



Vol. VIII. No. 28

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THE POINT OF VIEW

The Churchman, which is the oldest of our national weeklies, has begun to crack a smile. It has now a column called "Gargoyles," which is intended to provide something to read in a lighter vein. If this had occurred a few years ago, we should have been shocked. "The Churchman" was then one of the most venerable and solemn of our institutions, quite the Senior Warden of the whole batch of printed matter. And a typical old style Senior Warden, too, with appropriate grey whiskers, who sometimes, in his duties, tiptoed about and whispered in a solemn way, as if unconscious that his whisper in financial circles carried a long distance.

The Churchman then was very sedate, and to have had a column devoted to humor would have been as startling as to have had one's grandfather appear in knickers. In my own youth I always was impressed by the otherworldly character of the paper, because it carried so many "ads" for tombstones.

But The Churchman of late years is a very different paper. It had a brilliant career under Dr. Smith, and its editorials and news today have a modern note and hold the attention. So "Gargoyles" need not glitter against a sombre background as of yore. We wish you good luck, Mr. Malone.

All of which makes me reflect upon our Church papers and their manner of presenting their subjects. I haven't time to consider this subject exhaustively and after a thorough examination, but I shall present it briefly.

Suppose the subject was the suggestion made by Bishop Brent at the recent meeting of the Synod of the Province of New York and New Jersey, at Atlantic City. The New York Times, in reporting this gathering, brought the news that Bishop Brent said that he would rather surrender one-half of his salary as bishop than to have the province fail to meet its Nationwide Campaign quota. I have not the report before me, but I believe that was the substance of it. Now, if I were writing for any of the Church papers, I would treat this according to the general tone of the particular paper.

The Churchman: "Bishop Brent has offered to give half of his salary for the provincial budget of the nationwide campaign. This is a refreshing relief from the usual news of the efforts of the clergy to get rich laymen to part with their money. But we commend it, nevertheless, to the clergy of New York. If we had more such generosity, we should soon forget the fundamentalists."

The Living Church: "Bishop Brent's offer to give half his salary for the Nationwide Campaign is but another instance of the sacrifices willingly undertaken by the historic episcopate, in conformity to the decrees of the Ecumenical Councils. It clearly indicates that the essential Catholicity of the Church lies in the preservation of the tradition, once delivered, that it is more



Rt. Rev. E. W. Saphore, D.D.

blessed to give than to receive."

The Southern Churchman: "Bishop Brent has again exemplified the virtue of Christian generosity by the offer to surrender half his salary to missions. The grace that prompted such a sacrifice is akin to the power that ever in Christian history has been the strong motive power of the Church, a full reliance upon which is the Church's strongest hope."

The Witness: "The proposal of Bishop Brent to give half his salary is very high minded and generous. It in no way detracts from his sacrifice to say that most of the clergy of the Church are already giving half their salaries. Most of them earn about twice as much as they are paid. This applies to Bishops also."

The Chronicle: "We need more such Bishops. He is the noblest Roman of them all."

The American Church Monthly: "Such an act will surely pave the way to a more gracious hearing of our yearnings for the union of the Catholic fragments of Western Christendom."

The Church at Work: "The returns show that if every Bishop followed Bishop Brent's example, we should probably have a net result of about \$300,000. Inasmuch as we cannot count on 100 per cent, we shall be safe if we take 57 per cent as a minimum. That will make \$171,000, a large increase over last year from the same source. We urge the Bishops to get in their quotas before Easter."

Don't shoot, boys. I am only fooling.

To insure the delivery of a bundle of papers for the first week of Lent we must have your order not later than noon, Monday, March 3rd. Wire if necessary. See back page.

Read thoroughly the first and last pages of this issue.

Let's Know

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

SOME FIGURES

Speaking in round numbers, there are 1,600,000,000 people in the world today. Of that number 566,000,000 are Christians, which means about thirty-five per cent of the world's population.

Practically two-thirds of the world's population is still non-Christian, but seventy per cent of all the people are under the rule of Christian nations.

The largest religious following, next to the Christians, are the combined Confucianists and Taoists of eastern Asia, who number about 300,000,000, or a little less than twenty per cent of all the people in the world.

There is not an inhabited country on earth today where Christian missionaries are not teaching the Christian Gospel. The Christian population grows at a steadily faster rate than the general population of the world. And Christian influence has so permeated the life of non-Christian lands that they are living more and more by Christian standards even where they give only the slightest allegiance to Christ.

It is interesting to note that a disproportionate amount of extension work for the Kingdom of God has come in the past century and a quarter. The present work in India, China, Japan, Africa, the South Sea Islands, Alaska—all this was non-existent one hundred and twenty-five years ago. I think it is safe to say that Christendom has been extended further in the last century than in any similar period of time since Christ set the Church to work.

While all this has been going on in other lands, some interesting statistics have been in the making in our own country as well. The first Church census was made in the United States in 1890. At that time there were 63,000,000 people in the country, and 21,000,000 of them owned up to some Church membership. That meant thirty-five per cent of the population.

In 1906 that percentage had increased to forty-two—which means 35,000,000 out of a population of 84,000,000. Latest figures show a total Church membership of more than 45,000,000 out of a population of approximately 105,000,000, which means something in the neighborhood of 45 per cent.

In addition to those who can be classed as "Church members" are those many others who are on the fringe, but who look to some Church at least occasionally. This "religious constituency" has been defined as "all baptized persons, all adherents, and all those who in the supreme test of life or death turn to a particular communion." Statisticians have estimated that there are about 98,000,000 of these at the present time.

The earliest figures for the Episcopal Church are dated 1830, when there were 30,000 communicants. The latest returns show 1,143,801. In other words, there was one communicant of the Epis-

copal Church to every 416 of the population a hundred years ago, while there is one to every 93 of the population today.

I suppose we have all learned to look with a touch of suspicion at statistics, because clever people are able to do such strange things with them. Also it goes without saying that mere figures are totally incapable of telling the story of the Church's work. Spiritual values are not reducible to arithmetical calculations. Nevertheless, there is at least a suggestion in such figures as we have cited that the Church is not exactly on its last legs.

We hear a good deal of groaning, these days, about the irreligious tendencies of the present generation. Those good old days when people were really interested in religion, when church-going was the custom, and Christian obligations amounted to something—those are described as the golden days which are gone forever.

I don't believe they were golden days. I have read the same kind of groans coming from the time of our grandfathers. Read St. Paul's remarks to the Philippians about those nominal Christians who are "the enemies of the Cross of Christ, whose end is destruction, whose god is their belly and whose glory is in their shame, who mind earthly things." Christ is going forward now. The Church is making progress. These figures are not wholly wrong.

The Council's Work

By Alfred Newbery

CLAY PIPES

In the shooting gallery you get three shots for a nickel. There are many targets. Clay pipes are one variety. They seem to be inexhaustible. As fast as you hit them, new ones move into place.

For example, we have taken a shot at "Let the heathen be happy in their own religion," and whether we damaged or not we do not know, but its place was taken by "Charity begins at home," which in turn was succeeded by, "So little of each contribution gets to the field." We have no faith in our marksmanship. We shall have a try at these whenever they turn up. But for the present they have moved from view and as we take another nickel's worth of ammunition—or five dollars' worth perhaps, for we have not kept in touch with the increased cost of living as it affects shooting galleries—another pipe glides into view. It might be described this way.

"My word, where do all these things come from and what are they for? I always understood that "Missions" meant preaching the gospel. But now you say the field consists also of religious education and social service and that there are departments not only for these but for publicity and field work, whatever that is. It is all very complicated to me and I don't see the usefulness of most of it."

That point of view must be met. Its existence means that a good many people are confused about the work which the Council has been instructed to do, and

Our Bishops

Edwin Warren Saphore, the Suffragan Bishop of Arkansas, was consecrated bishop in 1917 after doing real pioneer work in the state during the ten years that he served as Archdeacon. He graduated from the University of Pennsylvania, studied for orders and was ordained a deacon in 1897, and a priest the following year. His entire ministry, before going to Arkansas, was served in the state of New York, first as rector of St. John's, Syracuse, then St. Paul's, Watertown, and then to Syracuse again as the rector of All Saints.

Bishop Saphore has received a doctorate from the University of the South.

are not aware of the urgency and significance of the needs which call for such work. Let me make some attempt at it.

I suppose most people in the Church have by this time heard about Studdert Kennedy. What is he? Well, he is a lot of things, and all of them are fine. He is an eloquent preacher with a great and compelling vision. He is a vivid writer from whose pen the words fall and flee to get out of the way of the insistent truth that leaps out after them. If you can not hear him, read him at least. He is poet. He is prophet.

But in his visit to this country he is primarily a symbol. He is a symbol of service. Berkeley Seminary brought him here and with his gracious co-operation offered him to the Church that the Church might come to think of its Seminaries as institutions that are serving the Church. The seminaries have always been serving the Church. Dr. Kennedy's presence is a way of showing it which is striking.

I doubt not that a great many Church people have thought of the seminaries as something afar off, self-contained, and little touching their lives. They have forgotten that behind their bishops, priests and deacons are the nurturing care of the seminaries. We hope that Dr. Kennedy's visit will among other things turn our thoughts to Berkeley Seminary which gave him to us, and to the other seminaries of which Berkeley is a type, and make us grateful to God for the work they have done and are doing.

Now just as the seminary exists to serve the Church, so does the National Council in all its Departments. Berkeley Seminary exists because there is need for priests and because priests must be trained. So likewise any other seminary. It is not a Church luxury, like a private museum. It is not something which grew up of its own volition and foisted itself on the Church. It lives because it meets a need. It lives in order to meet the need. So each department of the National Council has been created because there was work to do and some agency was needed to do it. General Convention realized that there was missionary, educational and social work to be done by the whole Church. It further

realized that such work should be unified, developed and set forward. It therefore created an agency through which the whole Church should express itself in those channels and ordered that the agency should "have charge of the unification, development and prosecution of the Missionary, Educational and Social work of the Church" (canon 61). It further realized that this work breaks up into divisions that are more or less specialized, for it further commanded in the same canon that the Council should organize from its membership five executive Departments, Missions, Religious Education, Christian Social Service, Finance, Publicity and Field.

A proper picture to bring before our minds is the first picture presented to the disciples, "Lift up your eyes and look on the fields for they are white already to the harvest." The world unconscious of redemption is our field. Then picture people of the Church scattered over a continent ready with prayers, and talents and gifts to serve in that field. How shall their desires and abilities be translated into action? An agency of service in between the demand and the supply is the Council directed to unify, develop and prosecute.

It is perfectly reasonable to ask in what sense the field is white to the harvest in religious education, in what way the department of that name serves to translate possible help into actual achievement. Such a question may be asked concerning the work of any department. Is there in truth a need for it, does it meet that need? Does it indeed serve the Church? We shall take them up one by one.

Meanwhile let us remember that our General Convention thought there was a need and tried to supply it, that the basis of the existence of each department of the National Council is service to the Church throughout the country, a necessary link between a nation-wide Church with a world-wide task.

PRESIDING BISHOP DIES SUDDENLY

Funeral services for the Rt. Rev. Alexander C. Garrett, presiding bishop of the Protestant Episcopal Church in America, were held Friday.

The body lay in state in the chapel at St. Mary's College for Women, which the bishop founded and where his cottage home was located, until Friday, when it was removed to the cathedral.

The death of Bishop Garrett, whose activity in Church affairs was little impaired by his blindness and his age—91 years—was sudden and unexpected. His secretary, Miss Kathleen Lawrence, found him suffering with a pain in his chest. She called physicians, but his illness seemed slight, they said, and his quick recovery was expected. While his physician, Miss Lawrence and a number of friends were at his bedside, Bishop Garrett attempted to rise, but crumpled over after calling to those about him and died immediately.

The Rt. Rev. Ethelbert Talbot, Bishop of Bethlehem, succeeds him as Presiding Bishop of the Church.

The Witness

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Editor:

Rt. Rev. Irving P. Johnson

Managing Editor:

Rev. William B. Spofford

Associate Editors:

Rev. George Parkin Atwater

Rev. Robert S. Chalmers

Rev. George Craig Stewart

Rev. Frank E. Wilson

Rev. Gordon Reese

Dr. William S. Keller

Mr. Alfred Newbery

Humor in Religion

By Rev. Thos. F. Opie

"Smile—at least once a day!" This is an urge that I saw in a store not long since. It is a slogan that ought to be put up in some of our churches. There is too much super-seriousness in our Churches—in all our religious life. Religion, with far too many, is a recipe of tears, gloom, sighs, clouds, fear, stirred up into a morose life of direful dirges sounding the way to sad sepulchres.

Humor has its place even in religion. Even the Christ must have had a sense of humor. When told that Herod was seeking His life, He said, "Go tell that fox!" I do not believe that could have been said, in the circumstances, by one wanting in humor. "The grace of humor," says the editor of *The Homiletic Review*, "is one of the best approaches to the minds and hearts of all kinds of individuals."

The preacher said to Johnny, "Just see what joy your sister gets out of her religion!" "Yes," replied Johnny, "she may enjoy her religion, but nobody else in the house does!" What a pity it is that some have a sort of religion the joy of which they cannot share with anyone else! What a tragedy it is that our "home" religion is so frequently of a type that kills joy in the house!

There is a hymn, "Judge not the Lord by feeble sense." A negro preacher lined it out, "Judge not the Lord by feeble 'saints'!" We do so judge Him, however, largely by feeble saints, in narrowness of conviction, uncharitable bigotry, unChrist-like heresy-hunting. These feeble saints do not represent God to me—No, nor the long-faced pious ones—the stained-glass saint type! Feeble saints!

There are those who pray with great unction on Sunday, with somber mien—and carry on a crooked business on Monday—feeble saints are they—hypocrites and play-actors. Incidentally, a bishop who had a sense of humor, was once trying to interest a man in the matter of church membership. The gentleman objected that there were too many hypocrites in the church. "That's all right, my friend," replied the good dignitary, "come

on in—there is always room for one more!" Thank God for a bishop with a sense of humor.

Some students, wishing to play a joke on the professor of biology, selected wings, head, feet, body and other anatomical composites of various bugs, stuck them together carefully and asked the pedagogue, "Now tell us, what kind of a bug is this?" The professor looked at it a moment and quietly drolled, "Humbug." Lots of people are made up just that way—with a heart of stone, a head of ivory, hands of putty, feet of clay, and tearducts of the crocodile variety—humbugs, they are—feeble saints! These are your pious ones in church and in public and your "barn-stormers" at home and in private. From such, Good Lord, deliver us.

Father flew off in a rage, swore at and abused his wife, stormed out of the room and banged the door with a crash. Young son, siding up to his mother, said, "Mother, I can't help but think we made an awful mistake when we married father!" Feeble saints! Hypocrites! Lachrimose barn-stormers and pious angels!

You cannot "purify the water by painting the pump." You cannot strengthen feeble saints by dressing them up in Sunday clothes and a sanctified false-face. You must get down deep into the well—down deep into the heart—and sometimes nothing but a sense of humor will enable you to do it.

Religion is not a sanctified Sunday-fied, sadly solemn seance with the sepulchral—despite the fact that some so portray it. A pastor at a funeral service once said, "This corpse has been a member of my church for ten years." That is too long! But many a church member is just a living corpse—or else one who makes you feel that you are in the presence of something funereal.

A child returning from church was asked what impressed her most. "Where they said, 'Many are cold but few are frozen,'" she replied. So far have we gotten from the Christ—not only in terminology, but in habit and demeanor! The Rev. Hugh Black tells of a young Jewess who is now a Christian woman. She had been instructed in the life of Christ and

had been won over by His matchless personality. She asked her instructor to read history to her—"Because," she explained, "I have read the Gospels and I am puzzled. I want to know just when Christians began to be so different from Christ!"

Two men were discussing religion. One, a sceptic, said, "I don't believe all this about Christianity—and neither do you! You don't believe it really and truly. I will tell you why I say so. I can tell by your behavior. If you really believed in your religion you would handle your money differently. You haven't given to the church in twenty years as much as you paid for that Durham cow." It is said that a man who had spent ten years in the law, ten in medicine and ten in the ministry came to the conclusion that the average man will spend ninety cents out of a dollar to save his property, fifty to save his life and ten to save his soul. Feeble saints, they are. Humbugs, we are.

Dr. Lorimer relates the story of one who would not join the church. "The dying thief," said this man, "did not belong to the church—and he was saved. The dying thief did not give to missions—and he was saved. I'll not join the church and I'll not give a cent for missions." "Yes, but remember," was the reply—"remember, he was the dying thief. You are the living one!"

And so we make our habits—and then our habits make us. We make a habit of dolefulness and live in a home of melancholy dejection—a sepulchre, we have for a home, instead of a corner of heaven. We make a habit of petty piety and then the habit makes of us a race of feeble saints—wanting in humor, wanting in generous impulse, wanting in the spirit of the Christ.

"Are you worsted in a fight?

Laugh it off!

Are you cheated of your right?

Laugh it off!

Don't make tragedies of trifles!

Don't shoot butterflies with rifles!

Laugh it off!

If it's sanity you're after,

There's no recipe like laughter!

So laugh it off!

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The Religious Vow

By Mother Eva Mary, C. T.

Vow seems to be a startling word to this generation, especially when applied to religion in any way, though properly speaking it is only in some form of religious activity vows can be taken at all. Modern novels, reinforced by the modern moving picture business, have made us familiar with the "vows of eternal fidelity" breathed in moments of passion between very fallible and mortal human creatures. But a vow taken to God is a different matter. He might expect us to keep it, therefore it is a very dangerous thing, and also rather reprehensible in that it surrenders our personal freedom, especially if it be for life. In France life vows are actually forbidden by law to the religious, though the statesmen who so reprehend life vows to God would be rather scandalized at a law proposing the abolition of the oath of allegiance to their country, and suggesting that it could be renewed at will from year to year. There is a fatal lack of logic in that most logical of peoples when it comes to a matter of personal prejudice. And of course if you have a prejudice against God you are going to disapprove of vows taken to Him.

The Christian life, as elsewhere stated, is divided into precept and counsel. Precept for the ordinary Christian living his life in the world and sanctifying the common life to God's service. Counsel is for those few chosen souls who cannot be satisfied with anything less than the complete gift of self to God, not in the ordinary but in the rather extraordinary life of Poverty, Chastity and Obedience. Now these laws cannot be practised in the world as it is at present constituted, for they run directly contrary to the generally accepted principles of our present world civilization, but neither can they be lived in their completeness in the solitary life, for they are social laws designed for a social condition the world in general has not reached.

Therefore the Church, which treasures these laws as part of her Christian heritage, has devised the plan of religious communities where a number of those called to this form of personal consecration may live together by these laws under as nearly perfect conditions as can be attained in this life. Therefore it is well to remember that the real object of the religious life so called is not its good works, though that is an important side product, nor even the making of saints, though that also is one of its high functions, but the showing forth to the Church and through her to the world the harmonious working of the laws of the New Dispensation that our Lord called the Regeneration when ultimately these laws are to be universal, for all, and not just for the chosen few. This is really what is meant by the old term applied to it, the life of perfection. It does not mean that those in the religious life have attained perfection, nor that they are more perfect than Christians in the world. It means they are living under laws of perfection—possibly imperfectly understood and applied—but yet such as

we can comprehend now, and as they have been stated by Christ our Lord.

Now if we are to live in Community under such exacting laws we must have something to bind the whole chosen company together, and as the oath of allegiance is the binding power of the nation, so the religious vow is the binding power of the community. It is not an added burden to the conscience, it is rather a help to fulfill the duties that the vocation has laid upon the conscience. Also it is not taken hastily and without full trial of its responsibilities, as seems to be the general view concerning it among those ignorant of the religious life. There is always a time of probation, the least extent of which is a year, many communities require a probation of four or five years, in which the novice is trained to the life, subjected to every reasonable test, made fully aware of all its requirements, with full opportunities of practising them, before the life vow can be taken. Can there be a more reasonable test than this? At any time the novice may withdraw, or if deemed unsuitable by the community may be asked to withdraw, so that when the life vow is taken it is with a full knowledge of all that it involves, and with a seriously considered desire for the spiritual strength of it.

The life vow is the soul's response to vocation, its personal and willing answer to the call of God, the "Ecce Ancilla Domini," the "Here am I, send me." Can we imagine the prophet, later, recalling his offer of himself to God? or the Blessed Virgin, later, refusing to be His handmaid? But that is the life vow. It is the permanence of a relation that it is unthinkable to leave impermanent.

Now the matter of the vow should be considered. And it is in essence the three-fold vow of Poverty, Chastity and Obedience. The vow of Poverty, which is the relinquishment of all privately owned property, is not necessarily a life

stripped of all beauty or comfort. Adam, in all the beauty and glory of the garden of Eden, was the poor man, caring for nothing but God. This is what his condition of nakedness shows. As soon as he began to desire clothes, that is something apart from God, he fell from his estate of holy poverty, desiring nothing but God, into the misery of comparative poverty, which is the worldly ideal of wealth, possessing and accumulating things without God. But holy Poverty cannot be regained by any return to natural nakedness, nor by stripping the life bare of the necessities and conveniences of civilization. The Church has shown us the better way, common ownership as opposed to individual possession. All share alike. There is neither poverty (in the world's sense) nor wealth, but a sufficiency provided for all needs, food and clothing out of common stores, books and furnishings, houses and lands. Indeed the Lord's promise to those who choose this life, multiplying a hundred fold the lands and houses given up, really holds good, and is actually and literally fulfilled. But it is all His and is to be administered for Him. The so-called wealth of religious orders is wealth only so long as it is religiously administered for the Church and her poor. When divested to secular uses it vanishes in thin air, as Henry the Eighth of England found to his chagrin, an experience repeated in our own time in France, and now being realized in Russia. It has cost France many times more money to replace and maintain the institutions she

Resolution

FREEHOLD, N. J.,
February 14, 1923.

Dr. Augustus R. White died on Friday, February eighth, nineteen hundred and twenty-four.

He was a Vestryman of St. Peter's Church in Freehold, New Jersey, to which office he was elected at Eastertide, nineteen hundred and seventeen.

He was elected Treasurer of the Parish by the Vestry on April eleventh, nineteen hundred and twenty-one, and held that office until his death.

The members of the Vestry of St. Peter's Church desire to express their sincere sorrow at their loss, their respect for his memory and their affectionate appreciation of his character as a true man, a firm friend in all his relations to the people with and for whom he lived, and as a Churchman who practiced his religion, not only in letter, but in spirit; the true spirit of faith in God and charity toward all his fellow men.

RESOLVED, that a Memorial Page be reserved in the records of this parish, that this Resolution be entered therein, and that a copy be sent to his family.

Memorial

The clergy and laity of the District of Nevada, together with the visiting clergy, attending the funeral held in Reno on February 8, 1924, express our deep sorrow and our sense of loss in the death of the Right Reverend George Coolidge Hunting, D.D., Fourth Bishop of Nevada. The Church and the State have lost a great leader and a strong man. He trod the Master's way, unwavering and unafraid, and laid down his life in the Master's cause.

We pray God that he, whom we loved, may rest in peace, and that light perpetual may shine upon him. And we express to the helpmeet and inspiration of all his work, the affection and sympathy of our hearts.

EDWARD T. BROWN,
SETH C. HAWLEY,
STERLING J. TALBOT,
Committee.

took over from the religious orders a quarter of a century ago than she ever realized from their fancied treasures. A sadder and a wiser France is restoring now, not what she took, but the privilege of work and of service to the Church of France.

Holy poverty does not consist in extremity of want, suffering for the necessities of life, nor yet in mere content with what we have, be it little or much, but in a supreme desire after God, a desire so great that there is no room for lesser desires, that lives by His bounty, receives all things from His hand and is not conscious that it is poor, but feels immeasurably rich, full, abounding, is ashamed when others speak of poverty, and feels it ought not to have so much, hastens to share what it has, and then forgets all about it in its joy in the Lord. It desires not to be different from others in the community, not be more austere, not to be more luxurious on any pretense, not to think or care at all whether the convent has much or little passing through its hands, but always praying for much of God. That is the spirit of holy poverty, the spirit that the vow binds upon us and makes our own in permanent possession.

The vow of Chastity, which carries holy poverty from the mind with its natural desires for wealth, into the heart with its natural desires for love, is the second strand of the vow. Under the vow of Chastity we do not love less, we love more than ever we thought we could in our old life. But Christ chooses the objects of our love. Our love, given primarily all to Him, is reflected back to us through thousand human facets, sparkling in the light of His love. And so through the vow of Chastity we are enabled to love the poor, the waifs and strays of human flotsam and jetsam broken in the storms of life, the new elements constantly being assimilated into the Community itself, and all the time it is the personal realization of the personal love of Christ that fills and satisfies the heart.

Then the vow of Obedience secures to us the permanence and stability of our joy. It is not so much an obedience of Rule and Superiors, though that is a manifestation of it, as it is an obedience, a will given to God. In giving Him our wills absolutely we are taking and fulfilling our vow of obedience. If the will is really surrendered, the little outer conditions and circumstances of that surrender will not seem of any great importance. Our opportunities of consecrated service come through the Community and, of course, our obedience is rendered to it, its will becomes ours. Indeed the vow which is primarily to God is offered through the Community and is part of its offering to God. Therefore in a secondary sense its obligations are to the Community, for it is only through the Community it can be fulfilled.

If our life seems peculiar to the world it is because they are not seeing God towards Whom we are looking, and so we seem to them to be looking at nothing. But if ever the life seems peculiar to us who are living it, it is because we have lost sight of God and are looking at ourselves. The life of religious vow seems

strangely natural and almost shamefully easy to those really living it well. It is so natural to love God, and when we have Him so easy not to care for other things. That is the true life of religious vow. We cannot expect the world to understand or sympathize. How can it do so when God is not real to it. But is it too much to expect some understanding and sympathy from our brethren in the Church who have known God, and while they have not heard His call to themselves, might surely believe and hope His call is heard and responded to in vow by those to whom it has come?

Our Young People

By Rev. Gordon Reese

A PROGRAM

The Church and Labor

Hymn 583, Old Hymnal.

Prayer: For all sorts and conditions of men—Prayer Book.

Scripture Reading:

Leader—"For I was an hungered and ye gave me meat."

Response—"I was thirsty and ye gave me drink."

Leader—"I was a stranger and ye took me in."

Response—"I was sick and ye visited me."

Leader—"I was in prison and ye came unto me."

All together—"Verily, I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Hymn 586, Old Hymnal.

Program:

First Paper—The condition of the working world today. Is it Christian?

Second Paper—Has the Church any responsibility in the field of industrial relations?

Discussion:

Why is the average working man today not interested in the Church?

In your community, does he attend Church?

Has the Church shown any interest in his problems?

What do you think would be the attitude of Jesus toward those who exploit workers for their own gain?

What is the Church League for Industrial Democracy?

(Note: Write the Rev. W. B. Spofford, 6140 Cottage Grove Ave., Chicago, Ill., for literature of the organization.)

Hymn: New Hymnal 501—"God Save the People."

To insure the delivery of a bundle of papers for the first week of Lent we must have your order not later than noon, Monday, March 3rd. Wire if necessary. See back page.



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THE WAY OF LIFE

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

XIII. SATISFACTION

Everyone is given a life to live. This life is a curious thing. It is something that we did not create, yet we seem to possess. It is something that we may direct but cannot control.

We enjoy the satisfaction of directing something of which we may not affirm whence it comes or whither it goes.

A man may be so filled with curiosity as to his origin that he refuses to consider his destiny.

He may be so concerned about the how of living that he refuses to contemplate the why.

He may be so charmed with the succession of sensations as to be utterly indifferent to the moral purpose of his life.

A man's life may be so filled with scientific investigation, business concerns, or temporary pleasure as to completely crowd out any serious consideration of those spiritual intuitions which are universal in man and which urge him on to preparation for a future life.

Either the life and teachings of Christ are the useless product of a futile imagination or they are vitally related to the purpose and destiny of the human soul.

It is for each man to determine the destiny of his life and to find the ultimate satisfaction in that which he has chosen. It is not a matter of logic but rather the recognition that certain potential instincts in man will find their ultimate satisfaction, only as we develop and train them.

The ambitious boy, living in a crude materialistic community, who longs to become a scientist, is really acting upon the intuition within him that learning is a more satisfactory goal than material possessions.

However much he may be governed by logic in his subsequent actions, the primary impulses which start him on his career as a scientist, are those of faith in the instinct within him which urges him to do that which his contemporaries regard as folly. This is equally true of the artist, the musician or the poet.

All human action that tends to raise man from a merely animal satisfaction to something higher is this gift of faith in the latent power which he discovers within himself.

His subsequent satisfaction in the pursuit that he has chosen is his faith, a confidence that he has chosen the best thing, and he alone is

the judge of the wisdom which animates him.

This faith or intuition is based upon the thoroughly scientific principle that the world is so created that any desire in man will find its satisfaction somewhere in the world outside. In other words it is the recognition of the principle upon which all science is based, that there is a perfect unity in creation, so that man's internal desires find their complement in the world that surrounds him.

If he has an eye, there is light in which the eye can see; if he has a thirst, there is water to quench the thirst; if he has a musical ear there are harmonies without to satisfy the longing within.

So the Kingdom of God is within us as a hunger for righteousness and the desire of the soul for God. This is universal.

Then there is an expectancy that the Kingdom of God is somewhere without, in which the longing of the soul can find its satisfaction.

So we have a right to walk by faith and not by sight.

It is exactly true as St. Paul says that "the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned, but he that is spiritual, judgeth all things, yet he himself is judged of no man."

"For what man knoweth the things of a man save the spirit of man which is in him?"

In other words the boy who chooses to be a scientist in a boorish community cannot be judged by his contemporaries, because his judgment is formed by that which he possesses and the others lack.

So the man who has the desire for righteousness and finds that desire satisfied in Jesus Christ is not subject to the judgment of those who lack the faith that he possesses.

And after all that faith is faith in his Creator as found in the soul which has been created.

"He that believeth in the Son of God hath the witness in himself," for he so trusts his creator that he thoroughly believes in the complete unity of His creation. The mere fact that a child longs for God is his guarantee that if he seek persistently, he will ultimately find Him.

So the satisfaction of the Christian life lies in three things:

First, the desire to find God; Second, The fact that in Christ we find

all that we could expect God to be; Third, That in following Christ we find a definite way which produces satisfaction in proportion to the fidelity with which we walk therein.

The process of becoming a scholar is definite and brings its own reward. He that followeth Jesus Christ finds equally a satisfaction in himself.

It requires no other proof than the experience. We cannot properly approach Christ as though he were a specimen for analysis. He does not respond to this approach.

If we seek Him at all, we must seek Him along the lines which He has called the Way. He has told us that it is narrow, beset with difficulties and requiring great patience and perseverance.

In this it is no more difficult than any other way leading to any other objective. But it is essential that we accept His way and not some other way if we would find our satisfaction therein.

The Way therefore is this:

To approach Him in humility and with a profound sense of our own imperfection. That we experience a conversion, which is turning away from the seductive appeal of other objectives which are temporal, and be content to seek an eternal purpose in Him, even at the sacrifice of certain attractive lures.

That we lead a life of penitence for our own sins and forgiveness of other's faults. That we submit to His requirements, which are that we be baptized into His Body and receive the adoption as sons; that we receive in confirmation the gift of His Holy Spirit to guide us in the way of truth; that we receive the sacrament of His Body and Blood as the means of giving His life to us.

That we become His disciples openly and strive to keep our vital relationship with Him by keeping our contact with Him. We fully realize that we cannot bear fruit except we abide in Him and that if we abide in Him, He will purge us so that we may bring forth more fruit. We know that we must enter a Kingdom through tribulation and we accept our suffering as though He chastened us. We neither deny suffering nor rebel against it.

In this way we learn to understand Him, to obey Him and to gain an intimate relationship with Him which becomes our most precious possession. We believe that His grace is

sufficient for us, no matter how grievously we are tempted and tried.

In this way we will in time produce the fruits of the spirit, which are love, joy and peace; and that when, through His grace, we finally overcome in the struggle with sin, we shall awake up after His likeness and shall be satisfied with it.

In this connection we look to Him as the Alpha and Omega, the beginning and the end, the motive which animates us and the ultimate purpose which is entirely adequate.

This is the Way. Its hardships and its blessings are known only to those who follow it. To those who try to find some other way which is less arduous, we can say only this, that we believe there is no other way than that which He walked and while other ways may seem broader and more alluring, that we have no confidence in them. For we know not that which lies beyond. All human experience and human knowledge stops at the grave. We believe that His Way reaches beyond the grave and that He alone can forgive our sins, raise our bodies from the dead and give us the gift of eternal life.

Believing this, we must put that life beyond anything that this world has to offer and that if we hope to be with Him in glory, we must be willing to walk with Him in all the misunderstanding, suffering and trial which he experienced; for we "reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

This simple faith may seem to be "foolishness to the Greek" who trusts in his own wit to accomplish these things; and it may be a "stumbling block to the Jew" who believes that righteousness is attained merely by obedience to the law; but we who believe in the power of Christ feel that these things are to be attained not by our might nor by our power but by the spirit of the Lord Jesus Christ.

We do not deny the power of science within the limitations of human observation, but we have more confidence in the power of Christ than we have in the ability of human observation to tell us whether we go and the way that leadeth thereto.

Finis.



Three Million Dollars to be Raised for the Japanese Church

National Council After Hearing Reports of Bishop Gailor and Dr. Wood Vote to Develop the Japanese Work

The National Council of the Episcopal Church yesterday announced its purpose not only to rebuild its property in Japan destroyed by the September earthquake, but in addition to extend its work there in token of its faith in Japan and the Japanese people. With the additional work planned, the sum of \$3,000,000 will be needed, and the Council unanimously pledged the Church to create this fund. Among the properties to be restored, all located in Tokio, are St. Luke's Hospital, St. Paul's Middle School, St. Margaret's School for Girls, St. Paul's University, and six churches, together with residences and offices for the Bishops and staff.

The new work to be inaugurated will comprise a series of primary schools through which, and the existing institutions, the Church will be able to conduct in Japan a complete educational system from kindergarten to university.

The following statement, addressed to the membership of the Episcopal Church, embodies the action of the council:

"The Church was thrilled by Bishop McKim's brave message after the earthquake last September, 'All gone but faith in God,' and the National Council proudly recalls the prompt and generous action of our people in providing emergency relief for the Japanese Church.

"Knowing that temporary relief must be followed by careful reconstruction, the Council sent its president and the executive secretary of the Department of Missions to Japan to study the facts, confer with leaders and report a program.

"At its meeting on February 20th the Council received the report of Bishop Gailor and Dr. Wood, containing a complete plan for reconstruction, based upon personal investigation and conferences, with clergy and leaders of the Japanese Church, with Dr. Teusler of St. Luke's Hospital, with architects and building ex-

perts, and with Japanese statesmen such as Viscounts Gotos and Shibusawa.

"Transcending the need for physical restoration, they report that following the disaster there has developed the greatest opportunity ever presented for making Christ known to Japan. In this we must play our part and reap the rich fruitage of the consecrated effort of more than fifty years.

"They declare the experience and conviction of the leaders of the Japanese Church to be that for successful evangelistic effort. It is absolutely essential that in addition to churches there be both a complete and balanced system of education for the development of Christian leaders and medical work for a practical demonstration of Christianity.

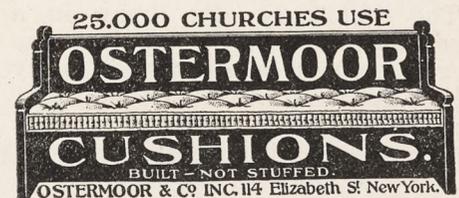
"The Council at its meeting had the benefit of the advice of Bishop McKim, Bishop Reifsnider and Bishop Tucker who unqualifiedly endorsed the report of Bishop Gailor and Dr. Wood and the convictions upon which its recommendations were based.

"The estimated cost of the restoration of buildings and equipment and for necessary expansion to make the work complete and efficient is \$3,000,000.

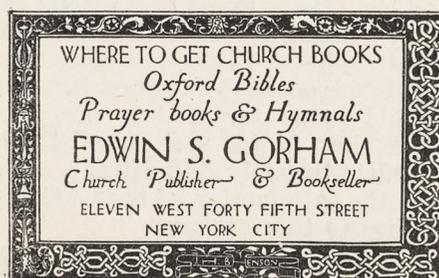
"The Council has appointed a committee to lay the facts before the Church, confident that the Church is facing this larger task of permanent reconstruction, will exhibit the same splendid spirit of devotion and sacrifice that responded so effectively to the emergency appeal. 'Let us rise up and build'."

The National Council.

Read thoroughly the first and last pages of this issue.



In the March "Bible" number
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Chicago

Annual Institute of the Church Mission of Help Held in Albany

Society to Seek the Elimination of Discriminating Action Toward Men and Women Guilty of Social Sins

The fourth annual institute of the National Council of the Church Mission of Help was held in the Guild House of the Cathedral of All Saints, Albany, New York, February 12, 13 and 14. The program consisted of morning and afternoon conferences, with a daily luncheon meeting, and there was one public evening meeting. Each day began with a celebration of the Holy Communion in the Cathedral, and this centering of the institute around the altar was expressive of the organization itself, the reports made and discussions engaged in revealing a distinctly spiritual note in its methods and aims.

There were 186 delegates, lay and clerical, representing the five dioceses of New York and eight outside. Mrs. John M. Glenn, national president, presided.

The daily conferences of the institute were given to addresses and discussion of topics vital to the Church Mission of Help, such as delinquency, the claims of youth, case work, rural opportunities and mutual responsibility. Diocesan representatives of the Church Mission of Help made reports and spoke to some of these

subjects, while representatives of the Girls' Friendly Society, the Big Brothers, Girl Scouts and of various social service organizations were on the program and also spoke voluntarily. The superintendents of several State and charitable institutions spoke on the aims and accomplishments of their several schools and homes. Mr. Frederick H. Whitin, of the Committee of Fourteen, New York City, presented the proposed amendment to be brought before the Legislature of New York respecting the elimination of discriminating action toward men and women guilty of social sins. Dr. Joseph Lawrence, of the New York State Department of Health, and the Rev. Alfred Priddis, Civic Chaplain, Buffalo, spoke effectively along this line. The Ven. Guy H. Purdy, Archdeacon of Troy, gave an illuminating survey of rural opportunities and problems, the Rev. Oliver S. Newell, of Glens Falls, leading the discussion of this subject.

The Rev. Dr. Frederick S. Penfold, of Providence, and Canon S. Glover Dunseath, of the Diocese of Newark, were

speakers at the evening meeting; and at the luncheons, given at the Hotel Ten Eyck, Bishop Oldham, the Rev. Yu Yue Tsu, of Shanghai, and Bishop Nelson, respectively, were guests of honor on the succeeding days and addressed the assembled delegates. Both Bishops made impressive and stirring addresses with reference to the supreme and spiritual value of the work in which the Church Mission of Help is engaged, designating it as the distinct work of the Church, limited to one particular field. Mr. Tsu, who is a Christian worker among Chinese students in American schools, made an interesting and appealing address on his work, its needs and opportunities, and also touching upon the great need among Chinese girls for personal Christian work.

The institute closed with a beautiful service of Intercession in the Cathedral, conducted by Dean Carver.

Bishop and Mrs. Oldham entertained the delegates on Monday afternoon at the Bishop's House, and Mrs. William Bayard Van Rensselaer entertained them at her home on Wednesday afternoon.

The Church Mission of Help organized its diocesan branch in Albany last autumn, Miss Agnes M. Penrose, formerly in the national office, being general secretary. This was the twelfth diocesan unit of the organization, and Miss Penrose, together with the chairman, Miss Ethel Ven Benthuyssen, have successfully established the work and also accomplished much in the way of practical service for which it was instituted in the Diocese of Albany.

A Challenge to Christian People

comes in the need of 5,000,000 German children who are in danger of starvation.

SHALL WE BE GUIDED BY OUR PREJUDICES

when human lives are in the balance?

Shall we, like the Priest and Levite, pass by when we see these children being robbed of their birthright?

By a special tax levy on incomes, the German Government has been able to feed 500,000 children for five months. German farmers have taken 300,000 children into their homes. Still, there are several million who are hungry and who have no means of getting food.

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English Correspondent Writes of Changes Due to Labor Government

Ramsay MacDonald Quiets the Fears of the Conservatives by Picking Competent Aides as Members of his Cabinet

By Rev. A. Manby Lloyd

Before the last General Election the "yellow" press disgraced itself by its campaign of malice and slander against Labor. At the prospect of Socialism—a very remote one, even now—the Smart Set lost their heads. Asquith told the House of Commons how they did everything to drive him into their camp, even blackmail. As Lady Bonham Carter has put it—and she is his daughter—"people without a drop of blue blood in their veins are behaving as if they were already on the steps of the guillotine."

Since Ramsay MacDonald's call to the Premiership this blackguard nonsense has suddenly and mysteriously ceased. One looks round for an explanation. And I think it may be found here.

Instead of a cabinet of clod-hoppers, of Scotch Lenins, and Welsh Trotskys, labor has been diluted with some of the best blood of England. Lord Haldane, as Chancellor, is a very old Parliamentary hand. Lord Parmoor, formerly Cripps, K. C., is a clever lawyer, a churchman of the respectable moderate type, and a reactionary Conservative. Lord Chelmsford at the Admiralty completes the trio.

Harmsworth, Rothschilds, and the Jam Kings regard this as sufficient guarantee against revolutionary measures, while Sidney Webb is an evolutionist who looks to kill capitalism by a long and painless process of absorption. So the Smart Set have gone back to their golf and gambling and musical revue, and the Middle Classes can get a breather.

The "Guardian" frankly regrets this dilution. It would rather see George Lansbury, a Christian Socialist, and Harry Gosling, "the wisest of the Trade Union leaders" in posts of responsibility, and Frank Hodges, "the most eloquent of the younger leaders" relegated to something better than "a scullery-maid's position," as it describes the post of the First Civil Lord of the Admiralty. The Government, it says, somehow seems to "lack a soul"—the soul of ardour and passionate desire for reform which characterized such older men as Keir Hardie or Mr. Robert Smillie, or such young, practical idealists as Mr. R. H. Tawney and Mr. Roden Buxton.

There are rumors of an Eight Hours Bill, which with certain reservations and exceptions would enable England to make some show of ratifying the Washington Convention of 1919. Meanwhile, Germany is occupied in scrapping her compulsory eight-hour day which she adopted five years ago. The railway strike, which lasted eight days, has been settled, but docker and coal strikes loom on the horizon. At the same time we may note that over one million able-bodied men are on the "dole," digging

holes at the "dump" and fitting them up again. Such is the result of being governed by profiteers and politicians of the gas-bag type, of what honest men of all parties, whether they own it or not, are glad to be rid.

* * *

The discovery in the economic world that two and two make four, that millionaires are no longer objects of adoration to hungry men, and that the value of a rise in wages must be measured by the purchasing power of money, is causing (we are told) the export of "capital" to the colonies, the Continent and U. S. A.

It reminds one of the panic in the ecclesiastical world in 1860 when Huxley took up the gauntlet thrown down by "Soapy Sam" at the meeting of the British Association. We remember Huxley's retort—"I should be sorry to demolish so eminent a prelate, but, for myself, I would rather be descended from an ape than from a divine who employs authority to stifle truth." We remember the stout man who rose from the far end of the room and slapped a blue-book: he said he was no naturalist but a statistician, and that if you could prove Darwin's theories you could prove anything. We do not forget the clerical gentleman who emerged from the back of the platform, asked for a black-board, and, amid dead silence, chalked two crosses at its opposite corners, and stood pointing to them as if admiring his achievement. We know how the absurdity of the situation seemed to strike the whole assembly simultaneously, and of the laugh that shook those walls as they have never been shaken since.

In some such way will we presently regard the antics of the professors and the privileged in 1924—Lord Birkenhead and his rejection of the Sermon on the Mount, Winston Churchill and his "Labor cannot govern," the Duke of Newcastle and his "Down with the Trade-Unions." The Girondins are in office, if not in

power. Ramsay MacDonald is an Idealist, Pacifist, and the sort of man who talks vaguely about Universal Love and the Brotherhood of Man. Just the same kind of sentiment underlay the political propaganda of Isaac Butt, of Vergnaniand, of Sir Harry Vane. Its track is across history; its name is Girondism, and its end has always been futility and disaster. The pious Girondins were shocked at Danton's declaration of "terror," just as the present cabinet would be shocked at the recognition of the Class War. After the Girondins come the Jacobins.

The danger, as the Guardian parliamentary correspondent points out, is that the Cabinet has too many wealthy men—at least five—and is a little too respectable, and in its respectability there lies the danger of a new Labor movement of the left growing up, which will either form a fresh Parliamentary Party, or will abandon constitutional processes for direct action.

But we hope for the best. As a nation we are too servile, slow and stupid for a revolution on the French scale. Bread and circuses—or rather beer and football—if provided in plenty, will stave off the evil day. For the British working man will live on bread and cheese, and chance the beer, if he can get enough to pay his entrance to a horse race, or a cup-tie, or a cricket test match.

Stowe's Clerical Directory Again

Last call to the Clergy for their sketches in a correct and up-to-date form for the 1924 edition of the Directory. We have undertaken to publish this book and deliver it to subscribers before the end of March. Sketches to appear in the Directory in proper form, must reach this office before March fifteenth.

Do not be a Laggard. The Edition published, will not exceed the number of subscriptions by more than fifty copies, so rush your sketch and your orders immediately and be sure of this valuable book, containing information regarding the whole Anglican Church.

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HARTFORD STIRRED BY DR. TYSON

Beginning with the first Sunday of the New Year in St. John's Church, Hartford, Conn., and for five succeeding Sundays there occurred a series of services which must stand as a notable experience in the religious history of this city. The Rev. Stuart L. Tyson, D.D., delivered six lectures on the New Testament, and from the first Sunday in January until last Sunday he addressed congregations composed of eager, earnest and intelligent people who consistently overtaxed the utmost capacity of the building. Chairs were placed in every available space in the Church—even to the danger point—while the Vestry, Rector's Study and Parish House were used to the last limit within hearing distance of the preacher. At times persons even sat on the floor of the aisles of the Church. Services began promptly at seven-thirty. At seven o'clock almost without exception the Church was filled to capacity. This meant two hours of sitting, for the services consistently lasted until nine o'clock.

The comment after the first service was naturally that such unprecedented eagerness largely reflected the restlessness caused by the present controversies. This, however, was soon dispelled. Until the last lecture Dr. Tyson made not the slightest reference to any controversial matter. In compelling and illuminating eloquence he laid before his congregations the Person of Christ as the Revealer of God in terms which brought reassurance to men of all schools of thought. He unquestionably relieved many of the fear that their religious faith rested absolutely on any dogmatic or Scriptural statement. He constantly reiterated that Christ as He lives today is the Christ of men's inner experience. He begged his hearers never to let either a book or institution take the place of "The Kingdom of God" within you. Both Church and Bible were of vast significance and help in finding this experience, but not the ultimate goal or test. It is estimated that over 3,500 people heard Dr. Tyson in these six lectures in a Church normally seating 450 persons. A large and consistent group of professional men and women, doctors, lawyers, teachers formed a considerable part of the congregation. Whatever the initial interest may have been there was no doubt finally that these congregations were finding what they earnestly sought in reassurance and even comfort in the light of the charges and countercharges within the Church today.

The press of the city followed the lectures with conspicuous care and sympathy. The Rector, the Rev. William T. Hooper, paid high tribute to the newspaper men who had rendered such exceptional service.

The Vestry of the Parish in session on February 13th passed the following resolution:

"Whereas, this parish has been greatly blessed in the thoughtful and inspiring course of lectures delivered by Dr. Tyson during the past six weeks, and

"Whereas, we, the Vestry of St. John's Church, Hartford, desire to bear witness that our faith in God as revealed in the Living Christ has been greatly strengthened in our individual lives and, we

believe, in the lives of many in this Parish,

"Be it resolved, that the deep appreciation of this Parish be expressed to Dr. Tyson in the great good he has accomplished in our midst by his preaching and teaching of The Word, and that God's blessing may go with him in the faithful and earnest work he is doing for Christ and His Church.

"Resolved, that this resolution be spread on the minutes and that a copy be sent to Dr. Tyson."

HOLY CROSS FATHERS CONDUCT MISSION

Father Hughson and Father Lorey of the Order of the Holy Cross are conducting a fifteen-day pre-Lenten mission in Denver, at St. Andrew's Church. The occasion has been taken to carry out some much-needed alterations in the church building, the seating capacity of the church being enlarged, a sacristy and choir robing-room constructed in the guild hall, and some new furnishings and equipment obtained. The Diocesan Church Art Commission has begun the redecoration of the church, and is proceeding leisurely, planning and experimenting.

DR. BARRY GIVES INSTRUCTIONS IN WASHINGTON

The Rev. C. Ernest Smith, chairman of the Committee on Missions of the Anglo-Catholic Club in the Diocese of Washington and Rector of St. Thomas Church, 18th and Church streets N. W., has announced that beginning on Sunday, March 16th, and continuing until the following Friday, inclusive, the Rev. J. G. H. Barry, Rector of St. Mary-the-Virgin, New York, will deliver a series of instructions in St. Thomas Church.

Don't Neglect Books During Lent

Those listed here have been carefully selected and recommended:

The Return of Christendom
By an English Group. \$1.75, postage, 10c.

The Gospel of Fellowship
By Bishop Charles Williams. \$1.50, postage, 10c.

The Returning Tide of Faith
By Bishop Talbot. \$1.50, postage, 10c.

The Experiment of Faith
By Bishop Fiske. \$1.50, postage, 10c.

Common Sense Religion
By Rev. F. E. Wilson. \$1.50, postage, 10c.

Lies
By Rev. G. A. Studdert-Kennedy. \$1.50, postage, 10c.

Psychology and the Christian Religion

By Rev. C. E. Hudson. \$1.35, postage, 10c.

A Word-Map of the Old Testament
By Rev. Geo. P. Atwater. \$1.00, postage, 8c.

Everyday Religion
By Bishop Freeman. \$1.50, postage, 10c.

The Personal Christ
By Bishop Johnson. 50c, postage free.

The Historical Development of the Church

By Bishop Johnson. 35c, postage free.

Essays Toward Faith
By Rev. A. Q. Bailey. 50c, postage free.

Evolution: A Witness to God
By Rev. George C. Stewart. 35c, postage free.

A Man's Religion
By Rev. Julius A. Schaad. 35c, postage free.

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Christianity and Psychology

By F. R. BARRY, M. A., D. S. O.

(One of the leading thinkers of the Church of England, who recently became Professor of New Testament at King's College.)

Each month The Witness recommends a new book. This is our February selection. It tops a list of books which Dean Ladd of the Berkeley Divinity School has recommended for Lent. Also recommended by Dean Rousmaniere, of St. Paul's Cathedral, Boston.

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DIocese OF DALLAS BACKS UP THE BISHOPS

The twenty-ninth annual council meeting was held on February 10, 11 and 12, and the whole proceedings were characterized by a very marked degree of enthusiasm and cordiality. It was generally agreed that it was the best attended Council for many years.

The opening sermon in St. Matthew's Cathedral was preached by the Rt. Rev. George Herbert Kinsolving, D.D., Bishop of Texas, and sounded from the first the note of loyalty to the faith. The annual address of Bishop Moore was listened to with great attention, and punctuated by hearty applause on the part of the members. The venerable Presiding Bishop, the Most Rev. A. C. Garrett, D.D., LL.D., was present at the opening and closing sessions, and his words were received with great attention. He presented to the Council, among other matters of interest, the communication from the Archbishop of Canterbury on the Maline "Conversations," looking toward reunion.

The Council unanimously passed the following resolutions: "Resolved, 'A.' That it is the sense of the Diocesan Council that the Bishops of the Church in the United States should at all times exercise the full ecclesiastical authority and governance which is and of right ought to be theirs by virtue of the Apostolic Succession.

"'B.' That the Diocesan Council express its gratitude to the House of Bishops for the late Pastoral Letter and our hope is that they will continue to issue Pastoral Letters whenever conditions either in the Church or the world indicate a need for such.

"'C.' That the Diocesan Council endorses and heartily approves the Bishop Coadjutor's address, especially that portion which refers to and proclaims the doctrine of the Church and pledges its renewed allegiance to the faith of this Church as stated in the Apostles and Nicene Creeds."

To insure the delivery of a bundle of papers for the first week of Lent we must have your order not later than noon, Monday, March 3rd. Wire if necessary. See back page.

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FOR LENT

During Lent: Rev. G. A. Studdert-Kennedy, three articles; Dr. Sherwood Eddy, three articles; a series, "The Household of Faith," by Dr. Percy Silver, Bishop Fiske, Bishop Rhinelander, Bishop Freeman, Dr. George Craig Stewart, Bishop Matthews and Bishop Johnson; a series of studies on the Holy Lands, by Rev. Frank E. Wilson; and the regular contributions of the Witness Editors. Bundle orders must be in by Monday, March 3rd. Wire us if necessary. See back page.

JOHN C. WHITE ELECTED BISHOP OF SPRINGFIELD

The Venerable John Chandler White, archdeacon of Springfield and rector of Trinity Church, London, has been elected bishop of the Springfield Episcopal diocese to succeed the late Rt. Rev. Granville Hadson Sherwood. The Rev. George P. Hoster, rector of the Immanuel Memorial Church, Champaign, was elected president of the synod. The election came on the fourth ballot. Nine candidates were in the field.

VISITORS AT COLORADO SEMINARY

Father Hughson held a two days' retreat for the students of St. John's Theological College, Greeley, during his visit to Colorado. The Rev. W. B. Spofford, executive secretary of the Church League for Industrial Democracy, who was a speaker at the Diocesan convention, was also a visitor at the school, addressing the students in the evening.

The parish in Binghamton, Johnson City and Endicott, New York, are uniting for noonday Lenten services to be held on Thursdays in the Christ Church, Binghamton. Among the speakers are Bishop Fiske, Dr. Pierce of Kenyon College, Rev. Wyatt Brown of Baltimore, Bishop Knight of New Jersey, Rev. W. B. Beach of Scranton and Rev. A. E. Clattenburg of Hazleton, Pa.

OREGON TO DO MORE IN RELIGIOUS EDUCATION

The thirty-sixth annual convention of the Diocese of Oregon met at S. Stephen's Pro-Cathedral on the 30th and 31st of January.

Mr. Edward Strong, a lay expert, presented and explained a plan to raise \$100,000 to endow the Episcopate, which had been under study and preparation for more than a year. The convention adopted the plan, no one dissenting.

Mr. A. W. Stone read the report of the Board of Religious Education, which called for a decided revision of attitude toward, and increase of faith in, the task given to the Board by the convention. As against one hundred and fifty dollars recommended for educational work by the Budget Committee, the Board insisted that a thousand would be all too little. After a presentation of the matter by Archdeacon Black and Rev. Thomas Jenkins, the committee voted to increase the budget to provide the amount asked for by the Board.

CONSECRATE CATHEDRAL IN HAVANA

Holy Trinity Cathedral, Havana, Cuba, is to be consecrated on Quinquagesima Sunday, March 2nd.

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**BISHOP BRENT LECTURES
AT HOBART**

The Rt. Rev. Charles H. Brent, Bishop of Western New York, gave at Hobart College during the week of February 10th a series of addresses on the Christian life entitled "Foundations and Pillars." The general text on which the addresses were based was Hebrew 11:10, "For he looked for a city which hath foundations, whose builder and maker is God." Bishop Brent, who is chancellor of Hobart College, was highly pleased with the interest taken in his addresses, all of which were well attended by faculty, students and the public. During his visitation the Bishop confirmed two students from William Smith College, Hobart's co-ordinate institution for the separate instruction of women.

FOR LENT

During Lent: Rev. G. A. Studdert-Kennedy, three articles; Dr. Sherwood Eddy, three articles; a series, "The Household of Faith," by Dr. Percy Silver, Bishop Fiske, Bishop Rhineland, Bishop Freeman, Dr. George Craig Stewart, Bishop Matthews and Bishop Johnson; a series of studies on the Holy

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Church School 10 A. M.
Saint's Days, 10 A. M.

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(Signed) THE VESTRY,
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ARCHBISHOP OF CANTERBURY INVITED TO VISIT AMERICA

The World Alliance for International Friendship Through the Churches, now representing twenty-seven different nations, announces that the next annual meeting of its American branch will be held in Buffalo November 11th, 12th and 13th.

The Archbishop of Canterbury, world president of the organization, will be invited to attend this meeting as the principal speaker. The invitation will be presented to the Archbishop by Dr. Henry A. Atkinson, general secretary of the alliance, who sailed last week for England.

The Archbishop will be asked to speak in a number of large cities throughout the United States under the auspices of the Committee on Interchange of Preachers and Speakers, representing the World Alliance for International Friendship Through the Churches, the Peace Union and the Federal Council of the Churches of Christ in America.

BISHOP GAILOR LECTURES AT TRINITY CHAPEL

The Right Rev. Thomas F. Gailor, D.D., Bishop of Tennessee and president of the National Council of the Church, is to give a series of five lectures, beginning Tuesday, February 26, at Trinity Chapel, West 25th street, New York. The hour is half past eight o'clock. The lectures are open to all who are interested; there are no cards of admission. The dates and subjects are as follows:

Feb. 26, "The Catholic Church."

Feb. 29, "The Holy Scriptures."

March 3, "The Creed of the Church."

March 7, "The Teaching of the Church."

March 11, "The Sacramental System."

MANY BISHOPS AT COUNCIL IN COLORADO

It is not often that a diocesan convention is favored with the attention of so many Bishops as gathered last week in Denver to attend the annual council. Besides Bishop Johnson and Bishop Ingley, the diocesans of all the neighboring dioceses were there—Bishop Thomas, Bishop Beecher, Bishop Shayler, Bishop Wise and Bishop Howden. Much interest was aroused by Mr. Winne in his address on missions, and by the Social

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Service program arranged by Dean Browne, and the conference on religious education arranged by Mr. Malcolm Lindsey.

Besides the visiting Bishops there were two speakers from outside the diocese, Dean Scarlett of St. Louis, who spoke on the Bishop Tuttle Memorial, and Rev. W. B. Spofford, who spoke at the social service conference. There were also a number of interesting exhibits by various committees.

OPPORTUNITY PRESENTED BY NEW YORK CITY MISSION

The New York City Mission Society, which does an extensive piece of social service work in the city, is offering scholarships to two recently ordained clergymen. It presents a real opportunity to men who plan to specialize in this field of Christian work. Details of the offer may be secured from the Rev. L. Ernest Sunderland, 38 Bleecker street, who is in charge.

CHURCH PAYS \$40,000 INTEREST ON \$25,000 DEBT

St. George's Church, St. Louis, has paid \$40,000 on a long standing debt of \$25,000. The principle has at last been paid and the Church is therefore to be consecrated in June by Bishop F. F. Johnson. The Rev. R. H. Atchison has been the rector since 1921.

PLAN STUDENT CONFERENCE IN COLORADO

A two-day college students' conference was held recently in Denver, attended by fifty delegates from five Colorado colleges. Bishop Ingley was chaplain of the conference, and Graham Miller, a student at the Golden School of Mines, was chairman. Plans were made for a longer conference to take place at Evergreen next summer.

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Odds and Ends

By Grace Woodruff Johnson

Good morning! Have you ordered your weekly bundle of *The Witness*? Must get it in by next Monday to get the first Lenten issue. Has anyone escaped hearing about our special rates for space taken in *The Witness* for Church Notice Ads.?

Recently we were asked "if we had any part in *The Witness*." "O, we spread a little helpful propaganda now and then," we replied. "How wonderful to be so uplifting!" was the answer.

At any rate we are uplifted one evening each week, for we read every Church paper that comes our way—from the North, South, East and West—and some that come diagonally. Our scissors are busy clipping for future help. The long-distance ones are surely the "tie that binds." The Anking news letter is one of these.

John Schaad, the son of the Rev. and Mrs. Julius Schaad, has gone to China to work under Dr. Taylor in St. James' Hospital, Anking. His sister, Miss Marguerite, went to China as a missionary two years ago.

The Rt. Rev. William J. Manning, Bishop of New York City, advises that: "The city administration should make effective at once the agreed plan for a citizen's jury of twelve to pass on the moral acceptability of plays, censorship being employed only as a last resort and upon the failure of an informed public opinion. This plan has been accepted by the Authors' League of America, the Actors' Equity Association, the American Dramatists, and the Producing Managers' Association.

A story is told of E. H. Sothorn going to some remote town to play. A citizen came up to him, bowed and said: "Mr. Mansfield, I am going to be delighted to

attend every performance of yours during your all-too-brief sojourn. I have watched your career." Mr. Sothorn turned to a friend and said sadly: "He doesn't know that Dick Mansfield is dead; he doesn't know that I am living."

The Rt. Rev. James E. Freeman, Bishop of Washington, D. C., met a group of laymen in a conference at the Blackstone Hotel in Chicago last week. He stressed the need of the times for a "revival of great preaching," to go where the people are and preach to them in the open air, in the busy marts of trade, to utilize facilities offered for audiences. "There is nothing so popular as preaching when the preacher has a message of common sense for the every day man," he declared. He hoped for an establishment of a college of preaching, and he outlined the plans for the National Cathedral now being built in Washington, D. C., as "democratic and fraternal and hearing sermons from eminent ministers of all denominations."

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Immediately following each Wednesday evening Service during Lent, the Rector of St. Stephen's Church, Wilkinsburg, Pa., the Rev. Dr. William Porkess, will conduct a Round Table Conference on each of the six articles to be successively published by The Witness, under the title of "The Household of Faith." Several of the parishioners are subscribers to this Religious Weekly, and they in turn will be invited to give their impressions regarding the particular article read. The Rector proposes only to sum up the discussion.—News item.

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