



Vol. VIII. No. 26

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By Rev. George Parkin Atwater, D.D.

GOLDEN NUMBERS

Sometime in February the Commission on the Revision of the Prayer Book will meet in New York. I am not quite sure what sections of the Prayer Book will be under consideration, but I rather hope that we shall discuss pages XXV, XXVII, and XXVIII, which immediately precede Morning Prayer.

These pages set forth such intriguing subjects as "The Dominical or Sunday Letter," and "Golden Numbers."

When as a boy I sat in the pews of St. John's Church, Cleveland, and made acquaintance with the Prayer Book, these pages fascinated me. I pored over them again and again, when I ought to have listened to the First Lesson. There lingered in my mind a conviction that if I could once grasp The Golden Numbers, I should understand Isaiah better. The rector, no doubt, understood them perfectly, and could do strange feats with them, even to foretelling the weather.

I pictured to myself the confusion we would all be in if a Full Moon fell on Sunday. It was awesome to have Full Moon spelled with capital letters. It seemed like appropriating the moon for ecclesiastical purposes very much as the United States wishes to appropriate the North Pole for military purposes. When I looked at the Full Moon after that, I had an impression that it was lighting up especially to make clear the way of finding Easter Day, and that the moon, somehow, was a church ornament, like a reredos or a Litany Desk. It was clearly a standing argument for Apostolic Succession, for only ministers of that succession seemed to realize the importance of the moon in ecclesiastical affairs.

Then there were "Golden Numbers." The very name glorified the numbers to which it was attached. From 1 to 31 were apparently Golden Numbers, with the possible exception of 19 and 20. They never came to any party I gave to the Golden Numbers, in the far end of our pew, during the service. What they had done I do not know. It was long before the famous Canon 19, so that Canon could not account for any abandonment of 19 as a Golden Number.

What problems the clergy solved with Golden numbers was a mystery to me as deep as logarithms. I do not remember that I had any distinct notion then of Theological Schools, but later I thought we might dig into Golden Numbers in the course in Liturgics. It was not so.

All these things puzzled me as much as the appearance of the Bishop at the very end of the procession, as if he had been left behind. The Sunday letter had a similar effect. It had something to do with the Church. The old janitor could not tell me when I asked him, and I think I was afraid to ask the rector.

But these pages reflected their glory on all that followed, and the whole Prayer Book was shot through with strands of yellow light from the Golden Numbers. Such a systematic presentation of obscurities must have some transcendent meaning. It was all too awful to be made plain. We walked along the borders of



Rt. Rev. F. W. Sterrett

delightful mysteries. The things we did not understand were more powerful in their appeal than the scraps of information made clear. To learn that "Venite" meant "O, Come," only in Latin, was as exasperatingly commonplace as to see a Bishop shave himself.

So when we consider how the Prayer Book is to be revised, I may be persuaded to vote, if we vote, to leave the romance of it where it may be found.

Let's Know

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

THE HEART OF THE MATTER

"If a person believes that Joseph was the father of Jesus, does he not deny the Virgin Birth?" I think the answer to that question must be—Yes.

There is another question, however, which calls for a more extended answer. "Why do Christians believe that Christ is divine? Do His Virgin Birth and His miracles prove His divinity?"

In this last question our correspondent is getting down to the heart of the matter. To answer the second part first, I would say that our faith in the divinity of Christ is not dependent on the Virgin Birth and the miracles alone. They are part of the general background which convince us of it but they can hardly be said to prove it. The fact is that the Christian position is supported by a large mass of cumulative evidence rather than by a few separate events. The strength of Christian faith lies in the close interweaving of many convincing circumstances—not in two or three spectacular factors.

Our space here is too limited to do more than suggest the grounds for our belief in His divinity but I think we may group them in some such way as this: (1) His life; (2) what He thought of Himself; (3) what His disciples thought of Him; (4) what the Church has understood about Him.

1. Bushnell has said that "the char-

acter of Jesus forbids His possible classification with men." The severest critics of Christianity have born their testimony to the beauty of our Lord's life. The miracles are part of it, but only part. His sinlessness, His tender compassion, His inflexible determination, the accuracy of His insight into human values, the sacrificial element which is never wanting, His unwavering loyalty to the highest and best, His invariable grasp upon eternal principles—such characteristics are so far above the normal in Him that they suggest something more than human. Then, His unsurpassed teaching and the hundred per cent exemplification of His doctrine in His own life; the unbroken succession of good deeds which mark every step of His way; and finally the resurrection, which is one of the best attested facts in human history. All of this makes up His life and calls for an explanation different from that which would explain any other life the world has known.

2. "Art thou the Christ, the Son of the Blessed?" The high priest asked the question at the time of His examination the morning of the crucifixion. He replied, "I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." The Jews promptly called this blasphemy. Christ quoted the Jewish law and on His own authority said, "but I say unto you." "I am the resurrection and the life;" "I am the light of the world;" "I am the way, the truth and the life;" "he that hath seen me, hath seen the Father;" "all things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son shall reveal Him." These texts could be multiplied. They indicate one of three things. Our Lord might have been a fraud; but the general integrity of His character rule that out. Or He might have labored under an extravagant delusion; but the wholesome sanity of His daily life disprove it. The only other conclusion is that He had reason to believe Himself to be something more than human.

3. St. Peter said, "Thou art the Christ, the Son of the living God." St. Thomas cried, "My Lord and my God." The people were astonished because "He taught them as one having authority, and not as the scribes." After the stilling of the storm on Gallilee "the men marvelled, saying, What manner of man is this, that even the winds and the sea obey Him?" Once St. Peter fell at Jesus' knees saying, "Depart from me; for I am a sinful man, O Lord." The centurion thought himself unworthy to ask Christ into his house and made this plea, "but say in a word, and my servant shall be healed." When He declared the sinful woman forgiven "They that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also?" Add to this the unequivocal statements in the apostolic writings. St. Paul began in Damascus "proving that this is very Christ." To the Romans he wrote of Christ as "declared to be the Son of God with power." To the Colossians, "for in Him dwelleth all the fullness of the Godhead bodily." St. John writes "he that hath the Son hath life; and he that hath not the Son of God at not life," and again "whosoever shall

confess that Jesus is the Son of God, God dwelleth in him, and he in God." So it goes. Possibly all these people may have been imbeciles or possibly our Lord may have deliberately deceived them. Otherwise, they had some reason for what they said.

4. From the very outset the Church worshipped Christ as God. The Sacrament of His Body and Blood has always been the center about which the worship of the Church has been built. The writings of the early fathers are full of it. The burden of the creeds is unmistakable. The Church Councils of the fourth, fifth, and sixth centuries spend most of their time defending the deity of Christ. Christian experience for twenty centuries has substantiated the Church's faith. Either the Church has made a colossal blunder or else Christ is God. Possibly the spiritual experience of hosts of devout Christians has all been an illusion; possibly such people as St. Augustine, St. Francis, Wyclif, Savonarola, Archbishop Laud, John Wesley, David Livingston, Phillips Brooks—perhaps they were all chasing rainbows. If so, then we must also distrust the experience of Pythagoras, Galileo, Newton, Kelvin, Pasteur and the other scientists. I don't think we half realize the importance of Christian experience in substantiation of the Church's faith.

All this is why we believe that Christ is divine. But such belief becomes a working faith only as you meet Christ personally and let Him show you that it is true. The proof of the pudding is in the eating. The real proof of Christ's divinity is in the personal realization of His living presence. It is beyond words and it can't be argued.

The Council's Work

By Mr. Alfred Newbery

THE END OF CHARITY

When San Francisco had its fire, among the sufferers were the parishes. Buildings were wiped out and could not easily be re-built by the impoverished people.

A certain small group of Christians who had great sympathy with their brethren in San Francisco, but who had little money, gathered together the products of their labor and sent the money to one of the stricken parishes.

You may have three guesses as to where that small group of Christians was. They were in the Philippines, in our mission station at Sagada in the Igorot country! They brought in rice and sold it that they might be able to send money to their fellow-Christians in San Francisco.

Was that a foolish thing to do? Here is a mission station, to all intents and purposes in the foreign field. The work that is carried on there is carried on with missionary money. If the missionary money stopped, a large part of the work would have to stop. They need support. Why would it not be better to have kept that money in Sagada where it was needed?

Here is another situation. A bishop was talking about his problems, the needs that he faces. One of his hearers afterward sent in thirty dollars for his work.

Our Bishops

Frank William Sterrett, Bishop Coadjutor of Bethlehem, was born in New York state in 1885. He attended Hobart College, then studied law in Buffalo, and in 1908 graduated from the University of Pennsylvania. He then attended the Philadelphia Divinity School from which he graduated in 1911, receiving the degree of Bachelor of Divinity a year later. Mr. Sterrett began his ministry as vicar of Grace Chapel, Kingston, Pa. In 1912 he became curate at St. Stephen's, Wilkes-Barre, and was elected rector in 1915. Mr. Sterrett was elected Bishop Coadjutor of Bethlehem at a special convention last year.

She had been saving it up for a winter overcoat. She needed the overcoat.

Charity begins at home, does it not? Should we not take care of ourselves first, whether it be getting a winter overcoat or meeting the needs of our own work in the mountains of Sagada?

Sure not. Surely there is something of selfishness in that saying. Surely there is a degree of Christian love in that woman's action, in the Igorots' gift, which was vastly more precious to the world, to themselves, and to God than the withholding of those gifts would have been.

Let us plead with those who say, "Charity begins at home." In its true meaning it is only a warning against an over-emphasis. And there is little danger of that over-emphasis now. We have over five thousand priests at home. In the foreign missions there are not six hundred. Our total contributions are over thirty-six millions. But the National Council spent last year for all the work in its budget less than four millions, and that covers domestic work as well as foreign.

There is no danger that we shall hurt the sound growth of the work at home by an undue emphasis on work abroad. We do not need the warning.

But there is great danger in its being allowed currency among us. The danger is that it will be interpreted to mean, "My work is here. Every cent I have to give, and every intercession I make is for home."

It becomes negative—against extensive work rather than positive—eager for intensive cultivation. It is almost bound to be so. If you meet a man who is fulfilling all of his "home" obligations, who has stopped smoking so that his child may have piano lessons, who works with a paint brush for the parish beside putting something in his envelope, and who prays daily for his family, his parish and his country, you are not likely to hear that man say, "Charity begins at home." He will manage to do something of work, and prayer and money for the wider field, and he will grieve over his inability to do more.

But it is more often a different situation that we meet. It is more often a case of doing little at home and using that

little as our excuse when challenged by the more inclusive tasks. It is not so much an eager claiming of the home responsibilities as it is a disclaiming of any others. As the farmer said he would be content if he possessed all the fields that adjoined his home, so does the charity which truly begins at home find itself spreading, widening its definition of home.

Do not let that saying live where you live. Pierce its fallacy, and free people from the bondage of it. It makes for ungenerousness, it narrows sympathies, it evades responsibilities, it hinders accomplishment.

It is indeed at home that charity begins, but where does it end?

Music as an Aid to Worship

By William Butler Davis, Instructor in Church Music, Berkeley Divinity School

The Commission appointed by the Archbishop of Canterbury and York to inquire into the condition of church music has made a report which has now been published. It is the most intelligent and satisfactory statement on the use and abuse of church music which we have up to the present. It deals with the conditions of music in the country church, in the city church and in the cathedral; it deals with the clergy, with the choirmaster and with the organ. It shows what are the causes of the unsatisfactory music in most of our churches today. It shows that church music to be satisfactory must be a vehicle of worship, and to be that it for the most part must be performed by the worshippers themselves. The many causes why music is not a part of congregational worship are discussed one by one and in detail. Among these causes are the absence of training of the clergy or of the choirmaster, the lack of co-operation in the work of those who have the music in charge, the assumption by the choir of the things which the congregation should sing, and, most important of all, the character of the music which predominates in most of our hymn and service books and is as unfit for congregational singing as it is unworthy of the worship of Almighty God. The portions of public worship which may be reserved for the choir performance are pointed out. The reasons are given why so much of the hymn music is bad and the reasons are technically shown very much in the same way as a dietitian analyzes food and shows why some is good and some is bad for the digestion. It is true that the report decidedly points away from the latest efforts made by the American Church in trying to standardize its music. But it is to be hoped the learning and good sense of this report will in time bear fruit in the return of more wholesome music to our churches.

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A Tribute to Woodrow Wilson

By Raymond B. Fosdick

"Woodrow Wilson is dead. Our great War President has fallen on the field. His life work is done. He has fought a good fight; he has finished his course; he has kept his faith. As Secretary Stanton said, standing beside the death-bed of Lincoln, 'Now he belongs to the ages.'

"History will undoubtedly give Woodrow Wilson a position far greater than he enjoyed in his lifetime. Like the prophets of old, he had abuse and adversity at the hands of his own generation. The ideals for which in the end he laid down his life were ridiculed and scorned, but, unlike so many of the world's great leaders, he lived to see the foundations of his work firmly established.

"Like all the world's prophets, Woodrow Wilson's work was based upon an ideal. He never hesitated to admit that he was an idealist. That was the chief charge that his enemies brought against him, and it was a charge that he never denied. His ideal for America, for the place that she should occupy among the nations of the world, for the contribution that she is in a position to make to the spiritual assets of the race—this was the ruling passion of his life.

"'America is great,' he said, 'because of the ideas she has conceived. America is great because of the purposes she has set herself to achieve. America is not going to be immortal because she has immense wealth. Other nations had immense wealth and went down in decay and disgrace because they had nothing else. America is great,' he said, 'because she has seen visions that other nations have not seen, and one enterprise that does engage the steadfast loyalty and support of the United States is an enterprise for the liberty of mankind. Let gentlemen beware, therefore, how they disappoint the world. Let gentlemen beware, therefore, how they betray the immemorial principles of the United States.'

"These were his words, and no prophet of Judea ever thundered forth to his people a loftier message.

"We speak of Woodrow Wilson as a war President. In a far truer sense he was a peace President. He hated war with his whole heart, not only because of its meaningless waste and destruction, but because brute force often raises more problems than it answers. He distrusted the efficiency of war as a method of settling anything. I remember in 1916, before we entered the war, he spoke to me with intense feeling of the fact that every six hours the contesting nations in Europe were burning up an amount equal to the entire endowment of Princeton University.

"During the trip of the George Washington across the Atlantic he constantly referred to the fact, which had just then been published, that ten million of the young men of Europe had been wiped out in the recent carnage. He was shocked at the utter unintelligence of such a system, and he bent his energies and ultimately gave his life to the discovery of a rational way of escape from the morass of war.

"I say, therefore, that he was our great peace President. He looked upon the maintenance of peace as a task which challenged the creative intelligence of mankind. That is, peace could not be obtained merely by hopes and pious wishes. It must be planned for. There must be machinery established consciously to promote understanding between nations, to remove the friction that comes from contact, to absorb the shock that arises from differing national points of view.

"Just as today our whole endeavor in the problem of industrial relations is to set up machinery in advance of strikes to take care of the difficulties when they arise, so in the field of international affairs President Wilson believed that concrete measures must be taken in advance of war, and definite provision made for conciliation and adjustment.

"That was why he fought for the League of Nations. It represented a method, a technique, a considered plan. It was a way of escape from the threat of future wars. For constantly in the forefront of President Wilson's mind was the memory of July, 1914, when Sir Edward Grey was fighting for some method of avoiding the impending catastrophe.

"What Grey tried to do was to extemporize the necessary machinery that would bring the nations concerned around a common table. But it was too late. Time was lacking. In those few frantic days, in that pitch of flame and heat, the machinery could not be devised and assembled. The catastrophe began without a single conference. A handful of hasty, misunderstood telegrams plunged the world into the greatest catastrophe ever visited upon the human race.

"It was this memory of human failure, this constant recollection of the lack of provision on the part of mankind, that drove President Wilson to the constructive proposals embodied in the League of Nations. 'It never must happen again,' he said. 'The creative intelligence of men surely can find a way to avoid the repetition of so appalling a disaster.' And so, with this ideal in mind, he wove into the treaties of peace a plan for the future, so that other generations might, if possible,

be spared the catastrophe that had overtaken his own—and for this plan he laid down his life.

"I talked with him two weeks ago at his home in Washington. His whole thought was of the League of Nations and its promise for the future. In burning vivid words he spoke of the day when through the use of this machinery the authority of law would be submitted for the authority of force. He described the situation as the greatest moral issue that has been presented to the conscience of this nation since the question of slavery.

"In his earnestness the tears rolled down his face, and when I pledged him my word that the younger generation would carry through to a finish the things which he started, he was completely overcome with emotion. My last impression of him was of a tear-stained face, an indomitable jaw, and a faint voice whispering, 'God bless you!'

"He is dead, but he has made a lasting contribution to the thought of the world. If war can by any means be avoided in the future, if by rational processes mankind can acquire the habit of co-operation and peace, it will be because the idealism and intelligence of Woodrow Wilson were laid upon the altar of sacrifice to this supreme cause.

"So as the nations of the world sit with bowed heads over the passing of a great leader, they have this solemn consolation—that his work lives after him.

'Woodrow Wilson is dead—but his truth is marching on!'

PRAYER BOOK CHANGES SOUGHT BY BISHOP VINCENT

One of the features of the convention of the diocese of Southern Ohio was the Open Forum where the delegates and their friends gathered to discuss freely the problems confronting the Church. A very telling address was delivered by Dr. William S. Keller, the Social Service Editor of the Witness, on "Science and Religion." The Rev. Gilbert Symons of Glendale spoke on "Industrialization," as did also Dean Jones of the Cincinnati Cathedral. Both of these speakers declared that the industrialization of the world was the direct cause of war, and Mr. Symons, who served as a chaplain in the last war, said that he, like the Rev. Studdert Kennedy, would take a prison sentence rather than serve in another war. The question of divorce was discussed and also child labor. It was the general opinion that all of these problems were very much the concern of the Church and that the Church was not fulfilling her function unless she faced them fearlessly.

Bishop Vincent, in his convention address, advocated that all creedal statements be dropped from the service of adult baptism, and that the candidate simply be asked to profess belief in Jesus Christ. The changes that Bishop Vincent advocates are to be made the subject of the Forum discussions at the convention next year, after which it is thought that the convention will take action in order that the proposals may be presented at the General Convention of 1925.

The Diocese also voted to become a part of the State Council of Churches, with full financial support to that organization.

Student Opinions of Convention at Indianapolis

During the Christmas holidays there were gathered in Indianapolis about 6,150 individuals to attend the Ninth Quadrennial Student Volunteer Convention. This vast gathering has become a feature of college life every four years. Statistics at the present moment can only be approximate. As announced at the Convention there were present 5,400 students and faculty members, 386 foreign students, and 750 leaders, speakers, Christian Association and Church Board Secretaries. In all, 710 institutions were represented. It is estimated that there were over 300 Episcopalians; at any rate we have the names of 275. The Episcopal Church was represented by Church Mission House secretaries and missionaries on furlough. A dinner to Episcopal students was given by the National Student Council on Saturday night at which 175 were served. On Sunday there was a corporate communion and a meeting in the afternoon in the interest of the missionary work of the Church. Each night at dinner the National Student Council members met to transact business.

Following the Convention the Student Secretaries of the National Council wrote to the delegates and asked them for their impressions of the Convention. Forty letters were received, from which paragraphs of great interest could be quoted, and many more in which there was nothing striking except great enthusiasm. Summarizing the opinions expressed in these letters, it might be stated that the students expressed a renewed conviction of the power of Christ to meet the world's need and a desire to apply Christianity to their own everyday living. There is a note of confession of a lack of knowledge of the Holy Scriptures and a resolution to study them in the future. A vivid impression of the unity of mankind was made by the Convention on most letter writers. There was not so much the contrast of the foreign versus the home mission field, as the contrast between the Christian and non-Christian elements and places in modern civilization. While there is no desire on the part of the delegates to slow up on the missionary program of the Church, it was felt that we must make the civilization which we are exporting to pagan lands more Christian.

An interesting feature of this Convention, as compared with others, was dividing the delegates up into discussion groups with a membership of 50 each. At these the students freely expressed their opinion on such subjects as race relations, peace and war, the youth movement, and international problems. On the last day of the Convention the conclusions with regard to two of these topics, namely race relations and war, were presented to the Convention by student speakers.

If any one phrase sums up the student feeling, it is the following by one of our girl students: "Since I came home I have realized how 'muddled my thinking' has been, and, therefore, how 'muddled my doing,' and I have been doing my best to straighten it out. The Convention stands out as the greatest milestone I have passed.

so far. It is the biggest thing that has ever happened to me."

The following are opinions of our Church students as given in letters:

From a Chicago girl:

"What did the Convention mean to me? It meant the encouragement, the great thrill of the realization that there are many of us in colleges and universities all over this country feeling the same dissatisfaction with the world as we find it today and the same desire to do something about it, to take our part in making this world a better place in which to live. It meant to me a youth movement in the United States similar to that in other countries.

"At first I was disappointed in the Convention. The speakers were bringing me no new facts or new viewpoints on the world's problems. I was impatient for the next step and impatient to hear what we could do about these problems. I agreed with Sherwood Eddy that there was no youth movement in the United States.

"Then in our discussion groups the students showed that they wanted to do something toward bettering race relations. They felt the urgency of doing something to prevent war. They even took the initiative and arranged special meetings to discuss ways and means of preventing war and what we as students were going to do about war. Here were students from all over the world expressing every point of view from Gandhi's teachings of non-resistance to the advocacy of preparedness, but all determined to prevent another war if possible. In the last general morning meeting, where the conclusions of the discussion groups were presented, there was the same unity of purpose to better race relations and to do away with war, although differing, even antagonistic methods were offered. Many students were ready to go entirely against the force of public opinion and of custom to stand for their convictions. It was this uprising of the students that made the Convention worth while to me."

From a Southern student:

"Have you ever been in a group that has talked with and about Jesus as one of the group? Have you felt His presence more than that of your leader or your

neighbor or yourself? Have you had the 'abiding alway' feeling, knowing that it is your own fault if you lose Him even for a moment? That is what it was like at the Student Volunteer Convention. But, oh! I can never express how deep this impression stirred me. And I know that just so it stirred others, thousands of others. Who was it that instilled this influence? We cannot name any individual or group—they all contributed to opening our hearts to the Christ who was there all the time.

"The atmosphere at Indianapolis was electric with student energy, with open-minded thinking, with student vision and intense purpose. Truly the force of sincere conviction that Jesus' way to solve the problems of the world is the only practical way brought home to me the fact that the finest and best among the students of the modern age are worth something for humanity. Seven thousand students, representing about one hundred times that number of students in America, agreed unanimously that war must be abolished. They agreed that brotherhood, as Jesus taught it, was perhaps the hardest practical plan to carry out which would eventually end war. It is not the fact of these unanimous student agreements, but that students dug down to the roots of the evils and faced them with facts and brains, that they did more than scratch the surface, and that many returning to a less emotional atmosphere have pledged themselves to the defense of their convictions, that counts. In the Race Question, for instance, I felt that men and women faced the most trying question of the Convention, men and women who with Jesus' assistance would have to face innumerable trials in their stand for equality of opportunity and all that that stands for. How we honor them in their decisions!

"It is difficult to isolate in a few words the biggest things in an experience of this kind. Nevertheless at present I may summarize its meaning to me as a stimulus to deeper, truer and more individual thinking, to greater reliance on the power of God, and to greater service for the spreading of the knowledge of Christ in this generation."

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CHICAGO

THE WAY OF LIFE

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

XI. Grace

We have been thinking of religion in terms of our relationship to God and to one another.

Let us turn about for a few minutes and think of it in terms of God's relationship to us.

A man isn't so very important in God's vineyard. He is like a small seedling in a whole forest of trees. Unimportant in a way and yet waited upon by the mightiest forces in the universe when compared to the sun, the seedlings is infinitesimal in size, yet the sun ministers constantly to the seedling.

When compared to the immensity of firmament and the greatness of the clouds, the seedling is insignificant, but for the seedling, the clouds pour down the rain and the firmament drops the dew.

When compared to the round earth, the seedling is like a speck upon its surface, yet the earth gives of its futile soil to serve the seedling.

In the spiritual world, God seems so very mighty and it seems so very little and yet it pleases God to minister unto us.

We must abide in Him, or else we must perish as would the seedling, if deprived of light and air and moisture.

But if God's relation to us is like that of the sun to the seedling, let us consider what principles are involved in that relationship.

The sun shines in the heaven on a midsummer day. Here on the earth are two seedlings. One of these is moist at the root and the ground in which it grows has been tilled to meet the seedling's need. The other lacks moisture and has had no cultivation.

It is the same sun that shines upon each seedling, but with what different effect? The one seedling responds to the heat of the sun and puts on color and bud; while the other seedling is dried up and withered.

To the one seedling it has been a hot pitiless sun which has extinguished its feeble life; whereas to the other seedling the same rays have given it life and vigor.

To the one the sun's rays have been a savour of life unto life; to the other a savour of death unto death; but note that the rays are the same in each instance.

So God is unvariable and with Him is no shadow of turning. His righteousness shines like the sun. Its rays are the source of life and goodness on the earth, but this same radiance is a consuming fire.

There is no difference therefore between the wrath of God and His grace.

God is love always, but love does not produce the same reaction in all human hearts; in some the love of God brings forth the fruits of the spirit, which are love, joy, peace; whereas in others the same love of God will produce hate, bitterness and discontent.

This is abundantly illustrated in the story of God's dealing with Pharaoh where we are told in one line, that God hardened Pharaoh's heart, and, a few verses further on, that Pharaoh hardened his own heart, both of which statements are accurate.

If you think of God's goodness as the mid-day sun and Pharaoh's heart as a piece of soil, you will see that the same sun which fertilizes one piece of soil, bakes and hardens another. You will see that the difference lies not in the sun, but in the condition of the soil.

The one piece which has been cultivated and irrigated so absorbs the sun as to bring forth fruit; whereas the other piece is totally unable to receive any thing but hardening from the same sun. It was God's mercy that hardened Pharaoh's heart, when he removed the plague.

So God shines at all times in a perfect radiance of love and light; but man reacts in accordance with the preparation of his own heart.

It is this whole action and reaction between God's love and man's need that constitutes grace.

God's love is the constant, never varying factor. No matter what may intervene between us and God, His love shineth ever in the Heavens. But it is one thing for His love to shine on our lives and it is another thing for our lives to be profited by that love.

You can see what I mean by considering some families in which the more parents do for certain children the meaner and more impossible they become. You may also note how frequently it happens among the children of men that those who receive the most blessings from God are often the meanest people in the community, while those who receive comparatively little are the most cheerful and generous.

In grace therefore there are two vital factors, God's love pouring into our hearts, and our hearts prepared to receive that love in such a way as to make us fruitful and not selfish.

I believe that there are certain vital principles in growing seedlings and I am inclined to think that religion is more a matter of good agriculture than it is of subtle philosophy.

There is in agriculture a need of irrigation and of cultivation that has its counterpart in the spiritual life.

When Christ told the woman of Samaria that He would give her living water, I think that He was speaking of a great spiritual reality without which the soul of man will never understand and receive the love of God.

In Holy Scripture the Gift of the Holy Spirit is made much of by Christ and it is spoken of frequently under the simile of living water, the river of water of life that flows from the throne of God and of the Lamb.

It would seem as though His Church was to be the instrument by which the gift of the spirit should be preserved and bestowed and that the sacramental life of the Church bares the same relation to our spiritual need that irrigation and cultivation bare to the seedling. It is through these agencies that we grow in grace.

The natural tree in the forest receives no irrigation and no cultivation but the wild fruit tree is exceedingly limited in its value.

It is through irrigation and cultivation that we bring forth marketable fruit of delectable flavor.

So the natural man is capable of acquiring a certain growth without the aid of Church, sacraments or special cultivation, but he is incapable of bringing forth those fruits that God expects his vineyard to produce.

The love of God might shine on the natural man for cycles of years and produce nothing that fits him to become a Son of God. He therefore sends His grace through Christ, to co-operate with His love which has been always above us, in order that we might become something more than natural man,—in order that we may become Sons of God.

In short God is using the souls of men to be the soil out of which He shall fashion Sons of God. He chooses to create a new Heaven and a new earth and to prepare for that Kingdom those who are capable of receiving His love and returning it in kind.

In this world we are perfectly willing to appropriate the love of God but are not willing to bring forth fruit.

It is of the essence of love that it shall be fruitful.

And so I look for the wonders of God's grace to be far greater than the wonders of God's power thus far man-

ifested in creation. Why should it be thought a certain thing that God should be content with a creation that is already hastening to decay? Why should we assert that the imagination of man could better finish God's creation than can He Himself?

Well! the story of God's grace as given us by Jesus Christ is a finer climax to God's creation than anything that appears in the world. If it is too good to be true, then man's imagination is greater than God's creative genius, but I believe that God has not ceased to develop His creation, and that Jesus Christ, the man full of grace and truth is the New Adam, in the new creation in which God will justify His wisdom by making the Sons of Men into the Sons of God.

And this is what we mean by God's grace. It is God's love, creating in us the power to become the Sons of God; requiring in us the spirit by which we can assimilate His love and be fruitful.

Merely to appropriate that love is to be consumed by it, for it is the same power which redeems us that will also destroy us, if we fail to cultivate the seedling so that the sun will cause it to bring forth fruit.

Spiritual selfishness defeats itself, for we cannot receive the grace of God to our own fruitfulness, unless we are willing to use the instruments of His grace to enable us to receive the justifying power of His love.

We grow in grace by transforming His love into the living tissue of our daily lives.

"To do good and to distribute forget not, for with such sacrifices God is greatly pleased."

SEMINARY SENDS REPRESENTATIVES TO CONVENTION

The southern Dioceses will be interested to know that Sewanee will have a faculty representative at their January convention. It is hoped, that through this effort, Sewanee will be brought into more personal and intimate contact with those churchmen who should know Sewanee better, and realize their ownership the more. Dean Geo. M. Baker, of the College of Arts and Sciences, will represent us at the Louisiana and Mississippi Conventions; Rev. Prof. Geo. B. Myers, at Alabama; Prof. W. H. MacKellar, at Texas and at Oklahoma; and Vice Chancellor B. F. Finney, at Tennessee, at Kentucky, at Missouri, and at Southern Florida.

The Board of Regents will hold its regular winter meeting on Feb. 6th, and in March Sewanee will be host to the Provincial meeting of the Student Council, at which convention, plans will be effected for the higher and better realization of the religious life in the various colleges in the South. It is estimated that about 60 delegates will be in attendance; forty young men students, and 20 co-eds.

Bishop of New York Preaches on Creeds in Saint John's Cathedral

Bishop Manning Sums up the Points at Issue and Urges Church People to Stand Fast in the Faith

Bishop William T. Manning delivered a message to the Diocese of New York on the present situation in the Church from the pulpit of the Cathedral of St. John the Divine last Sunday morning. The service was attended by fully 2,000 people, many of the clergy being in the congregation.

In his sermon Bishop Manning said:

"There has been, during the past few weeks, much public discussion of matters affecting the faith and life of the Church.

"We have had in time past discussions upon questions of lesser moment—questions of ritual, of Biblical criticism, of speculative theology within the sphere of that wide liberty which this Church allows. But the questions which are now before us are different.

"They touch the very soul and centre of our faith as Christians. They relate to the person of our Divine Lord Himself, His supernatural birth, His bodily resurrection, His ascension into Heaven. Men are right in feeling the importance of the present questions. These are not matters of doctrinal detail or opinion. They are matters of life or death to the Christian religion. They are the basic facts upon which our faith in Christ rests, without which the Gospel would cease to have reality or meaning.

"I think I can say that during the course of these discussions I have been in no haste to speak. I speak now with deep realization of my responsibility, and only because it seems to be my duty. I want to speak only in that spirit which should guide and rule us in the Church. It is required of one in the Bishop's office that he shall speak the truth in love, but it is required also that he shall speak it faithfully and without fear.

"Three points I must refer to briefly in order to make the situation clear:

"1. Few, if any, of us in this Church hold the position of those who are popularly described as Fundamentalists. We believe in the widest freedom of inquiry and of scholarly research. We welcome eagerly all the light that science and scholarship can give.

"2. Our standard of belief is great and essential, but very brief and simple. We do not require any mechanical theory as to the inspiration of the Scriptures. We do not demand allegiance to any elaborate doctrinal systems of a past age, such as those contained in the Confessions of Faith which were drawn up in the sixteenth century. The Thirty-nine Articles are not, and have never been, our creed. The only formal doctrinal requirement of one who enters this Church is the acceptance of the Apostles' Creed, which contains the great facts about Our Lord Jesus Christ as these facts are declared in the Scriptures and as they have been held and

taught by the whole Christian Church from the beginning.

"3. It should be unnecessary to say that the present discussions involve no issue whatever between 'high' and 'low' church views. The Apostles' Creed is neither 'high church' nor 'low church.' It is the faith itself which is in question. The Apostles' Creed is the Creed of the Church herself and of all the members of the Church alike.

"In these recent discussion three questions have been clearly raised:

"1 Does this Church believe and teach the Gospel of Christ as divinely given from above, a supernatural revelation from God which is vital to mankind, and on which the hope of the world depends? Or does this Church regard the Gospel as the product of human reason and speculation?

"2. Are the ministers of this Church under obligation to uphold and teach the Christian faith as contained in the Creeds and the Scriptures? Or are they engaged only in search after truth and commissioned to teach whatever their own private opinions may dictate?

"3. What latitude of interpretation have we in our acceptance and teaching of the Church's Creed, and is there some necessary limit to what may legitimately be called interpretation?

"No one can be in any doubt as to the answer of this Church to the first question. This Church believes and proclaims the fact that 'the Jesus of history is none other than God and Saviour, on Whom, and on faith in Whom, depends the whole world's hope of redemption and salvation.'

"With the Apostles, with the New Testament, with the whole Christian Church from the beginning, this Church believes that it was the Eternal One Himself, 'God of God, Light of Light, Very God of Very God,' 'Who for us men and for salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man.'

"To reject the supernatural from the gospel is to reject the gospel itself. Our religion as Christians is not a matter of mere belief in doctrines, or of assent to intellectual propositions. It is a matter of relationship with the risen and reigning Christ. This is the very meaning of our religion. We believe in Jesus Christ, crucified for our sakes, risen and ascended. We believe in Him not only as He was here on earth, but as He is now at the right hand of God.

"This is the gospel as this church has received it. This is the gospel with which the Christian Church is put in trust by her Lord and head, and which she is commanded to preach to all the world.

"Let us now consider the second question which has been raised. 'Are the ministers of this church under obligation to

uphold and teach the Christian faith as this Church holds it and as it is contained in the creed and the scriptures?"

"The pastoral letter recently put forth by the House of Bishops says: 'It is irreconcilable with the vows voluntarily made at ordination for a minister of this Church to deny, or to suggest doubt, as to the facts and truths declared in the Apostles' Creed.' Anyone who will read the services for the ordination of ministers in this church will, I think, recognize that this statement is true, and that the Bishops were bound so to declare. At the service for the ordering of priests, each one gives his pledge that he will 'minister the doctrines and sacraments and the discipline of Christ as the Lord hath commanded, and as this church hath received the same.' And in addition to the pledges which he makes in the ordination service every minister of this Church, Bishop, priest or deacon, is required before his ordination to make and sign the following declaration, 'I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and I do solemnly engage to conform to the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America.'

"We come now to the third question which has been raised by these discussions. 'What latitude of interpretation have we in our acceptance and teaching of the Church's creed, and is there some necessary limit to what may legitimately be called interpretation?'

"There has always been great liberty of thought and opinion in this Church and none of us would be willing to have it otherwise. There is no Church in Christendom which is so comprehensive as the one in which we serve. There is wide room for differences of apprehension and interpretation of the articles of the creed, but manifestly this liberty has its limits. To interpret means to expound, to show the meaning of, to elucidate.

"We are told today that belief in the virgin birth is unimportant. But the Church in whose name we speak does not so teach. Brief as the summary of her essential faith is, the Church has included in it the affirmation 'born of the Virgin Mary.' The importance of this article of the creed is indicated by the fact that wherever belief in the virgin birth becomes weak, belief seems also to become weak in the resurrection and ascension of Our Lord. This present movement does not mean only rejection of the virgin birth, of this or that miracle of the Gospel. As Bishop Gore has so ably shown, it has its roots in a determined presupposition against the possibility of miracle, against the supernatural as such, and so against the very message of the Gospel as declared in the New Testament. A Christ who was not born of the Virgin, who did not rise in the body on the third day, and who did not ascend into heaven is not the Christ of the New Testament, not the Christ in whom this Church believes and has always believed.

"The creed is all of one piece. It all centers in the one supreme truth of the Deity of Jesus Christ. We cannot deny or set aside, one of its articles without injuring or endangering the whole. The discussions of the past few weeks have, I

think, helped to make this clear.

"Conferences are being held for the full and careful consideration of these issues. But while these conferences are in progress a statement still more gravely disturbing than those previously made has been sent out from one of our theological seminaries in a pamphlet widely distributed. It is there proposed that the Creed of the Church shall now be made permissive, to be believed and taught or not, as different congregations or their clergy may decide. It is difficult to understand how such a proposal can be made by those who are ministers and teachers in this Church. It would seem that those who make it cannot fully realize what it is that they suggest. Why should the Church retain her Creed at all if she is ready to relegate it to a merely optional use?

"If this Church should cease to hold the truth about Jesus Christ, as declared in the Apostles' and Nicene Creeds, she would cease to be the same Church that she has always been; she would cut herself off from her own past and from fellowship with the rest of the Anglican Communion; she would repudiate her heritage as a part of the one Catholic and Apostolic Church throughout the world.

"And my message to you and to the clergy and people of this diocese is expressed in those words of St. Paul and St. Peter which come to us across the whole life of the Church from the first days, and which are as full of meaning today as when the two apostles wrote them: 'Stand fast in the faith,' 'Be ready always to give an answer to every man that asketh you, a reason of the hope that is in you.' 'Other foundation can no man lay than that is laid, which is Jesus Christ.'"

CONSECRATION OF BISHOP REIFSNIDER

Bishop McKim, whose diocese is now officially "North Tokyo," and the Rev. J. J. Chapman, president of the Council of Advice in the District of Kyoto, returned from Japan with Bishop Gailor and Dr. Wood, arriving in San Francisco on the S. S. President Wilson on February 7.

They go to Pasadena, where the consecration of Dr. Reifsnider as suffragan of North Tokyo takes place on February 12, with Bishop McKim as one of the consecrators. The event is one of marked interest, so well known and so highly esteemed has the suffragan-elect become throughout the Church since the disastrous days of the earthquake.

A week after the consecration, the next meeting of the National Council occurs in New York on February 20, delayed in order that thorough study of the situation in Japan might be made and complete information brought back by Bishop McKim, Bishop Gailor and Dr. Wood. Their report to the people of the Church through the Council will naturally be of great importance. With the \$500,000 Emergency Fund a finished achievement behind us, and with the exact needs and the best ways and means of meeting them thus clearly brought before us, the permanent rehabilitation of the Japanese Church should not be an over-powering piece of work.

YOUNG PEOPLE'S CONFERENCE OF SECOND PROVINCE

A dinner of four hundred young people is planned as the opening feature of the three day conference of the Young People's Societies of the Province of New York and New Jersey to be held at Christ Church, East Orange, N. J., over the week-end, February 22-24. This dinner is to be under the auspices of the Young People's Fellowship of the Diocese of Newark. Members of societies in the metropolitan area are invited to attend to help greet the one hundred delegates expected for the conference. There will be two addresses, one by Bishop Burleson of South Dakota and the other by Bishop Stearly of Newark.

This dinner is to be held on Friday evening, February 22nd. Preceding the dinner will be a "get-together" starting at five o'clock, when the aim of the conference will be stated and a survey of the movement throughout the country will be made. Because of the large number expected it is planned to have the dinner in two sections. The first will be in the parish house of Christ Church while the second will be in the guild rooms of Calvary Methodist Church, which is next door to Christ Church, and which has been generously offered for this occasion. The speakers will appear at both places. After the dinner the whole company will assemble at Christ Church for a social evening.

The conference of delegates will continue over the next two days. Saturday morning there will be reports on "The Best Thing That We Have Done" by members of parish societies followed by a question box. Lunch will be served at Grace Church, Orange, followed by an organ recital. The afternoon session will be at Grace Church and will be devoted to discussion of such subjects as Membership, Financing, Program Building, the Place of Worship and Service Objectives. From three-thirty until dinner, recreation will be the order of the day. In the evening there will be another business session.

Corporate Communion will be held Sunday morning at Christ Church and in the afternoon there is to be a Fellowship meeting at which the Reverend Professor Ralph B. Pomeroy of the General Theological Seminary will speak on Youth in the Life of the Church.

MILWAUKEE SUPPORTS THE BISHOPS

The following resolution was unanimously adopted as the Diocesan Convention of Milwaukee and also by the House of Church Women which met at the same time:

Whereas, Certain questions involving the faith of the Church have received wide-spread publicity in the past few months,

Therefore be it Resolved, That we, members of the Council of the Diocese of Milwaukee, in regular session assembled, do reaffirm our loyalty to the Church's faith as expressed in the historic creeds and do record our confidence in the bishops of the Church as our spiritual leaders.

Dean of St. Paul's Lectures on Revolutions in a London Theatre

English Paper Devotes Space to Controversy in American Church and Deplores our Lack of Scholarship

By Rev. A. Manby Lloyd

January 21st saw the downfall of the Conservative Government. Churchmen regret the fall of Mr. Baldwin, which was more honorable to him than the rise of a tub-thumper like ———, but why mention any names!

Baldwin, like many great Americans, honestly believes in Protection and was honest enough to go to the polls. Now that Labour is in office, every effort is being made by shady journalists, half-pay admirals and clergy of the Bourbon type to brow-beat Mr. Asquith, without whose support labor cannot do very much for good or ill.

Speaking in the "House," Mr. Asquith said his post-bag for the last month had brought him virulent manifestations of political hysteria. He had been in turn cajoled, wheedled, almost caressed, taunted, threatened and all but blackmailed to step in as saviour of society. He remembered years ago reading a saying of Adam Smith, who was approached after the surrender of Saratoga by a man who said, "Dr. Smith, this is the ruin of Great Britain." Adam Smith replied, "Sir, there is a great deal of ruin in a nation." So there was. We were on the verge of ruin in 1832, when the "rotten boroughs" were abolished; again in 1846 when the Corn Laws repealed; again when first Mr. Gladstone and then Sir William Harcourt established a really effective system of death duties.

"Saving society" meant to put up some form of combination between Liberals and Conservatives to keep out the Labor party, and he would be no party to it. It was idle to talk about the imminent dangers of Socialism. In legislation the House of Commons is and must be supreme.

* * *

The Dean of St. Paul's, Dr. Inge, has been lecturing on "Revolutions" amid curious surroundings. As he stood on the stage of a Shaftesbury Avenue theatre he was not abashed by incongruities, and contented himself with a passing reference to the scenery of "Outward Bound," in the midst of which he professed to feel "quite at sea."

It was comforting for ordinary persons, who are not neo-Platonists, to hear that historians have generally been wrong in attributing the causes of revolutions to the misery of the people responsible for them. "Historians are poor hands at predicting the future. But they have a power, not even claimed by the Deity, of altering the past."

This cheered the audience up, and the Dean, too, warmed to his task when he discussed the contributions to social upheaval, made by "misguided and cranky intellectuals," "border-liners," and the victims of social injustice. We knew what

was coming then, says the Guardian critic—"the butcher's bill of the Bolsheviks," the responsibility of Karl Marx for "twenty or thirty million dead in Eastern Europe" and the impossibility of revolutionary leaders ever giving up. "He who rides a tiger can never dismount." But the true causes of revolutions lie deeper than this. "Civilization is a fragile thing." It is the effect of sustained human energy. Let there be some structural overloading, some biological regression, some atavistic reversion, and the burden becomes too great to be borne.

Ruling classes, like ruling races, end by ruling themselves out. . . . At this point a shudder, but the Dean was reassuring. We were not in danger of violent revolution—though it was not a matter for national rejoicing that the birth rate of Finsbury was 41 per 1,000, and in Westminster only 9. To the most important question the Dean had no complete answer and his restraint in discussing the attitude of the state to subversive influences was wholly admirable. The ethics of persecution are not easy. The State has a right to suppress all propaganda that leads to crime, but there is a risk of bad mistakes, and of punishing "honest fanatics." The "misguided intellectuals" were almost all young men, and (after all) 'Ruskin, Coleridge, and Wordsworth all ended as Tories.

* * *

It was, says the critic, an hour's rare treat. There was a challenge in every sentence, and he should have liked to hear Mr. J. L. Hammond or Mr. Tawney reply. "We had listened to a lecturer who was clever, learned and wise. I remembered sadly, as I left the sparsely-filled theatre, that hundreds of people had been turned away from the Queen's Hall on Sunday evening, where an American 'uplifter' made free of her enlightenment."

The "Guardian" devotes a long article to the "Controversy" in the American Church, (Bishop Lawrence, Dr. Leighton Parks, etc.) and concludes by saying that the intellectual situation in the American Church, so far as can be judged by a three weeks' visit, would appear to be much less mature than is the corresponding situation here. There is a number of real scholars of first-rate ability, but scholarship is apparently less widely distributed than it is in England, and occasionally what masquerades as scholarship is only sciolism. He was told that the American Episcopate as a whole includes a smaller proportion of trained scholars and thinkers than is to be found in the ranks of the Episcopate here. Nevertheless, he is convinced that the American Church will weather the storm.

BISHOP HUNTING SUCCUMBS TO PNEUMONIA

Reno, Nev., Feb. 7.—The Rt. Rev. George Coolidge Hunting, fourth bishop of the Protestant Episcopal church in Nevada, died last night at his home in Reno after an illness of but a few days. He was 53 years old. Pneumonia was given as the cause of his death.

Bishop Hunting, who was a cousin of President Coolidge, served pastorates in Evanston, Wyo., Salt Lake City and Virginia City, Nev., before being named bishop in 1914.

A remarkable series of articles is being planned for Lent—an ideal time to get the congregation reading substantial articles. Order the Bundle now.

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LINCOLN CROMWELL, Treas. L. E. SUNDERLAND, D.D., Supt.
38 Bleeker Street, New York City

Woodrow Wilson at Rest in our National Cathedral in Washington

The War Statesman though not an Episcopalian was a Frequent Worshipper at the Cathedral on Alban Hill

There have been many reasons given, officially and unofficially, why President Wilson should be buried in the National Cathedral at Mount St. Alban, the site chosen. But as good a reason as any that has been given was furnished by an unknown citizen discussing the subject, who said:

"The National Cathedral is the greatest piece of idealism being turned into brick and mortar that exists in Washington today."

That is exactly what the cathedral presents. Its erection was a dream of revolutionary days on the part of Joseph Nourse, the first Registrar of the Treasury, a friend of Washington and of Jefferson, who lived in a fine Colonial mansion on St. Alban Hill, and as he looked down on the new city of Washington, prayed that a church might be erected where he stood.

His granddaughter, Phoebe Nourse, invalid though she was, devoted herself to making real the supplication of her grandfather's prayer. She patiently sewed little articles of fancy work and relatives and friends bought them. She put the money away, never telling why she did so. In 1848 she died. Upon opening a small box among her effects \$40 in gold was found in a container, marked:

"For a free church on Alban Hill."

The beautiful sincerity of this offering inspired a number of friends to set to work augmenting the fund. The boys of the church school that her grandfather's mansion then housed and her own brother, dug the foundations of a church, and in 1857 it was consecrated, the first free church in the Diocese of Washington.

It thus became the mother church of the present cathedral, and is the proud possessor of the title, "The Church Within the Cathedral Gate."

The reason the dream of Joseph Nourse and his granddaughter grew to be a larger dream is that, unsuspected at the time, it had within it the means to be realization of another dream of George Washington. It is a well-known fact that George Washington wanted the capital to be the expression of the best in the new nation. To this end he spent a great amount of time planning with Major L'Enfant detail after detail in the city's development.

In L'Enfant's plan for the city, among the structures listed to be erected, is found the following:

"A church for national purposes, such as public prayer, Thanksgiving, funeral orations, etc., and to be assigned to the special use of no particular denomination or sect, but equally open to all. It will otherwise be a shelter for such monuments as were voted by the last Continental Congress for the heroes who fell in the cause of liberty."

That dream of Washington was for a long time unrealized. But about 100

years later members of the Protestant Episcopal Church, of which General Washington and two-thirds of the signers of the Declaration of Independence were members, started to work out their ideal of a national cathedral.

Then the dream of Joseph Nourse and his granddaughter, and the dream of Washington and L'Enfant were joined. The institution was chartered in 1893 by act of Congress and the legislation conferred authority to establish "a cathedral and institutions of learning for the promotion of religion, education and charity." Though the cathedral is being built and administered by the Protestant Episcopal Church, its pulpit is open to all denominations. Members of many churches have subscribed to the fund.

The fact that the Wilson funeral services will be conducted there in accordance with the observances of the Presbyterian Church is typical of the atmosphere that has attached to this national cathedral.

Even the workmen who labor on the foundations and the lofty arches every day have been impressed with the fact that they are engaged on a task out of the ordinary. They have been taken with the idea that they are the inheritors of the traditions of the cathedral builders of the Old World.

On the highest point of the lofty apse they have fixed a flagpole, which some one had to risk his limbs to set. The workmen themselves insisted on buying the American flag that flies there, and from their own funds comes the money that is needed three or four times a month to buy a new one when the winds at that high point have whipped its predecessor to shreds.

Several months ago a story that illustrates the same feeling on the part of the workmen became known. One of them lost his wife by death. She was cremated. Shortly afterward it was stated that the workman in question had sealed her ashes into a recess of the masonry. He refused to tell where, but said he did it because he wanted the ashes of his wife to rest within the walls of the cathedral he was helping to build.

The project was close to the immediate family, particularly with the accession of the Rev. James E. Freeman as Bishop of Washington. Mrs. Wilson is an Episcopalian. As a member of St. John's Church she attended the convention that elected Bishop Freeman and was one of the first to congratulate him.

A further link with the Wilson household comes with the fact that Real Admiral Cary T. Grayson, the ex-President's physician and perhaps his closest personal friend in the last years, was Vice President of the Washington committee engaged in furthering the project.

It was not of infrequent occurrence for Mr. Wilson to attend services at the cathedral after the completion of the Bethlehem

Chapel there. He was also there on several official or semi-official occasions.

The dream of the Cathedral builders to make their structure the "American Westminster Abby" will be advanced a long step toward realization with Woodrow Wilson buried there. So far, those who lie in the Bethlehem Chapel are those identified with the building of the Cathedral in its earlier stages.

It is believed that as the building of the great structure continues additional crypts will be built in various parts of the Cathedral, to afford resting places for the great of the nation in all spheres. It is considered that the body of the former President will never be removed from the Cathedral, though his present resting place is designated as merely temporary. The plan is believed to be that later, on the construction of additional crypts, his body may be removed to one consecrated as a resting place of former Presidents.

The feeling seems to be that burial in the Cathedral will be as he would have wished, in view of his close interest in its construction.

In a letter which he wrote to Bishop Freeman on July 30, 1923, he used the following words:

"I am glad to second you in any way possible in accomplishing the completion of the cathedral here. Its completion will not only add greatly to the stately beauty of our national capital, but will provide a center from which, I believe, under your guidance, the most useful and beautiful work can be done for the uplift of the community and stimulation of the nation. I hope with all my heart that your efforts in this matter will be crowned with the most complete success."

ELECTED CANON OF CATHEDRAL

At the recent meeting of the Chapter of the Cathedral of All Saints, Albany, the Rev. H. W. Crydenwise, rector of the Church of the Holy Innocents, was elected an Honorary Canon of the Cathedral.

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:

C. R. Layton50
Miss M. E. Hampton50
Mrs. A. N. Summers50

Total for 1924\$42.50

START DRIVE TO ENFORCE PROHIBITION

Every pivotal city in the United States will be covered in the great prohibition offensive which was launched in New York last week. Meeting will be held in thousands of communities during the coming few months.

The offensive will begin with the organization meeting of the Committee of One Thousand, provision for which was made by the Citizenship Conference for law observance held here last October. The Committee, which is carefully selected, consists of representative men and women in every state in the Union.

The feature of the organization meeting will be a great dinner at the Waldorf hotel at which a United States senator, a minister, and a labor leader will speak. They are United States Senator Carter Glass, the Rev. Dr. Harry Emerson Fosdick of Union Theological Seminary, and Warren S. Stone, Grand Chief of the Brotherhood of Locomotive Engineers.

The four guests of honor for the dinner will be Rabbi Stephen Wise, Dr. John S. Coyle, former New York State Deputy, Knights of Columbus; Bishop Luther B. Wilson of the Methodist Episcopal Church, and Colonel William Hayward, United States District Attorney for New York. Charles H. Strong, chairman of the Bar Association of New York City, is chairman of the committee in charge. Fred B. Smith will preside.

Following the New York gathering a series of meetings will be held in the larger cities throughout the country. From each of these larger meetings deputations will be sent to the smaller cities and towns, and these in turn will send deputations to the smaller villages and communities. In this way the advocates of law observance are planning to carry their campaign of education to the entire country.

Men and women who differ about the wisdom of the passage of the Eighteenth Amendment, now join hands in calling for the observance and enforcement of law, regardless of personal feeling, according to Fred B. Smith, chairman of the Executive Committee of the Citizenship Conference. In a statement issue today, after stating that violation of law, especially the liquor laws, has brought about "a national crisis," the Executive Committee of the organization says:

"No great organization is being built and with but few exceptions no effort has been made to schedule meetings. Fired by the results of the Citizenship Conference, which influenced official Washington and which has led to a wider observance of all law, cities and communities throughout the country are holding and planning

to hold meetings. Every day scores of requests for information are received. Conditions have reached such a stage that a pamphlet has been prepared suggesting what should be done.

"The names of the very best people in this country are appearing on these local committees. This is the thing that is making the impression. Most of these meetings will be informal in character and there will be no official delegates. In connection with many of these gatherings special meetings are being held for students.

"An interesting thing is that after each of the meetings already held visiting deputations have been organized to go to the smaller units round about. In this way the message is being carried into the smallest villages and communities in the country.

"While in the selection of committees and in the conduct of these conferences there is every reason to include all organizations interested in the central purpose as well as all types of citizens, definite positive emphasis is being given to the moral and spiritual elements involved. Abundant evidence is at hand to give proof that disregard for law, in most instances, is simply the result of indifference to great moral and religious responsibilities. Scripture reading and prayer are important factors at these meetings."

VIRGINIA SEMINARY RAISES HALF MILLION

The Virginia Seminary Centennial Campaign, to raise half a million dollars, for this seminary in a two months' intensive effort of its alumni and friends, is now entering its fourth week and the movement is daily gaining in momentum.

Although the Seminary is a Seminary of the whole Church and considerable more than half of its student body comes from outside of the Virginia diocese, Richmond, where the national headquar-

ters of the campaign has been established, was selected for the first organized effort of the campaign, and, on January 6th, every pulpit of this city voiced the cause of this noble institution for the training of the Church's ministry. Of the \$60,000 suggested as the minimum responsibility of the Richmond churches, nearly \$50,000 has now been subscribed. The gifts here, for the most part, have been ranging from \$500 up, the largest being one of \$10,000 received a few days ago. Many donors are availing themselves of the privilege of making their gifts payable over five years. It is confidently expected that the completion of the Richmond quota will be accomplished in the immediate future and the fact will at once be given publicity in the secular and religious press.

On Sunday, January 2th, the movement was inaugurated in New York City at a special afternoon service, at which Bishop William Cabell Brown of Virginia, made the principal address. Bishops Manning

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—The Observer in The Witness

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and Lloyd of New York, the latter an alumnus of the Seminary, with other outstanding alumni rectors in New York, shared in the service. It is planned to have Bishop Brown remain in New York for a week or ten days to assist the local alumni and friends of the Seminary in raising at least \$100,000.

On the same day, Sunday, January 27, the Virginia Seminary Centennial Campaign was presented at the morning service in almost all the churches in Baltimore. Many of the Seminary faculty, with selected Seminary students, together with the Rev. Dr. E. L. Woodward, Executive Chairman of the campaign, spoke at these services and a very deep interest was manifested. The local plan called for a Seminary Campaign dinner of alumni and leading Baltimore laymen which was held on Thursday, January 31. Sixty thousand dollars is being raised in Baltimore for a professorship in memory of the late Dr. Joseph Packard, and towards this fund substantial contributions have already been received.

The Rev. Dr. Berryman Green, Dean of the Seminary, in association with Bishop W. L. Gravatt and Bishop R. E. L. Strider, is spending ten days in visiting churches in West Virginia. A forty-thousand-dollar fund for a memorial professorship to the late Rt. Rev. George W. Peterkin, D. D., is being contributed in West Virginia.

In Southern and Southwestern Virginia thorough organization has been effected and substantial contributions have been reported on their quotas of \$40,000 and \$30,000 respectively.

Among the other dioceses that have reported organization and the beginning of active work, are the diocese of East Carolina, Lexington and Missouri. The diocese of Washington has already reported more than half of its \$60,000 quota as completed.

An individual gift of \$10,000 has just been announced by wire from Cincinnati. Other outstanding individual subscriptions are as follows: \$18,000 and two \$5,000 subscriptions from Washington, a \$5,000 one from New York and Norfolk respectively, and a \$10,000 subscription from Richmond. Reports from all parts of the state of Virginia indicate that the movement is rapidly getting under way both in urban and rural churches, and a general spirit of enthusiasm and confidence of full success is evidenced.

CHURCH DID WELL LAST YEAR

The following statement comes from the National Council, signed by the Treasurer, Mr. Lewis B. Franklin:

It is a pleasure to announce to the Church that the accounts of the Missionary Society for the year 1923, on the basis

of estimates of final returns from distant fields, will be closed with a small balance of income over operating expenses.

The receipts from the dioceses in December were not up to the amount which it was estimated would be needed, but income from other sources was larger and the expenses smaller than estimated. An exact statement of expenditures cannot be made until final reports from all the mission fields are received.

While it is gratifying that there will be a surplus for the year, it must be remembered that there would have been a deficit had it not been for legacies of over \$300,000 available for current expenses. If every diocese had met its share of the budget as a minimum, these legacies could have been used to provide much needed new equipment in the field, and in addition more than \$400,000 would have been paid on the existing debt. Let us hope and pray that better results may be achieved in 1924.

GEORGE CRAIG STEWART VISITS AMES

Rev. George Craig Stewart returned last week from Ames, Iowa, where he conducted a three days Evangelistic campaign among the members of the student body and faculty of the State University. Between Friday noon and Sunday night he gave ten separate addresses. On Sunday he spoke to a congregation of one thousand in the afternoon and to fifteen hundred people in the evening. Between times his days and evenings were occupied with personal interviews with individuals who sought interviews. In this way he managed to have fifteen minute talks with nearly forty men and women, including a number from foreign lands, from India, China, South Africa, South America, Jugo-Slavia, Switzerland, Sweden, etc.

The attendance at these meetings conducted by Dr. Stewart was the largest in the history of the college.

The clergy of six different denominations joined in inviting Dr. Stewart to visit Ames. He had the enthusiastic support, not only of this group, but of the Inter-

fraternity Council, the Y. M. C. A. and the Y. W. C. A. and the college authorities as well.

SEMINARY TURNED OVER TO C. L. I. D.

The Berkley Divinity School at Middletown, Connecticut, was turned over to the Church League for Industrial Democracy for three days last week. Representatives of the League had all of the classes, and a public meeting was held one evening with Dean Ladd presiding. The courses during the three days were conducted by Miss Vida Scudder of Wellesley College, who gave three lectures on the Franciscans; Prof. Norman Nash of the Cambridge Seminary, who lectured on the Church and Labor; the Rev. William B. Spofford, the national secretary of the League, who conducted classes on Labor Agreements, and the Rev. G. A. Studdart-Kennedy, at present on the Berkeley faculty and the National Messenger of the Industrial Christian Fellowship, an English organization, of which the C. L. I. D. is a counterpart. A conference was also held during the week with an idea of bringing about a closer relationship between the English and American societies.

SEWANEE RECEIVES GIFTS

The Vice Chancellor has received recently two substantial bequests; one from the late Mrs. Thomas O'Connor of Knoxville, for \$10,000, of which the University feels it should make grateful public acknowledgment. The Diocesan Convention of Tennessee, this week, appropriated \$700 to the Theological Department, to be used at the discretion of the Dean. Another appreciated contribution was the gift from Rev. Dr. C. T. A. Pise, of Goshen, New

VOCATIONAL EXCHANGE

A rector in a large parish in Virginia is in need of a curate. Wants a man permanently, but will be glad to hear from priests who would like to be in the South during Lent.

Rector of a Georgia parish wants a woman who can do kindergarten work and play the organ.

Two priests seek opportunities in parishes as rectors. They can furnish good references.

The service of the exchange is free. We ask simply that postage be enclosed to pay for the forwarding of your letters to the proper persons.

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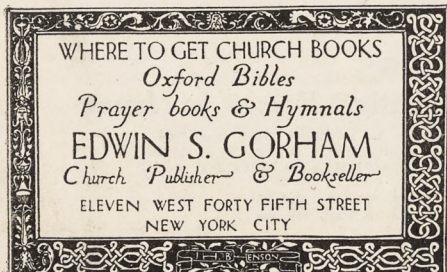
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York, of two hundred books and several rare and valuable volumes dealing with the Church life during the Confederacy and the early life of Sewanee. The donor's father was one of the charter members of the first Board of Trustees of the University of the South.

Another member of the Theological School was ordained to the Diaconate this month. Mr. Eugene Hopper was ordered Deacon, Friday, January 18th, at Trinity Church, Clarksville, Tenn., by the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee. The Rev. Geo. O. Watts, Trinity Church, Clarksville, presented the candidate and the Rev. Prentis A. Pugh, of the Church of the Advent, Nashville, preached the ordination sermon. It is interesting to note that both Messrs. Watts and Pugh are Sewanee men.

The old library room in St. Luke's Hall will be converted soon into a Students' Common Room, which the students are trying to equip. The wives of the faculty members are planning a series of afternoon teas every other Saturday afternoon

to which the students look forward with pleasurable interest.

TROY PARISH HAS UNIQUE RECORD

The Church of the Holy Cross, Troy, N. Y., has a somewhat unique record in the succession of rectors, organists and vergers. In its entire history of seventy-nine years, it has had but two rectors, the Rev. Dr. John Ireland Tucker, and the present rector, the Rev. Edward W. Babcock. In fifty-two years it has had only two organists, W. W. Rousseau, and his son, W. W. Rousseau, Jr. And in sixty-one years there have been only two vergers, also father and son, W. F. Wagstaff and J. W. Wagstaff.

PITTSBURGH, PA.

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Hampton St. and No. Euclid Ave. (East End).
Rev. Harry B. Heald, Rector.
Sunday Services: 8 and 11 a. m. and 4 p. m.
Fridays and Holy Days: 10 a. m.
Take car 71 or 73 to Hampton St.

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

ALL SAINTS' CHURCH

26th St. and Dewey Ave.
Rev. Thomas Casady, Rector.
Sunday Services: 8:00, 9:30, 11:00 and 5:00.

BUFFALO, NEW YORK

ST. PAUL'S CATHEDRAL

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

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

BOSTON

THE ADVENT

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

MINNEAPOLIS, MINN.

GETHSEMANE CHURCH

4th Ave. So. at 9th St.
Rev. Don Frank Fenn, B. D., Rector
Sundays 8:00 and 11:00 a. m., 7:45 p. m.
Wednesday, Thursday and Holy Days

CHURCH SERVICES

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The Very Rev. Charles C. Williams Carver,
B. D., Dean.
The Lord's Day: 7:30, 9:45, 11:00 and 4:00.
Week Days: 7:30, 9:00 and 5:30.
The Litany: Wednesday and Friday.

NEW YORK, N. Y.

ALL ANGELS' CHURCH

West End Ave. and 81st St.
Rev. S. DeLancey Townsend, D. D., Rector.
Sunday Services: 8 and 11 A. M. and 4 P. M.
Daily Services: 5 P. M.
Wednesdays, Thursdays, Fridays and Holy Days, 11 A. M.

NEW YORK

CHURCH OF THE INCARNATION

Madison Avenue and 35th Street
Rev. H. Percy Silver, S. T. D., Rector.
Sundays: 8 and 11 a. m.; 4 p. m.
Daily 12:30 p. m.

NEW YORK

GRACE CHURCH

The Rev. W. Russell Bowie, D.D., Rector
Sundays: 8 and 11 a. m., and 8 p. m.
Tuesday, Wednesday, Thursday, and
Friday, 9 a. m. and 12:30 p. m.

NEW YORK

TRINITY CHURCH

Broadway and Wall Streets.
The Rev. Caleb R. Stetson, S. T. D.,
Sunday Services: 7:30, 9:00, 11:00 and 3:30.
Daily Services: 7:15, 12:00 and 4:45.
Mid-day Services: February 18, 19, 20, 21.
Preacher: Rev. G. M. Williams, S. S. J. E.
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Daily Services, 8:00, 11:00 and 4:00.

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.

ATLANTIC CITY, N. J.

CHURCH OF THE ASCENSION

Pacific and Kentucky Avenues
Rev. H. Eugene Allston Durrell, M. A., Rector.
Sundays: 7:30, Eucharist; 10:30, Matins;
12:00, Eucharist; 8:00 P. M., Evensong.
Daily: 7:30, Eucharist; 10:30, Matins, Monday, Tuesday, Saturday; Litany, Wednesday, Friday; Eucharist, Thursdays and Holy Days.

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.
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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.

BISHOP McELWAIN SPEAKS ON THE CONTROVERSY

The Sixty-seventh Annual Council of the Diocese of Minnesota was held in the Church of Gethsemane, Minneapolis, on January 29 and 30. The Rev. Charles N. Lathrop of New York, Executive Secretary of the Department of Christian Social Service of the National Council, delivered an address on the Program of the Church and the work of his department.

The most outstanding feature of the Annual Council was the adoption of a resolution providing for a full-time Student Pastor at the University of Minnesota. This has been included as a National Council Priority, but the Diocese has decided to secure a clergyman at once to carry on this important work. The funds will be raised by a special apportionment assigned to all of the parishes and missions in the diocese.

The Bishop, in his Annual Address to the Council, dealt largely with the affairs of the diocese but referred specifically to two matters of national interest in the Church, namely, the responsibility of every parish and mission toward the Budget of the National Church and the theological controversy which has recently been given so much space in the press of the nation.

Speaking of the failure of many of the dioceses to meet the Budget of the National Church, Bishop McElwain said, "Minnesota is an instance in point; for the final total of our contributions was \$6,000 less than the Budget quota assigned to us, and by about the same sum less than those of last year."

In regard to the recent theological controversy the Bishop said, "It was probably too much to be hoped for that the Episcopal Church would escape the effects of that world-wide perplexity which has been a phase of every department of human life. You are all aware of the theological controversy which has been going on, centered apparently upon one of the Articles of the Creed, but really concerning itself with the character of the authority of the Church and with the limits of freedom in credal interpretation. Men have always differed about these matters and always will, owing, probably, as much to differences in temperament and training as to reasoned conviction.

"Standing as I do for the Creed as it is rehearsed and believing in it ex animo, and doing so after having faced the results of modern criticism personally and frequently, I nevertheless feel that Christian charity bids me seek to understand and to sympathize with the man who seems to differ from me. Charges of insincerity and evasion on the one hand, and obscurantism and tyranny on the

other, ought not to be made or listened to. The unity of the Body of Christ is not a dead uniformity, and if this world is ever to be brought to acknowledge the Sovereign power of the Christ it will have to be done by a Church whose members, 'while speaking the truth in love,' also endeavor 'to keep the unity of the Spirit in the bond of peace.' Newspaper debate will not decide such matters, but frank and friendly conferences among ourselves may help. For the comfort of any who have been alarmed, let me say that no one, officially representing this Church, has denied explicitly any Article of the Creed. It is liberty of interpretation that has been claimed. Neither is it fair to say that our differences are on the same level as the so-called Fundamentalist-Modernist controversy which is troubling the peace of some of the other religious bodies. Calmness of mind, faith in the indwelling Spirit, and brotherliness, will see us through this particular perplexity, I am sure."

CZECHO-SLOVAKS WORSHIP IN NEW YORK CHURCH

For about one year a group of Czecho-Slovaks have been worshipping in St. John's Church, Johnstown, New York, this privilege having been cordially extended them by the Rev. W. W. Ellsworth, rector of St. John's. Some seventy families of Czecho-Slovaks in the community separated from the Roman Church and have

incorporated under the name of the Church of SS. Cyril and Methode. A priest, formerly of the Roman Communion, has been celebrating High Mass for these people in St. John's Church every Sunday. A hundred children of these families have become members of St. John's Church School.

SOCIETY FOR YOUNG MEN IN THE SOUTH

The Knights of St. Philip, which is the only secret society for young men in the Church originating in the South, is showing a remarkable gain in membership. Founded upon the principles of providing for the religious training, Christian fellowship and social activities of the young men of the Church, it is proving its worth wherever a castle is established and its officers are confident that the time is not far distant when there will be a castle in each parish of the diocese of Atlanta. Mr. J. H. Reed, 16 Washington St., Atlanta, Ga., has just been elected Eminent Secretary for 1924.

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MISCELLANEOUS

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

Odds and Ends

By Grace Woodruff Johnson

Mrs. S. S. Burleson died in California a few weeks ago. She was a notable woman and mother for, aside from the fact that she left her home and birthplace in Virginia, accompanying her husband in the early pioneer days to Minnesota, where she ably shared his work and hardships in the missionary field of that day; she was the mother of two daughters, four priests and one bishop—the Rt. Rev. Hugh L. Burleson D.D., of South Dakota—all useful members of the Church they serve.

This column has a slogan to think about, when bills sent out are not promptly answered. We noticed this lying on a desk in the office which is the home of The Witness. We thought it a good one to use and pass along:

Today is the
Tomorrow You Worried
About Yesterday.

We hope all our readers are watching that page of Church advertisements grow each week. We are puffed up with pride over that page and we are expecting to have it overflow very soon now, to the one this column is on. The more of these we have, the more butter goes on our bread and perhaps a little jam.

This month marks the fourteenth anniversary of the founding of the Boy Scouts. It wouldn't hurt we adults any, to adopt their slogan of: "One good deed each day," and put it into practise.

Old colored mammy to ticket agent:

"Ise wants a ticket for Florence."

Ticket agent (after ten minutes of wearily fumbling over the leaves of a railroad guide): "Where in the world is Florence?"

Old colored mammy: "A settin' over thar on de bench."

—Princeton Tiger.

It will be interesting to read in The Spirit of Missions each month, an account of the journeyings of Miss Grace Lindley, Executive Secretary of the Woman's Auxiliary. She will be visiting our missions, cheering the workers so far from home, and perhaps studying the work of the Church of England in these distant lands. Just about now she is leaving the Philippines for China.

The head of a large shop, while passing through a packing room observed a boy lounging against a case of goods, whistling cheerily. The chief stopped and asked: "How much do you get a week?"

"Five dollars," answered the boy.

"Then here's a week's money; now clear out."

The boy departed and "When did we hire that boy?" the chief demanded.

"Never," was the reply. "He had just brought a note from another firm."

—Christian Evangelist.

Bexley Hall

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