



Vol. VIII. No. 25

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SCIENCE AND RELIGION

by

William S. Keller, M. D.



PRECEPT AND COUNCIL

by Mother Eva Mary C. T.

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by Mr. Alfred Newbery



NEXT WEEK

ANNOUNCEMENT OF
LENTEN FEATURES

Current Comment

By the Observer

I had a visit a few weeks ago from two students who are great friends. They attend one of the larger denominational colleges in the West. Only a few of the students belong to the Episcopal Church, so we have no inquiry station there, and no regular work among the student body. I mention this because no clergyman of our own church was present during the meetings they described to me. There had been three days of special meetings to deepen the religious life of the students, and my friends were full of the subject. Two of the speakers called forth their ire. "Why do these men think we need a special brand of religion? 'Especially manufactured for the doubts of the American student of today.'" Then the second chimed in: "We are not much interested, most of the time, in this church business, but if I could talk like that (naming the first speaker) and make fellows interested the way he does, I'd tell 'em what religion is, and not what it isn't."

_____ was unknown to me, even by name. The other preacher whom they had condemned was a speaker of international renown, and I was anxious to know why he failed to win approval. As they volunteered no information beyond expressions of contempt, I asked a question. Then answer came after a short pause, and was brevity itself: "He gave us a 'Smut' talk." In the days of the war speakers were warned that the soldiers in camp resented this kind of thing, and surely the warning applies with double force in the case of students.

"I Believe," by the Rev. G. A. Studdert Kennedy, a good reading at any time. It is especially good reading at present—for clergy and lay folk alike.

The journalistic enterprise of modern America is stupendous. Dear Witness Reader, go out and purchase the Sunday edition of the New York Times, the Saturday Evening Post, and the Ladies Home Journal. Your expenditure will be twenty-five cents. But you will not be able to read the contents, and gain an intelligent grasp of them under three or four evenings. And the advertisements are as interesting as the news matter. And one is particularly thankful to those who have made these great enterprises the outstanding journalistic achievements of our day. They can be given to our boys and girls. And there are no pages of "funnies." I can never be sufficiently grateful to the author who described the "funny" sections of our daily and Sunday papers as being of "Neolithic execution and Cro-Magnon morality." I think he wrote for the Atlantic, and I quote him on every possible and impossible location. Only, he offers rather a gratuitous insult to the artist of the Neolithic age!

And if we Churchmen were really in earnest about our Master's business, we



Rt. Rev. R. E. L. Strider, D.D.

should show more journalistic enterprise. The Christian Science Monitor is an evidence of the fact that the disciples of Mrs. Eddy are in earnest. The whole press of the Episcopal Church, official and unofficial, is evidence that a few men and women are in earnest, and that the great majority of churchmen simply don't care, don't care enough to make an intelligent criticism.

Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

KNOW YOUR CHURCH

Charles Lamb in one of his essays classifies certain volumes as "books which are no books." Among these he places the works of Gibbon, Almanacs and generally all those volumes which no gentleman's library should be without.

Such a book lies on my desk, and although it is not literature in the strictest sense, it is one of the most interesting and useful manuals which a Churchman can own. It is called the "Living Church Annual," and each year it comes, with the Christmas cards, to give us the information we crave about the Church in our land.

One who turns its pages rapidly for the first time gains the impression that it has about the same coherency as a Mah Jong set which likewise for the first time has been spread before one's eyes, with its tantalizing but fascinating appeal. You may think that the printer has taken odd plates from many other volumes and printed them, to perplex the reader.

But a slight examination shows that painstaking editors have gathered an immense amount of valuable information about our Church and have tabulated it in such a way that it becomes useful to many persons. The labor involved in preparing the work for the press must be immense, and I admire the accuracy of the proof readers who can never be accus-

ed of becoming so absorbed in the plot that they forget to correct the errors.

It would be impossible to give a summary of the material and information that is clearly and methodically set forth in the pages of this annual. But it tells the story of the Church as it is today. It has the name and residence of every living clergyman. It has a list of the parishes and mission stations of the Church, and the name of the rector or incumbent thereof. It has a complete Calendar of the Church Seasons, and the lessons that are to be read at the services. It has a summary of important facts and events of moment in the Church during the year preceeding. It has a complete list of the general organizations and their officers. And it has much else.

It is a book that will often be consulted by those who own it, and it will be scanned many times by such as take an interest in the affairs of the Church. It answers scores of questions. If you want to know on what date Ascension Day falls in 1925; if you wish to give a moonlight picnic in June, and would know on what date there is a full moon; if you wish to know how many persons were confirmed in the entire Church, or in any diocese, last year; if you are about to establish a mission and wish to find a list of suitable names for Churches; if you wish to learn of all the hymns of the Church that reflect Faith or Joy, or any other subject; if you wish a history of a Bishop recently consecrated; if you would like to read the names of the Bishops or Dioceses of the Anglican Communion in India or Ireland; if you would learn how old your Bishop is, or any Bishop, and when he was consecrated; if your boy or girl is going to college, and you would like to write to the clergyman in charge of the work of the Church in that particular college; if you wish to know the name of the rector of the little Church in the old home town; if you would be interested in knowing where your dear old rector is now living; then, have a Living Church Annual at hand.

This book costs one dollar and fifteen cents, which includes postage, and may be secured from The Morehouse Publishing Company, of Milwaukee. This article is not an advertisement, but a recommendation.

Religious Perplexities

By

L. P. JACKS

Principal of Manchester College, Oxford, and Editor of the Hibbert Journal

"I do not remember to have read anything finer, or more to the point, or wiser in spirit, in all my life."—Joseph Fort Newton.

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Let's Know

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

THE LAW

Moses, of course, was the father of the Jewish Law. This is not to say, however, that he drafted all its regulations. Far from it. The law was a growth, the main stages of which can be fairly well discerned.

The origin of the Law is to be found in certain specific decisions rendered by Moses as a judge when he led the people of Israel on their journey to Canaan. Moses organized the Israelites and when matters of dispute arose among them, he passed judgment. His decisions formed precedents which were appealed to in subsequent disputes. So the beginning of the Law was judicial in character and oral in form. After a time various of these precedents were gathered together and committed to writing. This nucleus of the written law is found in Exodus 23 and is commonly referred to as the Book of the Covenant.

Later, especially when the prophets began their work, moral decisions came to take their place along with the earlier judicial decisions. The prophets made pronouncements on moral questions and these were gradually incorporated into the Law. Probably during the same period, rules and regulations for the orderly conduct of public worship were developed under the direction of the priests and Levites. These also found a place in the Law. As a completed code it finally came forth interwoven of these three strands—judicial, moral, and ceremonial. But the growth was a complex development, working along all three lines more or less simultaneously. Therefore the divisions are by no means clear in the Scriptural record but judicial, moral and ceremonial are intermingled almost indiscriminately.

This Law laid down the guiding principles for the social and religious life of the Hebrew people. Its central expression was found in the Temple Worship at Jerusalem. Then came the captivity and everything was changed. Jerusalem was laid in ruins and the Temple destroyed, while the people were carried away captive into Babylon. In their captivity a spirit of penitence came among them. They wished to make their peace with God but they had no temple, no altar, no means for sacrifice. They did have the Law, however, and the revival of piety expressed itself in an industrious application to the study of its provisions. It was at this time and under these circumstances that the synagogue and the scribe appear.

By the time the Jews returned to Jerusalem this new attitude towards the Law was a settled habit and the scribes were their accustomed teachers. For the next four hundred years successive generations learned not only the Law itself but the interpretations of it which were studied out by the scribes. No minutest point was without its intricate explanation. Violent quarrels arose between a school of the scribes here and another there over subtle differences of interpretation and those which won popular favor

Our Bishops

Robert E. Lee Strider, Bishop Coadjutor of West Virginia, was born in West Virginia in 1887. He took the degrees of B. A. and M. A. from the University of Virginia in 1908, and a B. D. from the Virginia Seminary in 1913. Dr. Strider has spent his entire ministry in the Diocese of West Virginia. He was in charge of Emmanuel Church, Keyser, leaving there to become the rector of St. Matthews, Wheeling, where he remained until consecrated Bishop last year. He has been assistant secretary of the Diocese, one of the examining chaplains and a deputy to the last General Convention.

seem to have prevailed. Finally all of these interpretations and extensions of the Law were gathered together into the Talmud and its authority was on a par with the provisions of the Law itself.

For example, the Law provided for a Sabbath as the Lord's Day which should be a day of rest. The Talmud explained that to walk more than a specified distance was work—hence a "Sabbath day's journey." The Talmud also particularized by saying that it was not work to pull one's cattle out of a ditch on the Sabbath but that it was work to do as much for a fellow man. That's why they objected to our Lord's healing on the Sabbath.

The Jews were taught that the only way to secure God's favor was by absolute conformity to all these legal regulations. As a matter of fact, they had been multiplied to such a point that it was humanly impossible to fulfill them all. So the Law was defeating its own ends.

St. Paul had been thoroly educated in this Law—"a Pharisee of the Pharisees." He knew the burden of it all. When he found Christ, it was like stepping out of a spiritual prison. God was no longer a task master exacting the impossible. He was the loving Father who gave His Son. That is what "grace" means—God's free gift. The Christian's view point is just turned around. He no longer struggles to lift himself up to God; but God has come to him. "Not by works of righteousness—but by His grace."

At the same time St. Paul does not throw the Law overboard. He worshipped in the synagogue, kept the feasts and fasts, observed the customary rites. He distinguished between Law and legalism. He objected seriously to the legalistic restrictions by which the scribes attempted to manufacture righteousness but he saw the necessity for such guiding principles as the Law in its pure form might offer thru Christianized channels. If he said "by grace ye are saved," he also said "work out your own salvation." In much the same way our Lord set aside the Law with His "but I say unto you," and at the same time reassured His hearers by saying—"Think not that I am come to

destroy the law, or the prophets; I am not come to destroy but to fulfill."

Our correspondent writes: "Christians claim to be under grace and not under the law. Why then do we keep the Ten Commandments?" The Ten Commandments are the summarized core of the Hebrew Law. Christ fulfills that Law. Thru Him we receive the free gift of God's grace but that grace does not conflict at all with the moral life indicated by the Ten Commandments. It does conflict with the legalistic system of the scribes which was no proper part of the Law anyhow. In a word, Christians do not demand God's justice because of what they do; they receive His grace because He loves them.

Suppose I have been in prison ten years. Upon my release I raise my hands in gratitude for the freedom of the open spaces about me and the high heaven above me. But that does not mean that I shall forever after refuse to live in a house. The Ten Commandments are a house. The system of Jewish legalism was a spiritual prison.

KING'S CHAPLAIN TALKS OF THOUGHT IN RELIGION

"People come to me," said the Rev. Studdert Kennedy, before a large congregation at St. George's Church, New York City last Sunday, "and say that they are going to do their own thinking. But if you are going to do your own thinking you must have three things: The apparatus, the raw material and the patience. If you haven't got those, for God's sake go and do what you're told.

"Seminaries are dying for want of money in the richest country in the world," the Rev. Mr. Kennedy continued. "For heaven's sake stop asking for fine clergy without furnishing money to pay for them." The sermon was an exposition of the problems confronting the man who seeks religion and the young men preparing for the ministry.

"Men have lost the idea of bringing up their boys to be gentlemen. A gentleman is a man who does not work for pay. You have the acquisitive disease badly here in America. If children have fine minds, it is wrong to turn them to the acquisition of money pure and simple. Give the boy the training and the passion to think out the problems of life and of Christ."

Speaking of the popular notion of the divinity student and the minister as a secluded and pampered individual, the Rev. Mr. Kennedy remarked: "It would be just about as easy to shock me as it would be to shock a policeman. People think of a large church audience like this as dull and respectable people. You're neither dull nor as respectable as you look. I imagine your innermost thoughts and wishes would make very entertaining reading. If the church is any good it has got to get down to that."

The Rev. Mr. Kennedy is rector of St. Edmonds in London and a chaplain to the King. He has come to this country as a loan professor to teach in the Berkeley Divinity School. Bishop Lawrence of Massachusetts took part in the service, reading the lessons for the day.

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A Church for the Righteous

By Rev. W. B. Spofford

The secular press has given such widespread attention to Grace Church, Madison, New Jersey, and certain action there in Christmas week, that I think it will be helpful to present what I have ascertained to be the facts.

To give the background. Madison is a little town, high in the hills of Northern New Jersey, with a small central square, and two short streets of shops. Radiating from the center are a number of roads with the comfortable but unpretentious homes of New York commuters of limited means. On the higher surrounding hills are the magnificent estates of extremely wealthy New Yorkers. The region is historic because it was here that Washington made his desperate stand in the darkest days of the Revolution, sheltering his army behind the mountain wall which has only one narrow gateway toward New York.

The valley in which Madison lies was settled in the seventeenth century. Almost the earliest settler, possibly the very first, was a pioneer of the name of Sayre. For generation after generation, throughout the entire eighteenth and nineteenth centuries, the family has lived in Madison, the Sayre of the Revolutionary days being supposed to have first called Washington's attention to the strategic advantages of the locality, and his house was the headquarters of General Anthony Wayne. The representative of the family in the twentieth century is Mr. Monell Sayre, the third of that name, Vice-President of the Church Pension Fund and Pension Adviser of the Church of England, who lives in a fashionable neighborhood some miles away, known as Convent.

The Episcopal Church is a picturesque stone structure in a commanding position. The congregation is composed almost entirely of the wealthy and the well-to-do of the town and countryside. The Sayre family helped to build the church some sixty years ago, and the present Mr. Sayre is a vestryman and has long represented

the parish in the Diocesan Convention of Newark.

Two years ago last October, a very dreadful murder in Madison attracted the attention of the entire country. It was one of those horrible sexual crimes, accompanied by wholesale mutilation of the body, which criminal experts regard as almost conclusive proof of a mature degenerate. Nevertheless, the suspicion of a certain part of the population fixed on the boy of the house adjoining the scene of the crime, a boy in short trousers of the age of fourteen. His family had lived in Madison for about fifty years, and possessed a small property. They were of Polish descent and of the Roman Catholic faith.

The Supreme Court judge declined to hold the boy, for lack of evidence. Several Grand Juries refused to indict him. The feeling of certain elements in the community continued very high, however, and in June, 1922, the Grand Jury returned an indictment. The Prosecuting Attorney of Morris County declined to prosecute; so did the Attorney General of New Jersey; in order to bring the indictment to trial, the Court appointed as Special Prosecutor, a former Prosecutor of Essex County (in which Newark is situated), now the State Senator from that county.

The Supreme Court of New Jersey, sitting in banc, commented rather severely upon the inflamed popular mind in Morris County, and granted a trial jury from Essex County. This jury was drawn from the Grand Jury list. The trial lasted five days. In twenty minutes the jury returned a verdict of acquittal. A juror has recently made the public statement that the first ballot was unanimously for acquittal. This was July 14, 1922.

The boy returned to his modest home. Within two weeks four attempts were made to kill him near his home. At this point Mr. Sayre enters the story. He has stated publicly that he had never seen nor heard of the boy previous to the murder, and that between the time of the murder and of the acquittal his sole connection with the matter had been one visit of sympathy to the suffering family and an endeavor to moderate the passion in certain sections of the community.

Mr. Sayre took the boy into his own home, where he has remained for the ensuing eighteen months, except when he has accompanied him to his seaside residence and upon a trip to England and France. Tutors have been provided for the boy and apparently every advantage has been given to him. Just before last Christmas, Mr. Sayre formally applied to the Court to be permitted to adopt the boy, to give to him the Sayre name and to make him his heir.

The boy accompanied Mr. Sayre to Grace Episcopal Church in Madison on the second Sunday before Christmas. Nothing unusual seems to have happened at the service. But the Rector, the Rev. Victor W. Mori, immediately called a special vestry meeting, the news of which leaked into the newspapers, and spread throughout the land.

Precisely what happened at this vestry any more.

meeting no one knows. What is known is that the Rector read some kind of a statement intended to exclude the boy from the church service; that the Vestry supported this statement and insisted that the boy should never appear in the church again; and that even threats were made which seemed to Mr. Sayre, who is not generally regarded throughout the Episcopal Church as an imaginative person, as very grave.

It may be added that, about a year ago, all of Mr. Sayre's wealthy neighbors united in a formal call to demand that he remove the boy from their neighborhood. Mr. Sayre refused, and it is understood that social relations no longer continue between him and the owners of the great estates which surround his own place. Many of the neighbors who joined in this demand attend the Episcopal Church in Madison.

It may also be added that, although the boy is often described locally as the bad boy of Madison, and this characterization has undoubtedly influenced many, the New York newspapers at the time of the trial united in describing him as a handsome lad, apparently very intelligent, and with unusually pleasing manner. His present appearance, when he appeared in court for adoption, was undeniably attractive.

From the above it would appear:

First, that an individual Churchman, in the apparent discharge of a Christian duty, has met with no support from his Church.

Second, that the Rector and Vestry of an Episcopal Church attempted to exclude an individual from the worship of the Church.

Third, that the only possible excuse for such an action, if there is an excuse, is that the Rector and Vestry consider themselves competent to review the solemn decision of a court of the State, declaring a citizen to be guiltless.

Just one more word. People will read this and say: "Why give light to such a story? Why not, for the sake of the Church, keep it quiet?" I might add that this is exactly the position of Bishop Lines and Mr. Sayre with whom I have been in communication, as well as with Mr. Mori. My answer is this: I am persuaded that the rector and vestry of Grace Church is acting in a most unchristian way. The big New York dailies screamed it out to the public in big headlines. And while Mr. Sayre was fighting his battle alone, unaided by a single bishop or priest, these same papers, in the very next column, were proclaiming to the world that Christian ministers were devouring each other in an indecent controversy over the morals of the mother of a Holy Babe. There are millions of people in America unattached to any Church. What do you suppose these people are thinking—ministers flinging, "Heretic," "Fool," "Unbeliever" at each others heads, too busy fighting to give notice to such a trivial event as that of a respectable congregation of millionaires throwing out of Church a boy whom they believe has sinned.

I wonder if the New Testament is read

Science and Religion

By William S. Keller, M. D.

The Bible remains today, as it always has been, the great fountain whence flow the spiritual streams, but distinction must be made between the eternal and transitory elements in it. The Bible is not a text book of science. The writers of the biblical books were men of their age and generation. They accepted the beliefs of their day in scientific matters.

The intransigent attitude of the modern fundamentalists is driving thousands from the churches.

It is a piece of stupendous presumption that a man like Wm. Jennings Bryan, who has spent all his life making speeches and angling for votes and jobs, should be able to bully men who have given their lives to careful experiment, searching proof and careful thought.

At the seventy-fifth meeting of the American Association for the Advancement of Science, the president, Dr. McMurrich, had to begin all over again to defend modern science. He had to explain once more that the doctrine of "evolution" was not invented by Darwin, but has been held in some form or other since the time of the Greek philosophers. He had to point out that what Darwin did was not to prove that evolution had taken place, but to offer a theory as to how it took place.

He had to point out that, even if Darwin's explanation of how evolution has taken place is not certain, there is no doubt in any scientist's mind that all living things have evolved out of simpler living things.

How and why they have evolved is still a subject of investigation. That they have evolved is as certain as anything in the realm of human knowledge.

Dr. McMurrich might easily have gone on to add that scientific truth, however it happens to be, has no bearing upon what Mr. Bryan cares about in morals or religious loyalty. It does not confirm and it does not undermine. It is and always must be quite neutral.

For nothing that could be discovered about the origin of human life today or ten million years ago can enhance or diminish the importance of the "spirit of man." That is determined not by a man's ancestry nor by the way he came to exist, but by what he now is and is coming to be.

We would suggest that Mr. Bryan would be a good deal less troubled and a good deal less troublesome if he thought less about where man came from and more about where he is going.

A real scientist is a person with great humility. To encourage the sentiment that there is an irreconcilable conflict between real science and religion as the fundamentalists are doing in denouncing the doctrine of evolution is to perform a disservice to the cause of religion. The truth of the matter is that there can be no real conflict between religion and science, since both are different expressions of phases of the truth.

What is usually termed this conflict is

a misnomer. A well-known divine has recently said: "The historical conflict has not been between religion as such, and science as such, but between certain newer scientific conceptions and certain older scientific beliefs.

In the course of this conflict it has usually happened that the older scientific beliefs have been defended by official religious spokesmen, while they have denounced the newer scientific discoveries. Thus it happened in the controversy between Galileo and the churchmen concerning the earth's motion; thus it happened in the controversy over the six days' creation story; thus it is happening now in the matter of evolutionary theory.

God expresses himself in many ways. Men in successive ages interpret these ways differently.

God's truths must be adapted to the increasing knowledge of oncoming generations. The eternal truths must be clothed in the changing garments of time to accommodate themselves to the developing thoughts and outlooks of the human creature."

Failure on the part of the Church to join hands with science to find a new "synthesis of aspiration with knowledge" is making religion appear sentimental and impractical and will keep open the flood of barbarism that threatens our civilization.

We must let in light and permit the search for truth. Truth is always orthodox.

Precept and Council

By Mother Eva Mary
Superior of the Community of the
Transfiguration

The Christian life varies so much with the individuals living it that its very standards seem to vary, and we are sometimes tempted to exclaim with the degenerate Israelites of old, "The way of the Lord is not equal." Is not all the congregation holy? we ask, and yet we see many, indeed the large majority living as it were at

ease, seeking and getting gain, marrying and begetting children, and all in the Lord. We know they are good people, they have the blessing of the Church upon them in their various pursuits, they practice the Christian virtues and are held in honor both in the Church and in the world.

Then on the other hand we see a small company who seem to find the road to the Kingdom of Heaven not the broad well-travelled highway of the King, where all may pass in ease and safety, but a straight and narrow path hedged in with rule and difficult observance. These seem to be straining after and in a measure obtaining a higher kind of goodness, a personal holiness of life in the old and original sense of holiness, a special consecration to the Lord.

But if some are called to this way, why not all? Why should there be differences in the Way of God? Are His ways indeed equal? Now the differences we notice so real and tangible in themselves are not differences in God nor in religion but in men, and in vocation. It is your ways that are not equal, O Israel.

There is a fundamental quality which we share in common with the higher animals, which perhaps we derive from a common ancestry, a certain emulation or rivalry, some individuals ever seeking to be better than their fellows, ever struggling to be the best of its kind, an excellence only attainable by struggle. It is one of the laws of evolving and developing life. In humanity this quality is far

Rev. George Craig Stewart

Evolution: A Witness to God

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more highly and variously developed than in the animals below us, and we individualize it and call it ambition. It is at once the most destructive and constructive passion of men. It has slain its millions to exalt its possessor to a position of pre-eminence among men, even if it be a pre-eminence of crime. It has sought out the secrets of nature and constructed civilizations and inspired heroic deeds, and moulded conceptions of beauty.

And it is not dormant in religion. Religion does not stultify or annihilate the natural qualities of man. It takes them up, spiritualizes, refines, leads them Godward, and gives them new forms of development. So religion takes up human ambition and makes it a craving after perfection. And even here it is subject to as great abuses as in the world. It is this spiritual ambition, this desire to be better than one's fellows that has led to most of the sects and heresies that have torn and harassed the Church. The Donatists in Africa, the Lutherans in Germany, the Puritans in England, what were they but the strivings of ambitious souls to found a Church of the perfect, a sinless, an absolutely holy Church. The fact that they failed in their accomplishment should not hide from us that that was originally their aim. The Methodists was another attempt in the same direction, and who should say that this so-called Modernist Movement in the Church, this attempt to rationalize all Mystery, is not another effort to make the way of the Lord equal for all men, an effort of the ambitious to destroy individual ambition!

Now our Lord did not forbid the ambitious to seek for perfection. He only forbade them to exclude the unambitious from the kingdom of heaven. The Church was sent to save sinners, therefore it must have sinners in varying degrees of salvation within it. It must have many inequalities in it. There are many who could not tread the more difficult way, and it was not His purpose that only the few should be saved. Yet neither would He lower the standard of individual perfection that all might reach it. So He divided the Christian life into precept and counsel.

The precepts of the Christian life are for all. They were framed to raise but not to interfere with the course of natural life. The Counsels were for the few, for those choice souls that could not be satisfied with anything less than the perfect life. "If thou wilt be perfect" He says in introducing the Counsels. And so the balance was maintained. The Church was adapted to seek and to save that which was lost, to shelter and gradually rescue from their sins the fallen, the lost sheep, who could not attain the vision of perfection but who might yet be saved. And the standard of individual holiness was not lowered nor lost, but ever kept in view by the Saints. The Church in every age has produced Saints.

It is like the Church building itself, broad and roomy and spacious in its lower portions, rising aloft into heaven in spires and slender pinnacles capped with a single stone. So do the Saints rise from the

great congregation and yet are but part of the great Congregation, not separated from it, only rising above it to crown it with greater beauty, to show that the whole house is indeed dedicated to the Lord.

The precepts of the Church are: Prayer, which includes attendance upon the public worship of God, almsgiving, fasting, confession of sin, receiving the sacraments and submitting to the authority of the Church, these do not in any way interfere with ordinary life. A man may obey all these and yet be a good business man growing rich and prosperous, he may enter political life and play with the destinies of the nation, he may be a soldier or sailor, a general even or an admiral, he may be married and have a family of sons and daughters growing up around him, and be a devout Christian throughout his life pleasing to God and a pillar in the Church.

But the counsels of perfection run counter to the natural life. If lived by all the Church they would speedily bring it to extinction, if lived by all the world they would in a single generation destroy the whole human race. The law of chastity if practiced by all would end the race, the law of poverty if followed by all would subvert the whole fabric of present-day civilization. The truth is that these are not the laws of this present life nor of the kingdom of this world. They are rather the laws of a new dispensation, that of an endless life, the laws that shall be established and shall be enforced when Christ comes to earth again to reign in His own right and with the loving acquiescence of the whole world, when the perfect life shall be the normal life for all the sons of men. These laws, so disastrous in a dispensation of death, would be wholly beneficial in a dispensation of life. In an endless life private ownership of property with no death to equalize its distribution would be fraught with danger, marriage and propagation with no death to check it would over populate a growing world, and freedom such as we have today to change governments by ballot or sword, when that government was Christ would be rebellion against God. So we may see these laws, poverty, chastity, obedience, which are called the "counsels of perfection" will be necessary in that future near or far that is surely to come to the world when the Kingdom of Heaven comes on earth. Our Lord has revealed these laws now, in the present, not yet for the many but for a chosen few to follow and to make their own amid untold difficulty and opposition. To those who do not see their object and true scope, who do not look beyond the kingdom of this world and its conditions, they seem rank foolishness, a race suicide, a sort of wild fanaticism. Yet, really, the few who follow the counsels of perfection, are men and women ahead of their time, forerunners, pointing the way in which all men shall walk in days to come when that which is Perfect is come.

And the Church herself, under the guidance of the Holy Spirit conscious of her glorious heritage and as alive to the

need of the soul craving perfection as to the need of the repentant seeking only salvation, has ever allowed and regulated these laws of a higher life. She has put them under her protection, given them a place in her organization and has encouraged men and women to seek saintliness through them. As they are social laws to be lived in Community, orders of men and of women have sprung up in every generation to show all men that these laws can be lived even now and will be for the greatest happiness of the world hereafter.

And so the Church has never allowed the most low minded of her children to interfere with the high achievements of her ambitious souls, nor themselves forget that here is not our continuing city, that marriage and begetting children and business and politics are for this world only and that in the world to come the main pursuit of every soul will be to get God, and he who has striven most here for that supreme object of desire will be the richest hereafter.

CONFERENCE ON CHURCH SCHOOL METHODS

Miss Mabel Lee Cooper, field secretary of the department of Religious Education of the Fourth Province, spent January 4th and 5th at Trinity Church, Columbus, Ga., in conference on Church School Methods with the local workers. This parish was instrumental in getting the city churches to fill over 1,400 stockings to be presented to the poor of the town, especially those who would have no other Christmas cheer from other sources.

NEW EDITOR FOR DIOCESAN PAPER

The Church Helper, the Western Michigan diocesan paper, is now published under the direction of the Rev. J. A. Bishop, rector of St. Luke's, Kalamazoo. It appears as a layman's paper under a handsome new cover designed by Mr. J. Omar Cook of Kalamazoo, a postulant for Holy Orders. A department of correspondence is a new feature inviting discussion of parochial and diocesan problems. A leading article, reprinted from the Living Church was written by Mr. Chas. I. Dibble, D. C. L. of St. Luke's parish.

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RECENT PSYCHOLOGY and the CHRISTIAN RELIGION

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

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

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THE WAY OF LIFE

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

X. Intimacy

We have tried to present the operations of God's grace as they seem to supply man's need.

We began our approach to Christ with the principle that God accepts the humble and rejects the conceited. The humble will at once recognize his own unworthiness in the presence of Christ, be counted to Christ and seek to turn from his sins.

He will eagerly accept Christ's offer of grace in Holy Baptism, not expecting to experience the privileges of discipleship without cheerfully assuming the responsibilities thereof. He will endeavor more and more to enter into vital relationship with Christ and because it is the Master's will, he will endeavor to enter into fellowship with the household of faith; will seek to do good unto all men and will cheerfully obey Christ's commandments, because of his love for the Master.

In doing this he will make every effort to substitute Christ's mind for his own inveterate prejudices thus endeavoring to understand the other man's position so far as is consonant with loyalty to Him.

The Christian life is far more an attitude of mind toward Christ than it is the possession of any unusual talents.

It was for this reason that "the woman who was a sinner" was nearer to Christ than Simon the Pharisee who was a keeper of the law.

He could forgive her much because she loved Him much.

It is this approach to Christ which makes it possible for us to seek a greater intimacy with Him.

It is presumptuous for a very little person to seek intimacy with a very great man and Christ is a very great man.

The Centurian who said "I am unworthy that thou shouldst come into my house," was the very one with whom Christ was glad to be on intimate terms.

He was always looking for the least of those his brethren, whose companionship he preferred to those who regarded themselves as important.

We can see this distinction if we try to work with children. An important child is simply impossible. We are but children in Christ's presence and it is His pleasure "to put down the mighty from their seats and to exalt the humble and the meek." It is for this reason, as St. Paul says, "that not many wise men

after the flesh, not many mighty, not many noble" are on intimate terms with Christ.

These men are so apt to be satisfied with themselves that they do not feel the need of Christ, and the result of their self importance is that they try to put Christ in the same category as they put their poor relations.

Christ was exceedingly sensitive to any attempt of the great to patronize Him, and usually left them sorry for the contact.

He is not dependent for the success of His gospel upon man's scholarship wealth or influence, and the church never interprets the mind of Christ correctly when it accommodates its mission to any such world powers.

The church depends for its success not upon the patronage of the strong but rather the loving fidelity of the weak.

For it is only those who are conscious of human weakness who can receive the grace of the Lord Jesus Christ. "He hath filled the hungry with good things and the rich He hath sent empty away."

Our relationship with Christ ought to be an adventure in friendship with the Son of God.

Our unworthiness for such intimacy is staggering; an opportunity for it is enhancing.

Such intimacy to those who have been permitted to enjoy it is truly the pearl of great price for which a man would willingly sell all that he has, to possess it.

But the very greatness of the privilege is its entrancing charm.

He calls us to be sons and daughters. "I will be a Father unto you and you shall be my sons and daughters saith the Lord Almighty."

But we are unable to comprehend. He calls us to be His Children and we insist upon being something else. Because of our servile nature we insist upon being slaves to the law. A factory is a place which is placarded with rules governing the employes.

No one ever saw a set of rules hung up in a real home.

But we insist upon preserving the old Judaist attitude toward God. He wants us to grow up as sons who are free to be like their Father by growing in grace; or insist upon drawing along as servants subject to ordinances.

A religion which has no greater vision than enforcing the XVIII amendment, and cleaning up cities by

law enforcement, and regulating the Sabbath by puritanical rules may be respectable but it never can be glorious.

The whole mechanics of Protestant religion is a nightmare compared to the glorious liberty of the Sons of God.

Or we insist upon being investigators of God.

Are we not scholars? Do we not bring everything under a microscope and on our dissecting table? Is not God subject to the same impertinent curiosity of His creatures?

And yet these same mechanics, who will gravely tell you that everything must be subject to the law of cause and effect, while they repair their automobiles by their mechanical laws, do not dare to adjust their wives or bring up their children by such infallible formulas.

They know better than that. But to them God is a biological curiosity, whereas a wife is a miraculous interference with the laws of mechanics and a child is a reductio ad absurdum of logical syllogism.

Or we think that the things of God can be purchased with money and that we can make terms with God as to the conditions on which we will finance the schemes of His dear Son—what gall! What absurdity? As though God were bankrupt and must needs be subject to insectivorous backing. Or perchance we play to a 'bloc.' And God is banished from our lives unless He will take out a union card.

Surely God is our Father and we are called to be His sons.

Surely such intimacy must necessitate a filial attitude toward God on our part.

He is all, or nothing but an idol. He has all power and all wealth and all knowledge and all justice, and we can neither factorize Him nor finance Him nor dissect Him nor badger Him but we have the privilege of worshipping Him and of growing into affectionate intimacy with Him.

Like as a son reverences His father so are we to seek sacred intimacy with God. This kind of intimacy Christ invites us to cultivate.

The best is ours. Can we rise from a servile attitude toward God to an affectionate liberty in which we are not asked to be servants but sons. This intimacy Christ has invited us to share.

If we give a cup of cold water for love of Him it becomes a holy act.

If two or three are gathered to-

gether in His name, He is there in the midst of them.

If we draw near to the table which He has prepared for us in the spirit of sonship, He there dwells in us and we in Him.

The whole emphasis is on our recognition of His Name, His Presence and His Grace.

To do these things with no love for Him is to take out of them their real significance.

He can manufacture efficient manikins who can study microbes and add figures and run machines; but He wants sons.

No one would think of adopting a butler as a son simply because he buttles well—Neither is God interested in producing bankers, butchers, or captains of industry for His use.

As J. G. Holland aptly remarks: "So many men are born men and die grocers." He would have us born men and die sons of God. And until we get this viewpoint of worship and service and self control we are missing the destiny to which He has called us.

If we are incapable of sonship it will not suffice that we are masters of a trade, or doctors of Philosophy. It is characteristic of sons, that they be frank and sincere with their father; that they acknowledge their faults; appreciate his kindness; are grateful for his support and are mindful of his name.

The family of Christ is a definite body of men. We call it the church. We do not pretend that we are better than other men for we are forbidden to think that; but we do believe that we are more fortunate than other men, and deem it a privilege to serve a father without thought of recompense.

It is difficult to see how one is to cultivate an attitude of affectionate intimacy if they shun His House, refuse to take His Name; absent ourselves from His Table and spurn His Body into which He has invited us to become members.

After all it is summed up in the answer to the question, "Who gave you this name?" "My sponsors in baptism, wherein I was made a member of Christ's Body, the child of God and an inheritor of the Kingdom of Heaven."

It is after all a matter of inheritance for He gives us the inheritance not because we are better than others but because we love Him as children and try to be faithful to the honor of His Household.

Until we get that attitude of mind we are still creatures and not sons.

There can be no substitute for the spontaneous cheerfulness with which we take His Name and His Fortunes.

The Mission Field

By Mr. Alfred Newbery

THE HAPPY HEATHEN

If I asked you to address a notice of a corporate Communion to two hundred men in a parish, what would that mean to you? Would it mean that you could leave out any of the two hundred you thought were getting on well enough without it? Addressing them at all means addressing them to all, or else your acceptance of the task is not fair to me who made the request. And if you who accept the request happen to be a member of the Church, leaving out any of the two hundred would be more than unfair to me. It would register your doubt as to the value of the Holy Communion.

Yet there are some who take, unconsciously perhaps, that very position with relation to our Lord's command. He said, "Go ye therefore and teach all nations." They take it to mean, in effect, "Go ye therefore and teach all nations except those you think do not need it." They say, "Let the heathen be happy in their own religions. Why should we impose ours on them?"

Of course we do not "impose" the Christian religion on anybody. It is not the kind of religion which can be imposed. But we must take it to them, for we were so commanded, literally, and by the nature of our religion. The Christian religion is a "give and live, keep and die" religion. The only way you can have it for yourself is by giving it away. And where shall we be justified in setting the bounds of its spread? It seems to me a very serious matter for one who believes that Jesus Christ the man was incarnate (God to assume that the knowledge of Him is unnecessary to any human being on the face of the earth.

Moreover, the heathen are not happy in their own religion. One may recall the lofty ethics of Confucius and the tranquility taught by Buddha as rebukes to the crudity of a Western civilization which they antedate by centuries. But we are talking about human happiness now, and the tangible indications of it that we may fairly look for in a "happy" people are not to be found among the multitudes of the heathen. Instead we find woman regarded as an animal, having no soul, little girls thrown into the well because they are girls and not worth keeping, or sold into

slavery. We find fear to be the practical day by day religion. We find spirit walls erected in front of doorways to keep out the evil spirits, ear rings worn by little boys so that the evil spirits will think they are girls and not bother to take them; we find every misfortune known to man regarded as the expression of these malevolent agencies; we find fear dominating every step of the way of life for millions. We find uncomforted grief that mourns as having no hope. Nights without number I have walked through a Chinese city and heard the wailing of a broken-hearted mother over a dead and dying child, "Hsiao Yan, lai suichiao" ("Little Peace, come back and go to sleep"), while the father vainly cajoled the spirit by his chant, "Ma sang lai, me sang lai," ("He's coming right away.")

See the farewell words of a Malay to his wife, written just before he took his own life. "The sky is gloomy and the earth is dark. Imaginary is eternity and who knows what it may be? All the world is in darkness. Where shall my soul repose and before whom shall I plead my repentance?"

This dark world, this fear of life, this dread of death—are these the indications of a happiness in which we may wisely let the heathen live?

Go tell them of the sacredness of womanhood, go tell them that the very hairs of their heads are numbered, that their uncounted millions are so many precious souls in God's sight. Go tell them of love, of the crucifixion, the proof of love, of Jesus Christ the Way of Life. Go tell them that you have "good news" for them, that they may cast off their burden of fear, that you have for them the Light, which lighteth every man that cometh into the world. Black and yellow, brown and red, cultivated and barbarous, around the corner, or at the uttermost ends of the earth—all, go tell them all.

"Go ye therefore and teach ALL nations."

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Churches Appeal for the Relief of the Suffering in Germany

Wrong to Allow the Children to be Ground in the Mills of International Disputes says Swiss Pastor

The Federal Council of the Churches announces that Rev. Ernest Lyman Mills, of Geneva, Switzerland, has just arrived in this country to assume direction of its appeal for the relief of the suffering in Germany.

Concerning this appeal Dr. Mills says: "Although there is not a drop of German blood in my veins and although I served in the Regular Army during the war, I feel that there is no more important undertaking before the church of America than helping to save the German children this winter."

"America never made war on children," is General Allen's laconic answer to all who have criticized the commander of the American army of occupation in Germany for his interest in German children. His reply indicates the spirit in which the Federal Council's appeal also is being made.

Mr. Herbert Hoover declares: "The break-down in currency and the rapidly spreading unemployment in Germany is such that hunger and undernourishment are already spreading among the poorer classes in the large towns and manufacturing districts.

"It is always the children who are ground in the mills of international disputes. I know that many will feel it is a fault of one side or the other, or of some person or another, that these things have come to pass amongst the German people. Whoever may be at fault, it is not the people who must go hungry, and honest charity inquires no further than that."

It is with these two statements in mind that the Federal Council of the Churches has decided to make an appeal through the Churches for the relief of the suffering in Germany, especially the children, cooperating with the agencies already at work. The Federal Council recognizes that the ultimate solution is economic and depends upon official action of the governments, our own in particular, through a large loan or otherwise. The Federal Council proposes to bring its full support to our own authorities as they seek to effect such a general economic solution. However, the urgency is such that in order to meet the desperate plight of the children, the Churches are called upon to make an immediate emergency appeal.

Dr. Ernest Lyman Mills, who has been called by the Federal Council of Churches to take charge of its Emergency Campaign, is a native-born American of old New England stock. He is a graduate of Sommerville, Mass., Latin School of three departments of Boston University. During the war his sympathies for the allied cause were so intense that although over age, he enlisted and was accepted as a regular army chaplain, resigning a prominent charge in the New England Confer-

ence of the Methodist Episcopal Church to enter upon this war service.

He was stationed at Camp Dix as Senior Chaplain. Dr. Mills' war sermons and addresses as army chaplain were always of a most intensely patriotic character. At the close of the war, he was selected by the Board of Sunday Schools of the Methodist Episcopal Church as its first Director of Children's Welfare and Religious Educational Work in Europe. His past experience of four and a half years has fitted him for the peculiarly hard task upon which he is now entering.

As director of the Board of Sunday Schools of the Methodist Episcopal Church Dr. Mills has visited most of the countries of Europe several times and has been in closest touch with the relief work of many important organizations. He is thoroughly conversant with the questions of the real need of German childhood, having made repeated trips throughout the length and breadth of that country. Immediately on receiving a cable from the Federal Council requesting his services, he made a complete tour of the Ruhr, visited Berlin and several other German cities. He accepts this position only because he believes that by so doing he can help to build up a new Europe which recognizes the good-will which prompts a generous American philanthropy to work for the rescue of distressed childhood.

In directing this campaign, Dr. Mills is to have the able cooperation of Dr. Chauncey W. Goodrich, who for the past six years has served with conspicuous ability as pastor of the American Church in

Paris. This campaign does not involve the setting up of new machinery for distribution in Germany, since several efficient agencies are already operating, including the Central Bureau for the Relief of the Evangelical Churches of Europe.

There are hundreds of protestant agencies at work in Germany trying to relieve the situation. They have already established feeding stations for children and old people and they are trying by food package gifts received from many sources outside of Germany to meet the needs of the great middle class whose very existence seems threatened. No matter what the ultimate economic solution may be, these agencies, children's feeding stations, children's homes, children's hospitals, will be called upon to meet an unprecedented burden for years to come.

Protestantism can do a mighty piece of work for the kingdom of God and help to rescue the childhood of Germany by undergirding the magnificent but fast dying agencies. We must help now, or all of these fine social service and humanitarian institutions will fail and fail at a time when most desperately needed. The urgency is such that in order to meet the desperate plight of the children the churches in America must act immediately."

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Synod of Second Province at Atlantic City Proves to be Lively

Under the Leadership of Bishop Brent the Second Province Shows that Synods can Accomplish Much

The Synod of the Second Province, made up of the dioceses in the states of New York and New Jersey, met at Atlantic City last week. The Synod proper opened on Tuesday evening with the service at the Church of the Ascension, with the Rt. Rev. Paul Matthews, Bishop of New Jersey, and the Rt. Rev. Charles Brent, Bishop of Western New York and President of the Synod as preachers. During the entire day however two extremely interesting and worth while conferences had been held—one on social service, presided over by Bishop Brent, which lasted all day, and another on Religious Education, which met in the afternoon.

Bishop Brent in his opening remarks at the Social Service conference challenged Christians to be fearless in the application of Christian principles, and to maintain an attitude of holy indifference to results. "We are building," he said, "for eternity, not time. We must cultivate patience; that patience which is expressed so beautifully in the prayers I have just read, which came from India. They have learned patience there. We Americans are impatient as to results. What we need is a purpose and a single mind, which we can get by really linking our lives with Christ. Fears will then be wiped out and power will come to us."

During the day the conference took up many topics. The method of the Church Service League was endorsed as a method of linking up church people with community enterprises. Those present were also very firm in their belief that the Church has a responsibility in every department of human life and that it should not hesitate in applying Christian principles. Bishop Brent pointed out the danger of getting involved in a partisan political feud, but after calling attention to the danger and the need of caution, he gave his support to those who want to see the Church enter every field of human endeavor.

Mr. Calvin Derrick, the warden of the state prison at Trenton, contributed much to the conference, as did Dr. Gilbert, the secretary of Social Service in the Diocese of New York. Canon Dunseath, the secretary for Newark, the Rev. Alfred Priddis, civic chaplain of Buffalo and Canon Wells, the chaplain of institutions in the Diocese of New Jersey. The afternoon conference was given over largely to a discussion of the work of the Church Mission of Help and was lead by Mrs. Pease of New York.

The conference on Religious Education, led by Canon Lewis, deal with "The Extension of the Church School." The Church School Service League came in for its share of the time, as did the National Accredited Teacher's Association. Week day religious instruction

was endorsed, as was also the Daily Vacation Bible Schools.

The sessions of the Synod opened on Wednesday morning, the first hours being given to reports of officers, standing committees, commissions, etc. These were followed by an address on "Porto Rico" by the Hon. Seabury C. Mastick. In the afternoon addresses were made on Religious Education by the Rev. Charles H. Boynton, Mr. Edward Sargent, Canon C. S. Lewis and Canon Gabriel Farrell.

The sessions for Wednesday closed with a report of the work of the National Department of Christian Social Service by Mr. William Baldwin, the Provincial Representative. On Wednesday evening the Synod dinner was held, with addresses by the Rev. Bernard Iddings Bell, president of St. Stephen's college, and Dr. William C. Sturgis, educational secretary of the Department of Missions.

On Thursday the chief topic of interest was Prayer Book Revision, the chief address on the subject being delivered by Bishop Stearly.

Meetings of the women's organizations of the church met during the Synod also, fully as many women attending the Synod as men.

The host of the Synod was the Rev. H. E. A. Durell, the rector of the Church of the Ascension, where the services and the meetings were held.

BISHOP KEATOR DIES

Again we must announce the death of one of our bishops, the Rt. Rev. Frederick William Keator, D.D., Bishop of Olympia. Bishop Keator died on Jan. 31. He was visiting his son, in New Haven, Conn. The Witness extends sympathy to his family, the Diocese of Olympia and to the Church in general.

PUTTING PARISH HOUSE AT COMMUNITY DISPOSAL

St. Paul's Church, Savannah, Ga., has donated the use of the kindergarten room one afternoon a week to the Public Health Center of the city for one of its district meetings. One trained nurse is always in attendance for consultation and to assist any mother in any of her perplexities and answer any questions about the feeding of the babies and their weight or measurement. The nurse always gives a helpful and instructive talk.

A Better Baby contest was held by the Parish Aid Society and many young mothers carried their babies to be weighed, measured and examined by two prominent baby specialists who gave their time and experience to assure the mothers of a perfect record. Two trained nurses assisted the doctors.

The Church School Service League and the Young People's Service League of

this parish packed and sent two large boxes for Christmas to the Church of Our Saviour, a little Mission located at Rastburg, Virginia.

OPEN FORUM RUN AT CONVENTION

An Open Forum for the Discussion of Church Problems was held at the Convention of the Diocese of Southern Ohio. The invitation to attend was signed by Bishop Reese, who presided, and announced the following topics for discussion:

1. How should the principle of tolerance be expressed in the Church?
2. Do the present divorce canons need revision?
3. Should the diocese officially identify itself with the State Council of Churches?
4. What is the Christian attitude toward war?

No vote was taken on any question, the meeting being held simply to develop fellowship by a frank and free discussion of problems in which all Christians are interested.

BISHOP MANNING PREACHES ON CONTROVERSY

The Rt. Rev. William T. Manning, Bishop of New York, was the preacher at the eleven o'clock service at the Cathedral of St. John the Divine, on Sunday, February 3rd. It was announced the previous Sunday that the sermon would deal with the present controversy in the Church. As The Witness went to press before a full report could be forwarded from New York, the sermon will be reported in this paper next week.

DR. PARKS THINKS CREEDS ARE ESSENTIAL

The Rev. Dr. Leighton Parks, the rector of St. Bartholomew's Church, New York, whose sermon on the Bishop's Pastoral Letter was largely responsible for

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:

Geo. W. Willard	\$ 5.00
Mrs. J. Anstice	12.00
Minnie F. Paterson	1.00
Mrs. P. P. Curtis	1.50
Miss E. L. Bernard50
Mrs. F. C. Saunders	1.00

Total for 1924\$41.00

the Virgin Birth Controversy, declared from his pulpit last Sunday that acceptance of a creed was necessary in worship. "The saying that 'it does not matter what a man believes so long as his heart is in the right place' is not true," declared Dr. Parks. "We have got to have a creed to express our acceptance of Jesus, the living man, as at once our Lord and Saviour."

DIPLOMACY HAS DESTROYED EASTERN CHURCHES

Mr. William T. Ellis, writing from the Near East for a New York Daily, blames secret diplomacy for the sorry plight of Christians in Turkey and the Near Eastern countries. Mr. Ellis writes:

"The Christian Church, planted personally in the region that is now called Turkey by the Apostle Paul and his associates, Barnabas, Silas, Luke, Mark, and Timothy, and later overseen and beloved by the aged Apostle John, is now practically eliminated. Only in a few points, like Tarsus and Aintab and Caesarea, do a handful of Christians hold on in semi-secrecy and in fear of the same fate that has befallen their brethren.

The Church in Turkey has been wiped out, just as the Catholic Church was wiped out in Japan, as the Nestorian Church was wiped out in China, and as the early Church was wiped out in Western Persia and Arabia. What all the tides of invasion from East and West could not do—what the Caesars and the Moslems and Tamerlane and Ghengis Khan and Mohammed Ali and scores of other conquerors could not accomplish—extinguish the flame of Christian worship and faith in Asia Minor—has now been wrought.

In the Bible lands where Apostles and saints labored: where dwelt "the Seven Churches of Asia," to which the Book of the Revelation was addressed; and where sat the great historic Church Councils, which formulated the creeds still confessed weekly in churches of all Christendom; and where Christianity became an empire, there today the Christian congregations and their priests have been scattered, and many of the church buildings have been burned to the ground. Turkey in Asia is now exclusively "Turkey for the Turks." Altogether, according to the best estimates I could gather while traveling through the interior of Turkey, the aggregate number of Christians of every name in all Anatolia is less than 50,000. A short time ago they numbered millions.

The blame will generally be attached to "the unspeakable Turk," yet I believe the immediate responsibility rests upon the Christians, and the ultimate culprit is European diplomacy. Decades of diplomacy fomented religious and racial passions. Moslems were incited against Christians, Christians were incited against Moslems. Certain powers made themselves "protectors" of certain creeds. Two points in the modern history of the Near East illustrate this. One was the Armenian atrocities by the Turks, the other was the Greek expedition into Turkey, under the protection and provision of Great Britain.

It was the collapse of the Greek adventure in September, 1922, that brought about the present condition. As they retreated from interior Anatolia the Greeks burned cities, towns and villages, aiming to leave the land they were forsaking as near a desert as possible, quite as was the fashion with the Oriental hordes of a millenium earlier. Following the fleeing army, the civilian Greek population to the number of a million, also left Anatolia.

Then came the resolution of the victorious Mustapha Kemal Pasha to have a Turkey for Turks alone. It was decided that the only way to solve this problem of rebellious minorities was to eliminate them. Dr. Nansen, representing the League of Nations, proposed an "exchange of populations" between Turkey and Greece; whereby all Greeks should leave Asia Minor and all Moslems should leave Western Thrace. This plan was adopted by the Lausanne Conference.

Still nearer home to Americans is the further fact that the American missionaries, after 100 years of service, are now out of Asiatic Turkey, their schools and hospitals empty, and their flocks scattered. There are only a handful of American missionaries now holding on in Turkey, outside of Constantinople. Much of the missionary work was educational; and American institutions were established at

Harpoot, Aintab, Marsovan, Caesarea, Marash, Tarsus, Smyrna and other cities. The general body of students in each case was Christian, so that the exodus of Greeks and Armenians has closed nearly all of these institutions. Robert College and The American College for Women, being in Constantinople, are in a somewhat different case, and are carrying on, but with an enrollment cut down one half. Hospitals are for the most part closed, as the Angora Government will not grant licenses to foreign physicians. Even the few American doctors and missionaries still there are facing restrictions that seem likely to crowd them out.

There is another side to this situation. New Turkey is by treaty to be open to acceptable missionaries. A new force of workers doubtless will be sent into Turkey to preach the Gospel to the Turks. A new chance at a more open-minded Turkey, in a state of religious flux, will be given the missionaries; and some of the

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Recommended as the special book for the year, this cogent presentation of the forces working in Japan to make her the leader of the Orient and the Pacific, should attract a large interest, especially among those who are concerned about the future of the world and the part that Christianity will have to play in that future. Price: In paper, 50 cents; in cloth, 75 cents.

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American leaders see in this a possible compensation for the tragic ousting of the old workers."

COLORADO PRIEST GOES TO NEBRASKA

The Rev. Dwight Howard Dow, B.D., has accepted his election as rector of the Church of the Holy Trinity, Lincoln, Nebraska, and is now in residence. Before coming to Lincoln, he served for six months as priest in charge of St. Mark's, Denver. Most of his ministry has been spent in the Diocese of Colorado.

NEW CHURCH FOR BOSTON PARISH

A new church for St. Stephen's Episcopal parish, Boston, was suggested at its annual meeting Monday evening last in Emmanuel House, as the growth of the parish now seems to warrant such a plan.

total. When to this is added the other work done under the direction of Archdeacon Donnen including the three hospital chaplains as well as the churches assisted from missionary funds, including St. Matthew's, South Boston; St. Luke's, Chelsea; St. Ann's, Revere; St. Paul's, Beachmont; St. Andrew's, Orient Heights; Church of the Epiphany, Dorchester; St. Cyprian's, Boston, and St. Francis of Assisi, Boston, it will be seen how large a share of the missionary work of the diocese is done in this connection. The Episcopal City Mission budget for this year totals \$53,000 and this does not allow for any great forward movement but merely for the maintenance of existing activities.

NEW YORK RECTOR VISITS MASSACHUSETTS

Rev. Richmond H. Gesner, rector of Christ Church, Oswego, New York, will supply All Saints Church, West Newbury, Mass., for the coming three Sundays. The rector, Rev. Glenn T. Morse, is taking his customary winter vacation in Florida.

BISHOP GORE LECTURES ON EARLY CHURCH

The first name of the Christian Church was the Way, said Bishop Charles Gore in

a recent discourse in Temple Church, London. "The Christian religion is, first of all, a way of life, and a difficult way at that," he continued. "During the first three centuries of the Church's life, when it cost men much to become Christians and exposed them to many bold perils and annoyances, even to the risk of life itself, though the Church was very far from perfect, yet the moral standard was on the whole kept at its true and glorious level. After the so-called victory of the Church and the establishment of Christianity as the religion of the empire, we are forced by the facts to acknowledge that the average moral standard sank at a run within a generation and a half to the level to which we are accustomed in nominally Christian countries today, and then, because it had ceased to cost men anything to become Christians. It is quite impossible, if one reads Church history with open eyes, to deny that, in spite of the splendid examples to the contrary, which the Church has almost constantly presented for our admiration and encouragement, it has in east and west allowed a very widespread impression to prevail that if men will be orthodox in belief and submissive to a modicum of ecclesiastical observance, and do not outrage the standard of respectability, they can expect to be secure of their eternal salvation, though

tic tendencies of the European nations,

VAST WORK DONE BY CITY MISSIONS

Few people in Greater Boston realize the extent of the work done by the Episcopal City Mission, but when it is understood that there are eighty-eight persons serving full or part time as salaried workers on the staff, which is more than the number of workers in some dioceses, its importance may be more easily realized. Five mission churches, two homes for seamen are among the year-round activities, while the Mother's Rest and the vacation play rooms in the summer go to swell the

CONFIRMATION INSTRUCTIONS

by
BISHOP JOHNSON

CHAPTERS:

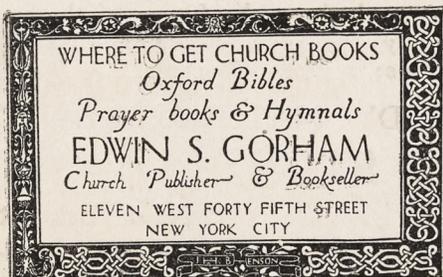
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| 1. A Letter to the Candidate | 11. The Holy Communion |
| 2. The Meaning of a Name | 12. The Communion Office |
| 3. Keeping One's Promise | 13. Morning and Evening Prayer |
| 4. What We Believe | 14. Holy Matrimony |
| 5. Whom We Obey | 15. Holy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

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they make no serious attempt to follow the pattern of life which the New Testament presents to us as the only Way."

PRESIDING BISHOP CONDUCTS BIBLE CLASS

The Presiding Bishop, the Rt. Rev. A. C. Garrett, has been conducting a Bible class every Sunday morning since October in St. Matthew's Cathedral, Dallas, Texas. The members are a group of well known business men who are very regular in their attendance. The class meets every Sunday at 10:00 o'clock.

WORK AMONG YOUNG WOMEN IN CINCINNATI

The Church mission of help of the diocese of Southern Ohio, functions mainly in the city of Cincinnati, though the character of that city makes any social service work done there also affect all Southern Ohio and parts of Indiana and Kentucky. A largely attended meeting at the Cathedral was addressed by Mrs. John M. Glenn of New York. Bishop Vincent presided at the opening service and then Bishop Reese introduced the speaker. While engaged in war work the Bishop had met both Mr. and Mrs. Glenn and testified that he knew no husband and wife who were giving more to the cause of social service.

The Church Mission of Help seeks to cooperate with all the other agencies of the Church and the Community in the fight against evil. All the forces for good were to be a pool from which could be drawn streams of influence. Hospitals, clinics, schools, homes were to be organized in a definite way. For a time the work is necessarily centered in one locality, but the ideal is diocesan. The principal effort must be centered in the fight to preserve the home. Pure homes will be our greatest help as we try to reconstruct broken lives and wrecked homes.

Miss Ella Charls, the local worker, reported 82 new cases handled during the

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The Very Rev. Charles C. Williams Carver, B. D., Dean.
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Week Days: 7:30, 9:00 and 5:30.
The Litany: Wednesday and Friday.

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

NEW YORK

CHURCH OF THE INCARNATION
Madison Avenue and 35th Street
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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., Rector.
Sunday Services: 7:30, 9:00, 11:00 and 3:30.
Daily Services: 7:15, 12:00 and 4:45.
Mid-day Services: January 28, 29, 30, 31 and February 1.
Preacher, Rev. H. Percy Silver, Rector of the Church of the Incarnation, New York.

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

GETHSEMANE CHURCH
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Rev. Don Frank Fenn, B. D., Rector
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Wednesday, Thursday and Holy Days

PITTSBURGH, PA.

ST. ANDREW'S CHURCH
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Rev. Harry B. Heald, Rector.
Sunday Services: 8 and 11 a. m. and 4 p. m.
Fridays and Holy Days: 10 a. m.
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NORTH ADAMS, MASS.

SAINT JOHN'S
The Rev. Arthur Murray, Rector
Services, 8 and 11 A. M. 7 P. M.
Church School 10 A. M.
Saint's Days, 10 A. M.

OMAHA, NEBRASKA

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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
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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

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

EVANSTON, ILL.

SAINT LUKE'S CHURCH
Rev. George Craig Stewart, D. D., Rector
This year our Parish celebrates the Twentieth Anniversary of our Rector. Past members of Saint Luke's scattered all over the world are sending in their greetings to Saint Luke's and Dr. Stewart. If you have ever attended St. Luke's Church, get in touch with us so you may receive a personal word of greeting from Dr. Stewart.

CHICAGO, ILL.

GRACE EPISCOPAL CHURCH
Wabash Avenue at 15th Street.
Rev. Wm. Otis Waters, S. T. D., Rector.
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 Moody, 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.

CLEVELAND, O.

ST. JAMES CHURCH
East 55th St. at Payne Ave.
Mass Daily, 7:00 A. M.
Sundays: High Mass, 10:30 A. M.
Friday: Devotions, 7:30 P. M.

past year, with the aid of volunteer workers. Of these 8 were Church girls, 65 from Protestant churches, 5 Roman Catholic, and two of uncertain church affiliation. Seventy-five were white and 7 colored girls. As to the type of case, 19 were preventive, 33 delinquent, 32 unmarried mothers, and 8 were given information and aid. Fifty-six cases were now under her supervision.

PITTSBURGH PARISH LEADS THE WAY

Next week's topic for the noonday talks just introduced at Trinity Church, Pittsburgh, is "The Welfare of the Child," and the two speakers who will treat of it are Rev. C. C. Carstens, director of the Child Welfare League of America, and Rev. Haven Emerson, College of Physicians and Surgeons, New York. The remaining four topics, one of which will be treated by two speakers each week until March 1, with conferences each Friday evening in Trinity House on the week's topics are: "Education of Childhood," Anna B. Pratt, Philadelphia, and Harry Tipper, editor Automobile Industries; "The Ethics of Youth," Mrs. J. D. Rippon, director Girl Scouts of America, and A. E. Stearns, principal of Phillips Academy, Andover; "Europe Today," Rev. Sidney Gulick, Federal Council of Churches; and "America in the Orient," Kirby Page, author, and S. P. Duggan, Institute of International Education, New York. Interest is so widespread that it seems likely that the institute may become an annual event. The first topic was "Public Opinion, the Foundation of Democracy," and this week's "Recreation and the Community."

STUDENTS GIVE THEIR IDEAS ON MINISTERS

Ministers of today are expected to understand human nature, be human themselves and consider themselves lost "if they show any evidence of isolation or reserve," according to college student criticism of the ministry as a profession, solicited and compiled by Evans A. Worthley of the Commission on Life Service of the Methodist Episcopal Church.

The ministry "has too many men who are narrow-minded, unprogressive and not

sufficiently educated," in the typical view of the students. Some asserted ministers are "not meeting present-day problems with present-day thinking," and they "overlook the possibilities for service in the social and industrial fields of today."

In reply to the question, "How can the ministry become more efficient" the general declaration was "by emphasizing the practical rather than the sentimental side of Christianity." Other advice was for the ministers to interest young people, cooperate with his laymen, preach more straight-forward facts and get a broader grasp of sociology.

Fewer and better preachers was an idea expressed by many college students who believe that a higher type of man with a better income and a better education could accomplish more.

YOUNG PEOPLE GATHER IN SOUTHERN OHIO

About one hundred young people attended the first Diocesan Convention of young people's societies in Cincinnati recently. They were the guests of the local organizations and the sessions were held in the Church of the Epiphany, Walnut Hills, and a dance at Christ Church Parish House was one of the popular features. The corporate communion was very well attended and serious interest shown in the program. The fine type of young folk

present and the whole spirit of the gathering was most encouraging.

ANNUAL INSTITUTE OF CHURCH MISSION OF HELP

The Annual Institute of the Church Mission of Help is to be held in the Guild House of All Saints' Cathedral, Albany, New York, on February 12, 13 and 14. Among the speakers are Mrs. John M. Glenn, president of the Church Mission of Help, Bishop Oldham and Bishop Nelson. Rev. Frederick S. Penfold of Providence, Canon Dunseath, of Newark, Rev. Alfred Priddis of Buffalo, and a score of specialists in social service and community problems.

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VERSES BY THE WAY

By James Henry Darlington

Bishop of Harrisburg. With a foreword by Edwin Markham, Brentano's, New York.

In this book are taught, in strains of truest poesie, Love toward God and Love toward Man. The author's fervent faith is inspiring and "uplifting." To him the Almighty Father is a great reality, and the children of the Heavenly Parent are bound to Him and to each other by cords of love. This gives rise to an active, not passive altruism—the same quality that is so conspicuous in the author's own life. There are poems of nature which manifest keen appreciation of the beauty of the works of God. Some show his eye for landscape and his close observation of what Edwin Markham calls "the little living forms of fin and fur and feather which have their homes in stream, or hill, or forest." Among the chief beauties are the little ethical and spiritual lessons epigrammatic in their brevity, but clad in true poesie, calculated to wing their way to the human heart.

THE RED MAN IN THE UNITED STATES

A book of rare interest to churchmen everywhere is the one which Ruth Muskrat, a young Cherokee Indian girl on December 13 presented to President Coolidge in the White House, in the presence of the Committee of One Hundred on Indian Affairs.

This volume, dealing with the present-day life of the American Indian, the result of a survey made by G. E. E. Lindquist under the auspices of the Institute of Social and Religious Research, 370 Seventh Avenue, New York, was enclosed in a beautiful beaded cover made by a Cheyenne Indian woman, and offered to the Great White Father as the gift of the Indian students of the United States. Its donor, Miss Muskrat, a Junior at Mount Holyoke College, best described the book in her presentation speech before President Coolidge:

"The Red Man in the United States' is presented to The Great White Father in behalf of the many Indian students of America. It is a book which bears the best we have to offer—the story of our struggles and our tragedies, of our victories and our developments. The volume presents the results of an exhaustive investigation made under the auspices of the Committee on Social and Religious Surveys, now the Institute of Social and Religious Research. It presents for the first time a comprehensive account of the social, economic and religious conditions among my people as they are today. It is the only study of its kind that has ever been undertaken, and it will probably remain unique in this respect, since we may reasonably hope that when the time would ordinarily be ripe for another such study what we have known as "the Indian problem" will have ceased to exist."

President Coolidge replied by declaring that he would always hold the volume in high regard, both because of its pleasant associations as a token of esteem from the

Indian students of the country, and because of the useful information the book would give him. He commended Miss Muskrat's appeal for new trails for her people to follow, and declared that if the red man follows these new trails along social, economic and religious lines as she outlined, there can be no question of the speedy solution of the Indian problem. Later the young Cherokee Indian girl from the Spavinaw Hills in Oklahoma sat at luncheon in the White House, with the Nation's Chief Executive, and discussed with him conditions among her people. Not one of the many gifts presented to the President ever gave him such pleasure, he said, as this spontaneous tribute from the Indian students of this country, who desired the Nation's head and the nation, as well, to understand better the American Indian.

From the churchman's point of view "The Red Man in the United States" is of unusual value for its thorough revelations concerning the present religious status of the American Indian. It traces Christian missions among the Indians from the days of Roger Williams and John Eliot to the present time, when many thousands of red men follow the "Jesus Road." It goes into details concerning numerous points where no denomination has yet established a mission to carry Christianity to the red man, and points out the necessity of educating Indians themselves as religious leaders for their race.

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Evolution: A Witness to God

By Rev. George Craig Stewart

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

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

35c a copy; \$3.50 a dozen.

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Odds and Ends

By Grace Woodruff Johnson
TRINITY PARISH TRACTS.

Trinity Parish is planning to issue a series of tracts dealing with the fundamentals of the faith, especially with reference to modern difficulties.

The Tracts will not be controversial, but will deal simply and directly with what we as Church people believe, and with our reasons for believing. The title of the series will be "What We Believe, and Why." The writers will be the ablest men we can get, not only in the American Church but in the Church of England. Bishop Johnson of Colorado, Bishop Fiske of Central New York, and Bishop Hall of Vermont have already sent in manuscripts which we shall shortly publish.

Bishop Johnson has written on "The Supernatural in Religion," Bishop Fiske on "The Incarnation and the Church," Bishop Hall on "The Use of the Creed in the Services of the Church." Bishop Rhinelander, Dean Fosbroke, the dean of Salisbury, and the Rev. T. W. Pym of London have promised to help.

The tracts will be from two to three thousand words in length and will be sold at four or five cents each. \$3.50 to \$4.00 per hundred, just enough to cover the cost of publication.

They will be issued at frequent intervals, and considerable thought has been given to the matter of type and cover design, to make the Tracts as attractive as possible for the price.

The Rector of Trinity Parish has asked the Rev. J. Wilson Sutton, D. D., 16 West 26th St., New York City, to act as editor.

The first of the Tracts to be issued will be the one by Bishop Johnson. It will appear early in February. If desired, Dr. Sutton will be glad to send the clergy a sample copy, so that they may form some idea of what the series is like, and may determine whether it will be useful in their work. Their aim is to do what they can towards meeting present-day needs.

The rapid photographs now being made by the British government show clearly what happens to a golf ball when struck by a club head. The ball is pressed flat on one side during the 1-1200th part of a second that the driver is in contact with its hard surface. An exceedingly hard rubber ball teed up and then shot at by a wooden plug projectile, acquired some curious shapes before returning quickly to the simple life of a stationary sphere. When the projectile hit it the ball was pressed into the shape of a half-moon. Flying through the air it expanded in the direction of flight until it looked like an egg. Striking a steel plate, it expanded in the opposite direction until it had the appearance of a coin stuck on a wall. Then it rebounded and became again a sphere.—Chicago Tribune.

Sunday School Teacher: "Charles, what part of the east did the wise men come from?"

Charles: "From either Yale or Har-

vard, I don't remember which."—The Daily News, Hit or Miss Column.

It was a Massachusetts man, of notable lineage, who cherished a great veneration for his razor, an heirloom. "This razor," he said, "was brought over in the Mayflower. It has been in my family, in the direct line of male descent, ever since. It is clustered about with sentiment and traditions, which you cannot comprehend. Through all these years it has been used in my family, and it has had five new blades and four new handles." — The Daily News.

Of the 2,500,000 wage earners in New York City, 691,000 are women.

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A traveler passing through Kentucky saw a man leaning against a fence. Just to make conversation he said: "Say, friend, how often do you kill a man down here?" The man looked the traveler in the face and answered: "Just once."—Whiting's Column, Boston Herald.

To get his wealth he spent his health,
And then with might and main
He turned around and spent his wealth
To get his health again.

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