income of one thousand dollars—was dissolved. Wilberforce Eames, of the Department of Manuscripts in the New York Public Library, says: "It is an important discovery for many reasons, one of which shows that Franklin was the

author of pamphlets and tracts which formerly were of unknown origin."

"The concert last evening in aid of the hospital was a great success. Among the soloists was the town undertaker, who sang with much feeling, 'I am waiting for thee.'"—Wexford Chronicle.

The Christmas tree of the Virgin Islands is on the order of a wild cherry tree, the best substitute that can be had. It is set up in the open and the festival takes the form of an out-door picnic, with a feast of broth, mutton, potatoes and cake. The children are very happy over this, for to them it is truly a feast indeed. Ordinarily they have scarcely the bare necessities of life.—The Michigan Churchman.

St. Luke's Church, Evanston, Ill., has decided to celebrate the twentieth anniversary of the rectorship of the Rev. George Craig Stewart, D. D., by clearing off its present indebtedness of \$105,000 and completing the church building by memorial gifts, of which there will be ten. Congratulations from The Witness to St. Luke's and to Dr. Stewart.

A certain painter is confined in an asylum. To persons who visit him he says: "Look at my latest masterpiece." They look, and see nothing but bare canvas, so they ask: "What does that represent?"

"That? Why, that represents the passage of the Israelites through the Red Sea."

"Oh! but where is the sea?"

"It has been driven back."

"And where are the Israelites?"

"They have crossed over."

"And the Egyptians?"

"Will be here directly."—Art Record.

On Jan. 15th, Dr. Maurice Francis Egan, who had served under three Presidents as minister from the United States to Denmark, died at his home in Brooklyn, N. Y. He was the dean of the American diplomatic service and was widely known as an author, editor, teacher and lecturer.

During the recent heavy snow in Chicago, Charles R. English, supervisor of play grounds, ordered a snow modeling contest to be held at each of the fifty-five play grounds, a prize to be awarded for the best work. This was to develop the children's talents and originality. At one school was to be seen Andy Gump and his auto, No. 348; at another, a menagerie with lions, tigers, bears and deer. At a third was a life-sized snow elephant.

Have any of our readers forgotten to get his or her Living Church Annual for 1924, from the Morehouse Publishing Co.? If so, how long can you do without it? As for us, we wouldn't exist long and know much. We are always grateful to those who make this book possible.

BOAT OR RAFT

By
RT. REV. IRVING P. JOHNSON D. D.

Is There a Split in the Episcopal Church

By
REV. GEORGE CRAIG STEWART, D. D.

- ¶ These articles dealing with the present controversy in the Church have been made into a twenty-four page pamphlet.
- ¶ There has been a heavy demand for the issues which contain these articles, and we wish to take this means of announcing that with the present high printing costs we are not able to run additional copies. Those who have ordered these issues will be sent this pamphlet instead, unless we are directed not to send the order.

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