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## THE HOUSEHOLD OF FAITH

The Gospel—A Revelation

*Rev. H. Percy Silver, D. D.*

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## JAZZ

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

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## THE MODERN PLAN OF SALVATION

*Rev. G. A. Studdert-Kennedy, D. D.*

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## A GENERAL SURVEY OF THE HOLY LANDS

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



## Current Comment

By The Observer

The secretary was reading the annual report of St. Martha's Guild to the parish meeting. They had raised money for a very worthy objective, and in due time a service of benediction was held, and the gift was duly blessed. As she came to this part of the report she became indignant. She laid down her report and spoke from her heart: "The clergy were present and the women of the guild, but not one man cared enough to come to the service."

The following is from a recent number of the Church Times (London):

An Englishman—it does not report where he was travelling—came across a native cooking his dinner, and remarked, "That's a very fine fish frizzling over the fire there." "Yes," said the native, "the good God gave it to me out of the river this morning."

"Do you believe in God?" asked the Englishman. "I don't—I don't believe there is a good God. He's never done anything for me."

"I know something He's done," said the native. "If I were not a Christian, you would be where that fish is."

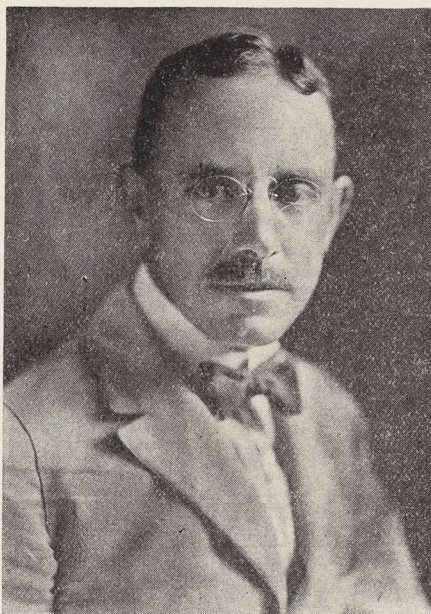
The same issue of the Church Times gives an interesting account of a big English warehouse, Messrs. Thomas Adams, Ltd., in the lace market at Nottingham. This firm maintains a chapel in the warehouse where prayers are said daily. One wonders if there is any similar witness for Our Lord in a large American business house.

The Sunday edition of a middle western newspaper has a Washington, D. C., social correspondent. Perhaps this correspondence is syndicated—I don't know, because I seldom read Sunday papers. In a recent issue we were told of a number of very fashionable Saturday night dances in the national capital. "The old-fashioned rule that Saturday night dances should close at midnight is now a thing of the past. These dances continue well into the small hours of Sunday morning, and the latest thing is to have a charming little breakfast before going home."

Any suggestion that this is an un-Christian proceeding is, I suppose, simply outworn Puritanism. There are times when Puritanism sounds almost attractive.

It would seem certain that if the Church is to save the world, it must once more come out from the world. The world must be made to understand what the Christian Church stands for. Instead of "getting into line with modern thought," the Church needs to present the ideal of the Christ-like life to a world which tolerates its existence and laughs at its claims.

America today undoubtedly leads the whole world in business and in finance. We are the richest and most powerful people the world has ever known. But it would seem that spiritual leadership rests with England. Think of the events



Mr. Lewis B. Franklin

of the last few weeks alone—the Archbishop of Canterbury's New Year letter and the conversations at Malines. The vision of a re-united Christendom will not be denied. We laugh at England for being slow, but sometimes she surprises us.

Then think of the Anglo-Catholic crusade for the conversion of England. Laugh at it—if you feel you can afford to do so. Let us fling all the old epithets at it—ritualist, romanist, mediaevalist. But no religious movement of our time has given evidence of such thoroughness of preparation, such unswerving loyalty, and such downright earnestness of purpose and conviction. Opponents of the movement, Methodists on the one hand and philosophers like Dean Inge on the other, unite in testimony to the fact that it is the most vital force in English religion today. It is the sustained persistent work of these devoted men and women which is telling, and which at the same time offers such a contrast to our American efforts. We are so spasmodic here.

Of course, it is quite different here. To most of us the very idea that America needs conversion seems quite ridiculous. To the small minority who think so the task seems quite impossible. So we continue ministering to our own flocks, and giving them what they want—"such lovely services," or "such thrilling sermons." "I love Dr. — and always go to hear him preach. He is so broad and has really up-to-date ideas."

And what a splendid thing for the whole world it is that James Ramsay Macdonald is Prime Minister of England, with Lord Haldane as Lord Chancellor! Not because Mr. Macdonald is the leader of the Labor Party, but because of his idealism and his sincerity. Then Lord Robert Cecil is still striving to make the League of Nations a reality. And let us not forget Stanley Baldwin, who went down to defeat at an election rather than break an election pledge made by his predecessor.

## The Council's Work

By Alfred Newbery

### I SEE BY THE PAPER

Why is it that the Saturday Evening Post can sell you for five cents a weekly magazine to publish which costs something like nineteen cents? Everybody knows the answer. It is because advertisers are so eager to reach the readers of that publication that they will pay the rates demanded. And what makes them so eager? Because the readers are so many.

We shall now moralize on the above questions and answers. Evidently people read. Evidently the printed page is a medium for information. Evidently it is a valuable medium. Any school boy can write an essay on the importance of Mr. Gutenberg's discovery.

But we forget all of this in thinking about the Church. Three or four years ago the Church had no medium of information which reached any large proportion of the people of the Church. There were more than one million communicants in the Church, and that meant about six hundred thousand families. A few of those families read a Church Weekly like this one you are reading, and the Spirit of Missions. There were about forty thousand subscribers to all the Church weeklies added together and about the same number for the Spirit of Missions. To a very large extent these were the same subscribers in both cases. Let us suppose that the whole family shared in the interest of the subscriber. We could say then that the existing general mediums reached about fifty thousand of the six hundred thousand Church families. That allows a generous margin. At best it meant that about eight per cent of us were reached by the printed page.

But why should we worry about that? Why should we reach them at all? Here is an answer:

I go to Church. I worship, and am strengthened in the Sacrament. I hear God's most holy word, and it is expounded to me. In other words, the priest at the altar and the preacher in the pulpit both fit and equip me to do something. I receive some aid also in finding out what that something is. Illustrations are given to me. Some others I can work out for myself. The commandments are simple, to love God and to love my neighbor.

But when I ask who my neighbor is, where shall I get my information? Shall I get it from the newspapers in which I find mirrored every petty nationalism, every racial barrier, every class distinction? Shall I get it from my own circle or class limited by our local pride and insularity, our economic interests, our class and color feeling? Where am I to learn of my Latin American neighbor? By reading the career of Firpo on the sporting page? Where am I to learn of my Chinese neighbor? By reading the headlines of bandit outrages?

I am human. I have limitations. One example does not suffice. Neither do a



hundred. I have to have it dinned into me in season and out of season, until in the course of time thousands of illustrations have filtered into my brain and then some day I shall hear again the words, "and thy neighbor as thyself," and suddenly I shall be flooded with the recollection of those thousand illustrations, the word "neighbor" will find a wider application and by God's grace I shall act accordingly.

**At the altar I worship and receive life.** From the pulpit I receive the doctrine, and some illustration. And here is the printed page ready to fertilize my consciousness with a flood of information, if the Church will only use it on me.

Besiege me at every turn. Let me be confronted with the Church's work in parish leaflet, diocesan paper, Church weekly or monthly, the Spirit of Missions, the Church at Work. Give me articles to read, pictures to look at. Never let up on me. Though I throw some in the waste basket or light fire with others, ultimately some of them will catch my eye. Some I shall read. Bit by bit the overwhelming story will be built up in me, and some day I shall be listening to old familiar words and they will suddenly have new meaning, some day kneeling at the altar, and adding my unworthy sacrifice of self, I shall suddenly see where and how it is most needed, and I shall pray more heartily, give more liberally and work more earnestly that God's Kingdom may come on earth as it is in heaven.

Happily we have advanced over three or four years ago. There are more readers of Church papers, parochial and diocesan. The Church weeklies, struggling against heavy odds, receive now and then heartening signs of interest. The Church at Work is distributed to, if not in, seventy-nine per cent of our parishes. It is an augury of better times. It is in no sense a goal. It is merely an encouraging beginning.

The Department of Publicity did not do it. But a new emphasis on the proper use of publicity did. And in bringing that emphasis to bear on the prosecution of the Church's work the Publicity Department had a large share.

Thus it has served the Church. None can deny a wider knowledge in the Church of what the Church is doing. Returning missionaries bear witness to it. None can deny the tremendous power of the printed page. We have grasped the weapon, we have brandished it a little. Now let us fight a good fight with it.

#### DEDICATE NEW ORGAN AT SCRANTON

The new memorial organ in St. Luke's Church, Scranton, Pennsylvania, was dedicated on February 21st. A recital was given by Mr. Charles M. Courboin, who was at one time the organist in the Antwerp Cathedral. The Scottish Rite Masons attended a service at St. Luke's the following evening, which was a memorial service in honor of Washington and Lincoln. The Rev. Robert P. Kreidler, the rector, preached.

## Our Council

Lewis B. Franklin, vice-president and treasurer of the National Council of the Episcopal Church, is one of the younger generation of Church leaders.

As a boy of seventeen Mr. Franklin entered the service of a banking house and from the post of office boy with this concern, rose in fifteen years to the position of vice-president of a great trust company.

When the United States entered the World War, Mr. Franklin was called to Washington to assume charge of the War Loan Organization through which the five Liberty Loan issues were placed.

This task ended, he made up his mind that there were higher things in life than mere money making. The Nation-Wide Campaign of the Episcopal Church was then in its initial stages, so Mr. Franklin volunteered his services.

He put all his tremendous energy into the Church Campaign, and, though he was in a position to command his own terms in the financial world, accepted election as treasurer of the Church when it was tendered to him by the General Convention at Detroit in 1919. Mr. Franklin was later made vice-president of the Episcopal National Council, which makes him practically the business manager of the National Church.

## Our Young People

By Rev. Gordon Reese

### PROGRAM

#### By-Products of Christianity

Hymn 261 in Old Hymnal; 486 in New Hymnal.

Scripture Reading—St. Matthew 25, 31-40.

Prayers.

Roll Call—Answer with a By-Product of Christianity.

Papers:

(a) Some By-Products of Christianity. Hospitals, schools, charity organizations, theatres, etc.

(b) Trace briefly the history and development of these by-products. Show how each has grown out of the Church, and could not have been possible without Christianity.

Discussion:

1. Would Social Service, as we now understand it, be possible without the Church?

2. For what purpose was the theatre originally intended?

3. Has the Church any responsibility for the theatre today?

4. Show how all supplementary agencies are working for the extension of the Kingdom of God. If the impetus comes from the Church, what has the Church a right to demand of us

Closing Hymn: Suggestions.

## Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

Two weeks ago I printed in this column a group of questions for Sunday schools. Here are the answers. Each teacher should be sure that every child who tried to answer these questions should learn the proper answer to each question:

(1) The Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, is the president of the National Council of the Church.

(2) On page XXVI of the Prayer Book (before Morning Prayer) will be found a table to find Easter Day in any year, to 2013.

(3) A font is the article of Church furnishing which holds the water at the service of Baptism.

(4) "Gal." is an abbreviation of "Galatians" and refers to an Epistle of St. Paul, contained in the New Testament.

(5) Lent begins with Ash Wednesday and has forty days, not counting Sundays. Six Sundays fall in the Season of Lent. So there are forty-five days between Ash Wednesday and Easter.

(6) Churchmen observe Sunday as a sacred festival because our Lord rose from the dead on the first day of the week.

(7) Jesus Christ instituted the Sacrament of the Holy Communion. (See St. Matthew's Gospel, Chapter 26, Verses 26-28.)

(8) The answer to (8) is in the Catechism. (Page 270 of the Prayer Book.)

"I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof."

(9) A Collect is a prayer.

(10) On Good Friday we commemorate the death of Jesus Christ on the Cross.

I have spent a considerable amount of time in preparing sets of questions and answers, printed on cards, for the use of teachers in our Sunday Schools. They are arranged in sets. One set deals with the Church Year; another with Church Customs; a third with Church Ornaments. There are also two sets on the Life of Christ. You may secure a complete description of the Card-Method of Religious Instruction, and also samples of the cards, by sending an inquiry to the "Parish Publishers," Akron, Ohio.

#### UNITED LENTEN SERVICES IN ALBANY CATHEDRAL

On Thursday nights during Lent the parishes of Albany will hold united services in the Cathedral of All Saints. The services will be of a mission type, and the rectors of the several Albany churches will in turn be the preachers. Preceding the services there will be fifteen minutes of congregational singing of familiar hymns. Members of the Albany Community Chorus have expressed an interest in this feature of the Lenten services and expect to attend, not as a chorus, but as individual members of the congregation.



# The Witness

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## The Editorial

By Bishop Johnson

### JAZZ

If people would spend as much time in an honest effort to discipline themselves as they are spending in regulating the conduct of others, life would be a far more joyous thing than it is.

No one enjoys a job at which he himself is a dub. If a man has disciplined himself so that he can play the piano well, he enjoys playing the piano. If he has no skill in touching the keys which produce harmony, nobody enjoys the performance. He soon tires of pounding keys in a desultory fashion, but not nearly so soon as those who hear the performance.

Man is a far more delicate instrument than a piano; the harmonies of his life are far more detectable and the discords far more detestable than are those of a musical instrument. Moreover, the technique is harder to learn; the practicing of the scale is more difficult; the playing of the instrument more continuous. If you are asked to play the piano, you may excuse yourself on any number of grounds, and unless you play well, both you and the audience are benefited by your refusal, but you cannot refuse to play the score of life.

The music begins just as soon as you wake up and continues until you retire for the night.

If you play the keys harmoniously, it is a joy to live; if you play them discordantly, life is a continuous nightmare.

Of course, the inventor of jazz has discovered a substitute for music, which has a temporary interest, but lacks a permanent satisfaction. One could not conceive of a Beethoven in jazz, or a Mozart in ragtime; neither could one endure a program of jazz night after night.

It is perfectly true that a little jazz has its place in the day's work, but to have all jazz is to turn the world into bedlam. I believe that the modern world is largely a jazz concert in which the performers, unwilling to learn real music, are unable to understand anything but a ragtime existence.

The keynote of jazz is excitement, a certain stimulation of the auditory nerves which acts as a narcotic, causing the hearer to forget the tiresome and monotonous job of living with himself, there being so little there to live with.

This absence of real interest in one's own contents makes it a real trial to live with oneself, so the soul seeks a sedative in jazz, and so entirely misses the real music of life, which can be obtained only at the price of self-discipline.

The prosperous man who never reads, never thinks, never meditates seeks his sedative in what he calls "playing the game." What it really should be called is "avoiding the issue." His sole relaxation is to be found in watching the wheels of business go round, while he finds excitement in bridge, golf or mah jongg, which have to be accelerated by a stake to satisfy his jaded appetite. The prosperous man's wife is too busy worrying over what she cannot have to really enjoying what she has.

The son of the prosperous man is born to this craving for jazz and he grows up with a maximum of assurance and a minimum of spiritual assets.

The daughter of the wife of the prosperous man has been drawn into the game of stimulating mere physical sensations and goes the pace with all the zest of feminine enthusiasm.

The man without the pale of the prosperous family is so filled with envy, hatred, malice and all uncharitableness, because he cannot have all these delectable sensations, that he wants to smash society so that nobody will enjoy anything at all.

And so the foxtrot goes on, with everybody trying to avoid the fatal calamity of living on his own resources, for he is a spiritual bankrupt.

"If it were not for a small remnant, America would be like Sodom and Gomorrah."

To meet this situation we have religions galore, some of which adjust themselves to jazz tunes in order to win the crowd from a purely material ragtime to a similar spiritual sensation. Others try to stem the tide by a sentimental appeal which is devoid of backbone and vitamin. Others offer a sort of intellectual massage by which the patient is soothed into thinking that his theories about God may be a substitute for his service of God.

What is really needed is the morale which comes from taking in hand the training of oneself. The sincere endeavor to master the scale of thinking, meditating, worshipping, which gives reality to the soul and an adequate expression to human life, is hateful to the man who has doped himself with physical sensations, superficial sentimentality and philosophical theories until he is incapable of honest effort in disciplining himself to the drudgery which must always precede any ability to produce true harmony.

In the meantime, as Philip Cabot well says, everybody is on strike and nobody wants to produce. The prosperous man rebels against the democratic tendency to make him disgorge. His wife is on strike against her duties of maternity and home-

making. Their children are on strike against any control whatsoever.

The man who works is on strike against his job, which feeds him. The student of economics is on strike against the Government, the Church and society.

In the meantime God is in Heaven, waiting until we all get to work producing those things which He created us to produce and of which we are complaining because they do not exist. He asks us to produce harmony, and we are all busy discharging the musicians and feeding our starved souls with ragtime.

In the Day of Judgment I rather fancy business men are going to be judged by business principles. "What have you produced?" It will be an awful jolt to good business men to find that God condemns them because they made a poor business out of life—that they failed to produce. It will be interesting to find society folk judged because they were so unsocial. It will be curious to see expert critics judged, because, having criticized others, they themselves made no harmony. It will be odd to see agitators judged because they did not really want that which they so loudly advocated.

It will be illuminating to find that no one has fooled God and that so many have fooled themselves into thinking that they could persuade God to call jazz, music and ragtime, harmony. Lent comes along to remind us that we have a soul that needs discipline, and, if we are wise, we will welcome the opportunity to come apart from the clamor of mere sensation into the conservatory of spiritual training, that we may produce something which God wants.

The Rev. Fred D. Goodwin of Warsaw, Va., has been appointed Secretary for Rural Work under the Departments of Christian Social Service and Missions of the National Council.

## SOLD OUT IN A WEEK!

There was such a demand for the issue of The Witness containing the editorial by Bishop Johnson, "BOAT OR RAFT," dealing with the present situation in the Church; and for the issue containing the article by Dr. George Craig Stewart, "IS THERE A SPLIT IN THE EPISCOPAL CHURCH?"—dealing with the same subject—that we issued a 32-page pamphlet containing BOTH articles. The first edition has sold out in a week.

Several thousand more copies are now ready for distribution.

You cannot afford to miss these two articles if you wish to understand the discussion now going on in the Church.

Single copies . . . . .	\$0.10
Fifteen copies . . . . .	1.00
Twenty-five copies . . . . .	1.50
One hundred copies . . . . .	5.00

## WITNESS BOOKS

6140 Cottage Grove Avenue  
CHICAGO, ILL.



# THE HOUSEHOLD OF FAITH

## The Gospel—A Revelation

By Rev. H. Percy Silver, D. D.

Every Christian should thank God that his Faith is not based on some theory or discovery of man, but that it is a Divine revelation.

*"When Jesus came into the coasts of Caesarea Philippi, He asked His disciples, saying: 'Whom do men say that I, the Son of Man am?' And they said, 'Some say that Thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets.' He said unto them, 'But whom say ye that I am?' And Simon Peter answered and said, 'Thou art the Christ, the Son of the Living God.' And Jesus answered and said unto him, 'Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.'"*

Here Jesus Himself acknowledged that God the Father had revealed a great truth to an individual, the man Simon Peter. This is not strange, for God has spoken to man in all ages. Prophets and wise men as well as angels have proclaimed His truth, and on the Mount of the Transfiguration those of the unseen world were also permitted to bear their testimony to Jesus the Anointed of God. In Christ we see not only human nature lifted to the heights of union and communion with the Divine, but also Heaven stooping in love and mercy to touch the life of man on earth. The message of the Savior was a revelation of the love of God, and it is this revelation of God in Christ which is the centre of the Christian's hope. The Gospel of Jesus is not a theory of life; neither is it a human philosophy; but rather it is the life of God revealed in Man, and man himself lifted by it from slavery to sonship in the Kingdom of God.

It gives a dignity and glory to life to hear the Savior say: "Ye have not chosen Me, but I have chosen you." Throughout the ages God has never ceased His efforts to win the confidence and love of mankind, and He uses and has used many avenues of approach. "At sundry times and in diverse manners God spake in time past unto the fathers by the prophets." The his-

tory of mankind is a record of these "diverse manners" in which God has revealed Himself to those who have honestly and earnestly sought Him. He has never left Himself without a witness either in nature or the heart of man. Men have not always understood His message, (just as many Christians do not understand today!) but God has, at all times, labored to increase their capacity to understand. It has required serious effort on man's part to lay hold of and use spiritual powers, just as it requires effort to get hold of and use the forces of nature. The Scientist working in God's world, and with the material which God has made, knows full well that nature generously reveals her secrets to the earnest seeker. Patiently he tries to understand the how and why, and to harness and turn forces into channels where they may do greater service for humanity. It is only natural that man should claim this right of search, for his birthright provides that he is to "have dominion over all the earth." Intelligence has been given to enable him to exercise this "dominion" in co-operation with, but never independently of, nature. And yet knowledge of nature and her forces has never completely satisfied the hungry soul of man. While he may provide for his physical life by making use of the things in the physical world, he is, at the same time, expected to do more than this, since he has been created not for time but for eternity. Wherever we find men, whether living under forms of civilization in cities, or in wild tribes roaming through wildernesses, we discover that he is, and always has been, a seeker after something which nature cannot give, and which he has recognized to be above and beyond nature. Not only has he been a seeker for that which is higher than himself, but *we know* (and it is a blessed thought) that God, the Father of us all has helped him in his search.

Man's effort, and God's rewarding of that effort, has been gradually opening a way out of confusion to order, and out of darkness to the Light. This glorious revelation is not a discovery made by man, but it is the gracious Divine act of unveiling, and thereby permitting him to see what he never could see without the help of Heaven.

One of the most interesting studies in history is to see how God has

made use of every soul which has lent itself to His leadership. Such men as Confucius, as well as Moses and the prophets, were used to bring about order and beauty in the spiritual lives of men, just as every force in nature has been used to work out the purposes of God. The Egyptian, the Phoenician, the Greek and the Roman have in a true sense also made their contribution to the spiritual life of mankind. There can be no doubt that God made use of men like Michael Angelo, Beethoven and Abraham Lincoln, as He also does of every faithful and honest soul today. The difference, however, between such revelations as have come to us through painters, sculptors, musicians, wise men or prophets, and that which has come to us from Christ Jesus, is that, whereas imperfect men could be used only in an imperfect way, Christ, because He is God eternal, gives us what He alone could give—a perfect revelation. The difference is as marked as when we look at a stained glass window from outside the building, from which view-point the merest outline is discernible, and then see the same window from within, with the sunlight of heaven streaming through, revealing the fullness and richness of its design and color. So, too, God is revealed to us in His loveliness and glory only as we see Him from *within* the mind of Christ.

The Psalmist understood that "The heavens declare the glory of God: and the firmament showeth His handiwork." Although at times misinterpreting this revelation, man deified the stars, and also made images and idols of wood and stone to provide himself an object of worship; at other times he evolved philosophies in his effort to find the way of happiness, of rest, of peace. Some of these have led him to tread noble paths of service, while others have led him to seek silence and the end of all. Over against these human endeavors to find God, we see the Divine Gospel of our Savior revealing God as the Father of all, and the Kingdom of Heaven thrown open to all mankind! Christ came with the riches of Heaven, for the poor of earth; His ministry was for all,—Jew and Gentile, bond and free, the ignorant, the sinner. God knew they could not save themselves, so He sent His Blessed Son to save them from themselves,—and



for Himself! Christ was God's answer to human need!

Nature may proclaim her message with ten thousand voices, but she is never able to tell us more than the fact of *the existence of God*; whereas Jesus brought the righteousness of God and made it manifest; He brought such grace and power as could change simple fishermen to be great spiritual leaders of mankind; He revealed the purposes of God "to be the great important lines along which all existence ran." He was God's answer to a world crying for more Light! "Arise shine, for thy light is *come*, and the glory of the Lord is risen upon thee." Christ Himself reveals the grandeur of human life when it comes into contact with the Divine. He came to teach us how to live and relate ourselves to life; how to develop all our powers and climb the heights to perfection.

In order that we may do this, it is necessary that we know not only the nature and character of God, but also know ourselves — we must know what we are, and for what purpose we were created. All this the Blessed Savior taught us in the Gospel of His love, in which He reveals God, as He also reveals Man. When a man thinks of himself as from the dust and believes that to the dust he will return, his estimate of life is low, and his thoughts do not rise above his circumstances; but when he knows that he came out from God, and that to God he must return, he is challenged to live worthily of his ancestry and destiny alike. The secret of the world's highest endeavor has been the supreme truth that Christ brought to light—life and immortality. His blessed revelation shows us as related not to an impersonal power, or to things, but to a Person—and to a Person Who cares about us and loves us; Who guides human lives; Who is ever by our side; longing to hear our prayers and to answer them; willing to give us strength for all life's needs; yearning for our love; sparing nothing needed to help us solve life's difficult problems; and above all things Who would have us know that we are God's children, and are preparing here in this world for our life with Him in the beauty and holiness of Heaven itself.

The revelation of Christ tears away the veil which hid God from view. His Gospel breaks down false notions and hideous fancies which made men afraid, and His is the loving voice calling the wanderer to return, not to judgment and punishment, but to the Father, and to forgiveness, and to love eternal.

## Social Service

By William S. Keller, M. D.

### "ONE DEMAND—CHRIST HIMSELF"

Love is the great social panacea. It is surprising that this great secret has escaped so many minds and so many creeds. These are days of confusion and of turmoil. Leaders are proclaiming new moral and ethical concepts.

Concepts already ordained demand the rigid enforcement of the rules already enacted for conduct.

Warfare wages between the schools.

The prophets, as of old, prophesy against each other.

There are more remedies than diseases, more doctors than patients, more penalties than offenses, and the end is not yet in sight.

Around and back of all these rival movements is the agency of force waiting to be exercised when the opportunity is afforded and under the doctrine that the end justifies the means.

Because of this, these efforts are doomed to failure. Every great sociologist, every great moral teacher, every great founder of a religion was aware of this fundamental and taught the opposite.

Love and not hatred brings men together. What is more important, love demands the attention of the individual and not the mass; the worshipper and not the congregation.

It is one of the criticisms of religion today, that it is of the group rather than of the man, and as such is on a common level with nationality or political belief. It was with a similar thought in mind that the Bishop of Southern Ohio, the Rt. Rev. Boyd Vincent, in his address at the fiftieth annual diocesan convention emphasized "Christ over creed." Bishop Vincent recommended that reciting the articles of the creed as a requirement for Church membership be supplemented by a pledge of faith in "Jesus Christ as the Son of God and Savior of man." If that isn't the heart of Christianity, it has no heart. We need not be reminded that the Golden Rule was ancient when Jesus enunciated it in Palestine, and it was then, as it is now, for the guidance of men and women as unit members of the human family.

Today it is practiced in the mass, by proxy, if you please.

We pay our social surgeons to patrol the road to Jericho and do the work of the Good Samaritan, and with the Levite we pass on the other side, smugly satisfied.

## RESULTS

There recently appeared in The Witness an advertisement which cost \$33.00. Less than a week after the advertisement appeared we received this note from the advertiser:

"We have already made more than \$100.00 as a result of the advertisement in The Witness."

## THE WITNESS

6140 Cottage Grove Avenue  
CHICAGO, ILL.

Worship should be more profound—at present it is too professional.

Religion is at present in a state of decline and needs an invigorating power to restore it.

Renewed spiritual vitality, a more deeply religious spirit must be cultivated.

Churches must unite in preaching moral invigoration, passion and rectitude in order to overcome the present state of lassitude. All this with full recognition that a change of thought is necessary, combined with freedom of conscience and religious self expression.

Religion should be so simple a proposition that the most lowly layman looking clear-eyed into the spectrum of truth could not but see that Christianity, in essence, is not dependent upon creed, nor Church, but in the living Christ. Why not acknowledge this and let it go at that? One demand, Christ Himself.

It is not necessary that one should first assume the uniform of the faith of his father, or the livery of the religion with which he is affiliated.

If all men would recover the authority they have delegated to others, accept Christ Himself, and put into practice personally the one paramount precept of the world's sages "just in being kind," in the light of truth, there would come a vast change in society.

All faiths and all religions have proclaimed this great solvent for human suffering, this panacea for the ills of mankind.

In testimony of this sweeping assertion behold this array of maxims derived from many ages, from many lands and in many tongues:

"Do as you would be done by" (Persian); "Do not to a neighbor that which you would take ill from him" (Ancient Greek); "What you would not that men should do to you, take care and not do to them" (Chinese); "One should seek for others the thing one desires for himself" (Buddhist); "Seek for others the good you seek for yourself" (Egyptian); "Let none of you treat his brother in a way he himself would dislike to be treated" (Mohammedan); "Whatsoever you would not wish your neighbor to do to you do not do unto him" (Jewish); "Whatsoever you would that men should do to you do you even so to them" (New Testament).

## A Job Done

The appreciative notice given by Dr. Keller in "Social Service" column of our effort to stop the deportation from the United States of a worthy couple resident in our parish reminds me of the debt we owe to the many clergy and laity who helped us by signing petitions and writing to their Senators. Our united effort brought the following from our own Senator McNary:

"Delighted to advise you that Department of Labor has cancelled deportation proceedings in case of Joseph and Sybilla Meyers."

Gratefully,

THOMAS JENKINS,  
Rector of St. David's,  
Portland, Oregon.



# THE MODERN PLAN OF SALVATION

By Rev. G. A. Studdert-Kennedy

My mind goes back a great many years to the days when, as a very small boy, I used to be called in to my mother's room on a Sunday afternoon to have what we called Scripture lessons. I took no active part in the lessons at that time of my life except that at a certain point my mother always turned to me and said, "Tell me how many it will be" and I said, "Ten." I had not the dimmest notion what the commandments were, but I knew that whatever they were there were ten of them, so I said so.

But the real interest of the proceedings began for me when my mother took down from the shelf an old book with brown and battered covers and began to read in the soft Irish brogue which I will hear for the rest of my life, the immortal prose of Bunyon's Pilgrim Progress. And the opening words of that great book remain still fixed in my mind with scarce the need of looking up to verify them, and they come back to me again and again.

"As I walked through the wilderness of the world I lighted upon a certain place where was a den, and as I slept I dreamed a dream. I dreamt and behold a man standing in a certain place, clothed with rags, with a great burden upon his back and a book in his hand, and I looked and saw that he opened the book and read therein, and as he read he wept and trembled, and not being able longer to contain himself he broke out with a lamentable cry, saying, 'What shall I do?' and I looked and saw that he turned this way and that way as though he would run and yet stood still because as I perceived he could not tell which way to go.

"Then came Evangelist unto him and pointing with his finger over a very wide field he said unto him, 'Seest Thou that wicket gate?' and the man said, 'No.' Then said the other unto him, 'Seest thou that shining light?' and the man said, 'I think I do.' Then said Evangelist, 'Keep that light in your eye and go up directly thereto and thou shalt come unto the gate at which when thou knockest it shall be told thee what thou shalt do.'"

Now what those great words meant to me in the days of my childhood I cannot now remember, but they keep coming back to me now because I see words painted there such a perfect picture of the world in which we live—a man clothed in rags; the whole world is full of them; Central Europe and the Near East, China and Japan where industrial conditions are more awful than they were in my own land at its most disgraceful and damnable period, are full of men clothed with rags, and even in my own beloved country they stand at the corners of the streets, growing daily more desperate, and those of us who are more fortunate and have escaped poverty are, thank God, beginning to feel that our own comfort is but filthy rags as long as these awful sights are seen.

A man must be both hard in the heart and soft in the head who does not feel the

cloud of the world's poverty resting upon him now. A man clothed with rags, with his face turned from his own house—our faces are turned from our own houses because in the days before the great war we thought that our homes were our own, that every man's home was his castle, that his children were his own and that once inside those peaceful doors he could shut the world outside and be independent.

Now we have learned and learned once for all that independence is impossible, that our homes are built into the streets of the city of destruction. War came once before like a thunder clap and tore our children away from us and sent them out to be butchered like sheep in a shamble, and for those who came back to wake up and wonder what it was all about, war did it once and we know that war may do it again.

So we stand no longer looking backward into our own homes, but stand looking outward with our back to them, out upon the world in whose fate ours is bound up and with whose destiny ours forever rests.

We have not as a world got the Book in our hands. We have largely cast it away because it has ceased to have with many of us the authority that it used to have. We have not learned completely how to read it in the light of the new knowledge that we have gotten, and the new knowledge has upset very largely the old authority, and in place of the Book we have a multitude of newspapers which we eagerly and frantically read. They tell us indeed of the parlous state in which we stand, but they point to no road out, they detail heart-breaking tragedy after heart-breaking tragedy, and if as we read them we do not weep and tremble, it is either because we have got hardened in our hearts and made up our minds that it is no good trying to do anything, or it is because we are naturally selfish and naturally stupid. We have gotten a burden on our backs, a burden of debt and a burden of bereavement, a burden of fear and a burden of hatred, a burden of bitter antagonism which has come down to us from the last ten years, and again and again in the counsels of the wisest and best men in

Europe during the last year or two I have heard go up that exceeding bitter cry, "What shall I do?"

Everybody who has a head and a heart feels the burning desire, they turn this way and that way as though they would run to do something, and yet stand still; nothing is done, we drift. There is a multitude of activity and no real, definite determined action, because as I perceive we cannot tell which way to go.

And when Evangelist comes to us and pointing with his finger over this very wide field he says to us, "Seest thou that wicket gate, seest thou the old plan of salvation with the cross of Jesus as its center and the old simple surrender and the old call only believed and thou shalt find peace, the old call to surrender the heart to Jesus that we may be saved for a world beyond?" And he says to us, "Seest thou that wicket gate and that narrow way as the road to salvation?" Many of us turn to him with an anger and an agony behind our words and think, "No, I don't, I don't see what it has got to do with a world like this; I don't want to be saved and leave the world behind; I would rather be damned with masses than saved with the chosen self-righteous few. I want to help the world." That is the bitterness and the almost agony that comes out behind a great deal of the rebellion against traditional theology and against merely traditional religion—"I don't want to be saved unless I can save the world. I don't want to be comfortable and at peace and leave the unemployed of my nation to bitterness and to atheism. I want to save the world and unless Jesus can help me to do that, Jesus is no God for me."

But when Evangelist turns to us and says, "seest thou that shining light, the light that shines in the face of Jesus Christ, as the light of the highest beauty and the highest truth, the light that reveals what man ought to be and what the world ought to be," then I think most of us answer with hesitancy and yet with hope, "I think I do." The light still shines in the darkness and the darkness, oh thank God, cannot swallow it up. It still shines.

(Another article by Dr. Kennedy next week.)

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## Where It All Happened

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

### GENERAL SURVEY

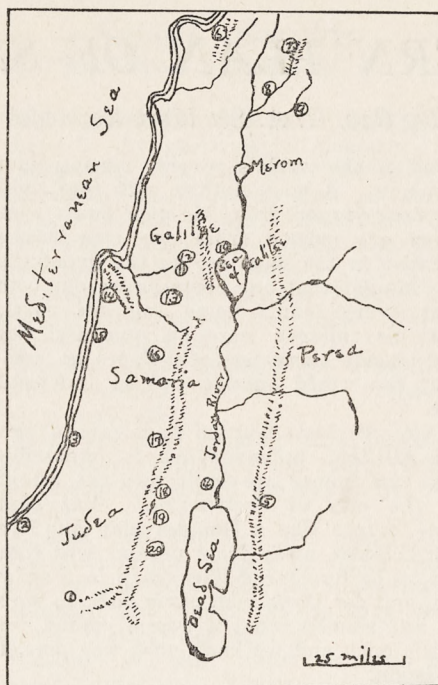
Draw a circle on a radius of fifteen hundred miles with Jerusalem as the center and you will include all the great cities of ancient history—Rome, Athens, Alexandria, Thebes, Damascus, Nineveh, Babylon. Palestine was very literally the center of the ancient world.

It lies along the eastern end of the Mediterranean Sea with the great Arabian desert directly behind it. For that reason it is the natural route of travel from Egypt to Mesopotamia on the one hand or to Greece on the other. The oldest road in the world is the caravan highway which runs out of Egypt along the Palestinian seacoast, across the plain of Esdraelon, in and out through the hills of Galilee and up to the city of Damascus, which is the world's most venerable city.

Palestine has been called the "Belgium of the pre-Christian world." Egypt was always at war with somebody, either conquering or being conquered. All the armies from both directions were obliged to march through Palestine. Many of these battles were fought out on Hebrew soil, though the quarrels were quite external to Hebrew interests. Many a conquering host made the conquest of Israel a sideline in the course of more pretentious operations. That is why Hebrew history, as recorded in the Old Testament, is constantly interwoven with Egyptian complications at one time and with Assyrian, Syrian, Babylonian, Persian, Greek or Roman complications at other times.

The country itself is one of the most remarkable spots on the face of the earth. Probably nowhere else can such a variety of natural conditions be found within such a limited territorial compass. The whole land covers about twelve thousand square miles, which is approximately the same as the combined area of the states of Massachusetts and Connecticut. Yet within that small area it has its sea coast and its desert; its mountains and its valleys; its lakes and rivers. On the coast the climate is like that of the Egyptian delta; in the foothills of the mountains, it is like that of southern Europe; higher up around Jerusalem it is about the same as northern Europe; and then deep down in the Jordan valley the climate is sub-tropical.

Around Jericho people wear always the tightest of clothing because of the stifling heat. Twenty miles away in the highlands of Judea there is snow and frost in winter and people live in stone houses and wear skins of animals for protection. In the Lebanon mountains up north there are pine trees and cedars; on the seashore and in the Jordan valley there are palm trees; there are hardy oaks in Galilee and olive trees all over the valleys. Jerusalem is some two thousand feet above sea level; twenty miles east the Dead Sea lies at fourteen hundred feet below the sea. There is almost every thing in the way of natural conditions and climate in this wonderful little country. When one considers the biological and psychological effects of cli-



- |                     |              |
|---------------------|--------------|
| 1—Beersheba         | 11—Nazareth  |
| 2—Gaza              | 12—Cana      |
| 3—Joppa             | 13—Esdraelon |
| 4—Jericho           | 14—Carmel    |
| 5—Pisqah            | 15—Caesarea  |
| 6—Lebanon           | 16—Samaria   |
| 7—Hermion           | 17—Bethel    |
| 8—Dan               | 18—Jerusalem |
| 9—Caesarea Philippi | 19—Bethlehem |
| 10—Capernaum        | 20—Hebron    |

mate and natural conditions on the inhabitants of any land, it seems peculiarly fitting that a universal Gospel should have been delivered in that one spot where nature seems to have developed in universal variation.

Palestine rather naturally divides itself into four main sections. On the west is the maritime plain running up into the foothills of the first range of mountains. The second section is the mountainous strip beginning in the north with Lebanon and running down through Galilee, Samaria and Judea, finally terminating in the southern desert country. Next, to the east, is the deep depression through which the Jordan River flows from those same Lebanon mountains in the north down through Merom and Galilee and at last into the Dead Sea. The fourth section is the eastern table-land which rises on the further side of Jordan and runs off into the desert country towards Arabia. During the weeks of Lent we intend to cast our eyes briefly over these several sections of the land we have learned to call "Holy."

It is reasonable to say that no one can get a satisfactory understanding of the Bible unless one has some conception of the general lay of the land where the scriptural events occurred. For it is a well-known fact that geography and climate have been determining factors in many an important situation. No general in France during the World War ever planned a military movement without taking into his calculations the amount of mud to be encountered. A whole Austrian campaign on the Italian front in 1918 was halted by the unexpected rise of the Piave River.

In like manner the "Lost Ten Tribes of Israel" were lost because the geography

of upper Palestine made the conquest of the northern kingdom of Israel far easier than the conquest of Judah in the more rugged country of the south. The Twenty-third Psalm could have been written only in a land which provided pasture for sheep on its hills. At the Passover Feast which witnessed our Lord's crucifixion, the Galilean pilgrims were quartered to the north of Jerusalem outside the city walls. Our Lord's best friends were among the Galileans and it was almost impossible for them to render Him any help when He was brought before the Jewish authorities within the city. Who knows what effect that bit of local geography may have had on the course of events of that first Good Friday?

At any rate it is helpful to know something about the land where it all happened.

## Lenten Thoughts

By Rev. William Porkess

### First Day

One of the saddest spectacles, in this world of progress, is to see the man who is commanding a princely salary, because of his efficiency and alertness in business, hardly winning respect as an exponent of Christian discipleship and a worker in the Lord's vineyard. Should the Master pay him in money values for service rendered, his wages would have no princely luster. And it is a spectacle by no means rare.

### Second Day

If worship is to be one of life's pursuits in the hereafter, then many, who had numerous opportunities on earth for cultivating this spiritual art through the Church and were indifferent or grossly irregular, will be compelled to begin in the Greater Life as mere novices.

### Third Day

When the dollar looks so big to us in the appeal of the Lord's work, and the same amount has such an insignificant appearance while pleasure speaks that we unhesitatingly spend, then it is a certainty we are out of tune with God's Perfect Will. Money will blight the soul if not constantly viewed through spiritual eyes.

### Fourth Day

It is possible to give money to the Lord and not yourself, but it is impossible to give yourself to Him and not your money.

## MISSION OF HEALTH IN GRAND RAPIDS

The Rev. Dr. Franklyn Cole Sherman has been conducting one of his great teaching missions of religion and health in Grace Church, Grand Rapids, Michigan. Beginning Sunday, February 10, the Mission was continued until Monday, February 18. Congregations completely filled the Church every night and overflowed on Sundays. So great was the interest created and so many desired private interviews that Dr. Sherman was obliged to remain a day longer than his scheduled time. The publicity arrangements were perfect and the results are considered remarkable.



## Commander-in-Chief of American Army Pleads for Starving German Babies

Christian Principles in Action Can Alone Bring Peace to a War  
Torn World Says General Henry T. Allen

"Christlike action by America is the only hope of the children and babies of Germany. They will starve unless America gives them food."

This statement was made today by Major General Henry T. Allen, commander-in-chief of the American Army of Occupation in Germany. He was destined for the ministry by his parents, who were members of the Baptist Church. Instead of the pulpit he landed in a cavalry saddle, but throughout his life he has been influenced by the Christian teachings of his father and mother.

This is the explanation why the gallant soldier who commanded a famous fighting division in France eased up things for his former enemies when they were in his power and is now begging for funds to save from starvation the children and babies of the country he fought six years ago.

Major General Allen is a very modest man and shrinks from publicity and interviews, and yet for the sake of saving the German children and babies he has appeared before Congressional committees and has been bold as a lion in speaking at dinners and public gatherings. In an interview given for use of the religious press he told of his early bringing up and persisted in telling of the needs of the children. Here are a few of the things he said:

"The appeal for Congress to pass the measure providing for the relief of the children of Germany is practical in two ways. It will not only save the starving youngsters, but will also help the American farmers by taking the surplus food supplies off their hands. This is important.

"I feel we should not do it for selfish reasons, but because it is the Christlike thing.

"The appeal for the German babies is in the interest of peace. It will keep a nation of 62,000,000 persons from political and social chaos. Germany is a hungry nation. A hungry nation is always dangerous, not only to itself, but also to others.

"The people of Germany are suffering from hunger and from cold. The future friendship, not only of the two nations, but also of the world, depends upon relief

being given immediately. The United States is regarded by the Germans as being the nation most responsible for their defeat. Help at this time will turn enmity into friendship."

"But will not help to Germany hurt France?" he was asked.

"I do not see how keeping the German children from starving would hurt France," he replied. "As a matter of fact, it will raise a heavy burden from her shoulders. France is a gallant nation. She would not let the inhabitants, especially the children, of the occupied district starve. She will feed them herself if they do not get help elsewhere. As a matter of fact, General Degoutte, commander-in-chief of the French forces in the occupied area, is now feeding German 'kiddies' at 122 soldier kitchens.

"It is certain that there is no objection from the French government. I know the French too well to believe there could be any objection. A few hot-heads might raise objections and say ugly things, but the sentiment of the majority of the French people is overwhelmingly against allowing the German children to starve.

"The appeal for the starving children of Germany by the Federal Council of Churches shows that the Christians of this country are Christlike. It is the old story of 'Suffer the little children.' To me personally it is a great satisfaction, for it is only through the adoption of Christian principles that peace will eventually come to the world. The churches always set the pace. Unless they do the world is lost. The help given by the Federal Council of Churches to this cause shows what the churches can do when working together.

"Help for the children will raise the morale of Germany. I do not mean the military morale, but the morale that means

the capacity to rise and do for themselves."

Donations for the fund being raised in America for German children will be received by The Witness and acknowledged in the paper from week to week. Checks should be made payable to Charles F. Jenkins, treasurer. They will be forwarded at once to the American Friends Service Committee, and acknowledgements will be mailed from that office.

### YOUNG PEOPLE PLAN BIG THINGS IN NEWARK

Pledges to raise at least one thousand dollars for the Japanese Restoration Fund and one thousand dollars for the priorities in Porto Rico, the appointment of a Central Council to plan another conference next year and to study further provincial organization and a dinner for five hundred persons were some of the features of the first conference of the young people of the Province of New York and New Jersey held at Christ Church, East Orange, N. J., over the week-end February 22nd-24th.

This conference was called by a committee of the Provincial Board of Religious Education, under the chairmanship of Canon Farrell of the Diocese of Newark, and the response to it exceeded all expectations. Over six hundred young people, representing over one hundred and fifty official delegates from seventy-six societies were present for the full three days.

The whole conference proved to be one of unusual interest. The young people were alert and keenly interested. Not counting the special speakers every matter of business was conducted by the young people with but one exception and that matter had to be referred to a committee of young people before it was accepted. The delegates were entertained in the homes of the parishioners of the Orange parishes.

### READ AND KNOW

The Church School of a parish in Chicago is canvassing the membership of the parish for Witness subscriptions, during Lent.

—o—

"You may expect 150 subscriptions from this parish before Easter," writes the Director of Religious Education.

—o—

That means a well-informed and therefore an active group of Churchmen for the parish. More than that—it means a nice sum of money in the treasury of the Church School.

—o—

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### GERMAN CHILDREN'S FUND

Five million German children are in danger of starvation. Forty-seven cents feeds a child a daily meal for a month. Checks, made payable to Charles F. Jenkins, Treasurer, will be forwarded to the Society of Friends (Quakers), who are carrying on relief work in Germany. We acknowledge the following donations to the fund:

Mrs. T. B. Turner.....	\$5.00
Mr. F. M. Clarke .....	5.00
W. B. Spofford .....	5.00
Mr. B. M. Thompson.....	1.00
Mr. Harry Hillman .....	1.00
Miss Fish .....	1.00
George Bailie .....	1.00
George Vatterrodt .....	1.00



## English Bishops Ask for Frank Dealing With National Affairs

Say that the Church Should Deal with the Sins that Lie at the Root of Political and Economic Evils

Seven English bishops associated with the Industrial Christian Fellowship have issued a plea for the frank dealing in church with national affairs. They protest that it is time every reference in the pulpit to public questions ceased to be called "politics." They complain that the word is often used disparagingly of the purest and most elementary application of Christian ethics to affairs, and that to refuse that application is to ruin the Church's influence in the national life; "The Church should seek to be free of party politics, but every pulpit in the land should resound with national politics. There are sins which lie at the root of political and economic evils." The bishops believe that the Church is presented today with the greatest opportunity it has had since the days of Pentecost, if only it can effectively proclaim the kingdom of God to statesmen, employers, controllers of monopolies and combines, trade unionists and laborers throughout the land, as offering the key to the true relationship between man and man, nation and nation. Anglicans and Free Churchmen alike are acutely conscious of the responsibility of the community for the unemployed (still about 1¼ millions), their sufferings, and the evils that result from worklessness. While Parliament was assembling, an army of unemployed men and women held a demonstration in the City Temple, and Rev. Dr. Norwood described the assembly as "the ghosts of our social sins." A conference, representing all the larger denominations, on the Church's duty in regard to the Problem of Unemployment, points out in its report that Christian people cannot rest content with an order of society and a scheme of industry which appear necessarily to involve periods of more or less acute unemployment, and presses for the immediate institution of an authoritative inquiry into the working of the present system of industry and finance, with a view to the discovery of the root causes of the evil. The Bishop of Manchester, regarding the problem of unemployment as a challenge to the Christian conscience of the country, suggested to the clergy and ministers in his diocese that Sunday, Jan. 20, should be observed as a special day of prayer for guidance to deal with it, with sermons on Christian responsibility in the matter, to be followed up by meetings, representations to Members of Parliament, etc.

Meantime the National Movement towards a Christian Order in Industry and Commerce goes on. It recently held at Balliol College, Oxford, a conference of manufacturers, employers and leaders in industry, to focus attention upon one fundamental issue, the Standard of Life. In an address on the Ethics of Industry the Master of Balliol asserted that there are fundamental defects in modern industrial-

ism that can only be changed by a change of spirit. The first thing is to emphasize co-operation and not competition, and then to emphasize public service rather than private gain, and then to assist each side of the issue to understand the other. It was mentioned that in four great towns one-third of the workers receive wages below the efficiency level—a grim fact, especially when accompanied by luxury at the other end. Lord Haldane, who has become Lord Chancellor in the Labor government, declares that it was the ideal of a better social order, in which there should be equality for themselves and fairer chances for their children, that stirred the workers at the general election.

### GRAND RAPIDS PARISH EXTENDS ITS WORK

About two years ago Grace Church secured a lot on Rosewood Avenue and Sherman Street in east Grand Rapids, intending to extend work in that rapidly growing section of the city. This purpose took form on Sunday, February 10, in the opening of a Church school in the chapel of the Clark Memorial Home graciously loaned until the new Grace Chapel is built. The opening realized all expectations and gives promise for the future. The chapel was packed to capacity and about thirty scholars were enrolled. Speeches were made by the superintendent of the Clark Memorial Home, by the Hon. C. L. Sligh, fifty years ago superintendent of Grace School, by Mr. Bender for the vestry, and by others. Grace Church stands for the highest development in religious education, and the corps of supporters and teachers interested gives assurance of the maintenance of the same high standard of efficiency in the new branch. The people of the neighborhood are encouraging the project.

### DEATH TAKEN AN ACTIVE WORKER

The Rev. Franklin Davis, rector of St. John's Church, Oklahoma City, reports the death of one of his most faithful laymen, Mr. George M. Brandon, whose death occurred instantly in connection with his work. Among all the laymen who have been connected with the life and work of this newer parish of Oklahoma City, none had been more faithful and more devoted to its every interest. He was one of the leaders in the Men's Bible class and often brought a man with him to its sessions; he was also deeply interested in the parish Men's Club and in everything which concerned the cause for which St. John's Church stood. Mr. Brandon was a leader. Only the night before he was killed he attended the meeting in the parish house at which the Rev. Louis G. Wood of the Church Missions House was the speaker.

### CONFERENCES PLANNED FOR THE CLERGY

By Bishop Johnson

The Commission on Nationwide Preaching Missions is arranging for three Schools of the Prophets during the coming summer. These schools, which are in the nature of clerical conferences, will also have a curriculum under faculties specially selected for their abilities in the particular subject assigned them. These conferences are to be held in Racine, Wisconsin; Sewanee, Tennessee, and Evergreen, Colorado, and are open at moderate rates to all the clergy of the Church.

In the forward movement of the Church the day has come when clergymen who would keep abreast of the times need to inform themselves of present day methods.

It was only the other day that one of our leading presbyters said to me that the greatest drawback in the success of many clergy was that they made no effort to master the mechanics of their profession. I believe that this criticism is true and that many men who know their theology are not able to command leadership because they lack order and are without system. It is as important to apply one's power wisely as it is to have it. These conferences are held in order to furnish clergy who are isolated and out of touch with working methods with an opportunity to relate themselves to these methods as well as to enter into the joys of comradeship for a fortnight with their fellow clergy.

The need of these summer conferences for the clergy is great. They are made possible by the action of the National Council. Their continuance depends upon the response which is given to the invitation. The programs for these schools will be published in the near future. The schools at Racine and Sewanee will be under the direction of the Rev. J. A. Schaad, 633 W. Bancroft St., Toledo, Ohio.

The school at Evergreen will be under the direction of Bishop Johnson of Colo-

### 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:

Rev. R. H. Burton .....	\$ .50
Mrs. Dallas .....	1.00
Mrs. T. B. T. ....	1.00

Total for 1924 .....\$65.00



rado. The date of the Evergreen Conference has been definitely set from Aug. 12-23. This conference is held in the Dean Hart Memorial Conference House, pleasantly located in the mountains about twenty-five miles west of Denver.

Arrangements are made for housing the wives of the clergy during the conference in a separate building. The rate of board and lodging is \$1.25 per diem.

Further particulars of these schools with the faculty and curriculum of each will be published shortly.

#### A REAL SEMINARY IN COLORADO

On Thursday, Feb. 14th, St. John's College, Greeley, completed its organization as a school for theologues in the Rocky Mountain District.

The following organization was effected: President, Bishop Johnson (Colo.).

Vice-president, Bishop Howden (New Mexico).

Secretary, Bishop Mize (Salina)).

Treasurer, Dean Bonell.

Executive Committee, the Bishops of Colorado and Western Nebraska, Dean Bonell and Mr. James H. Pershing.

Board of Trustees, the persons named above and the Bishops of Kansas, Nebraska and Utah.

The Dean has, during the past three years, erected buildings to the value of \$50,000, which are nearly equipped and entirely paid for.

There are in attendance in the theological and preparatory department thirty young men, who impressed the bishops in attendance at the meeting as promising material for the ministry.

Great surprise was manifested by the bishops that the school had been maintained and all bills paid on the limited funds available, and complimented Dean Bonell on his ability to manage the school so economically.

The school is dependent upon the daily mail of much of its support and should receive financial aid from those who are interested in providing young men who are trained as missionaries for the work of the Church in the far west. Anyone who feels the call to help this enterprise should send their contributions to Dean Bonell,

Greeley, Colorado, or to Bishop Johnson, Denver, Colorado.

The students take their secular work during the preparatory course at the Colorado Teachers' College, and during their theological course of four years, they divide their work between the Teachers' College and St. John's.

The men who have graduated thus far have justified the hopes of the school in the work that they are doing in the small towns of the west, although some of them have already been promoted to larger parishes.

The school is in need of funds for its daily bread, although thus far there has been no deficit in its administration.

It fills a real need and those who wish to help in such a work will find their money well invested.

#### REV. E. M. CROSS CONSECRATED BISHOP OF SPOKANE

The Rev. Edward Makin Cross was consecrated Bishop of the Missionary District of Spokane on February 20th in the church where he has ministered for seven years, St. John the Evangelist in St. Paul, Minnesota. The sermon was preached by Bishop Thomas of Wyoming, under whom Bishop Cross served in the early days of his ministry. The presence of the Archbishop of Rupert's Land, Primate of All Canada, who took part in the service and joined in the laying on of hands, added interest to the service. Ten Bishops joined in the laying on of hands.

Following the Service of Consecration luncheon was served to the bishops, clergy and invited guests at St. John's Church Club. Mr. Paul N. Myers, senior warden of the parish, presided as host and later acted as toastmaster. Short addresses were made by the Rev. F. D. Tyner on behalf of the clergy; Mr. W. H. Farnham, treasurer of the District of Spokane; Bishop

## 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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### THE WITNESS

6140 Cottage Grove Avenue  
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Freeman, who it has leaked out, nominated Bishop Cross, the Archbishop of Rupert's Land; the Rev. E. H. Eckel, Jr., who presented an alarm clock as the gift of the Twin City Clericus, and the newly made bishop.

During the evening the wardens and vestry of the Church of St. John the Evangelist gave a reception in honor of Bishop and Mrs. Cross and the bishops attending the consecration.

All the events of the day bore strong witness to the position Bishop Cross has made for himself in the parish and diocese he has served, and to the interest that will follow him into his new work.

#### CONFERENCES IN THE INTEREST OF PEACE

Living up to its name, the World Alliance for Promoting International Friendship through the Churches is holding a series of conferences in neighborhoods where strained relations exist between European peoples. In January one of these conferences was held at Lille, an equal number of delegates from Britain, France and Belgium meeting together and discussing questions on which there has been public disagreement. At a great public meeting, presided over by M. Marc Sagnier, a member of the Chamber of Deputies and a prominent Roman Catholic, all the speeches were received by a crowded audience with the utmost approval and showed that there exists in France a large body of persons who are opposed to militarist tendencies and earnestly desire the resumption of friendly relations, not only between England and France, but also between former enemies.

As a result of the conference two important declarations were issued as the unanimous opinion of all present: (1) "Believing that present circumstances offer to the French, Belgian and British peoples special opportunities to lead the world into the way of peace and good-will, the conference asserts that it is the urgent duty of all Christian people in these states to use their influence to encourage their governments to act in a spirit of reconciliation, tolerance toward, and friendly co-operation with all races, and a readiness to refer to peaceful arbitrament all international differences; and, in particular, to co-operate loyally and whole-heartedly in bringing all peoples into the membership of the League of Nations, and in assuring its authority and that of the Permanent Court of International Justice as at present the chief instruments for establishing and maintaining the peace of the world." The resolution goes on to welcome the appointment of international committees of experts in association with the Reparations Commission, and urges that all the forces of religion should be directed towards the maintenance of peace and the establishment of brotherhood throughout the world. (2) "The Conference addresses to the Christians of England, France and Belgium a pressing appeal to use their influence with the press to secure, as far as possible, the publication of information, favorable to international friendship, and to correct inaccurate and mischievous statements likely to cause discord. . . . Lastly, it begs

### Our Bishops

For a year *The Witness* has been printing each week the photograph of a Bishop, with a brief biographical sketch. For a time now we propose to run the photographs of members of the National Council. There are Bishops whose modesty prevents them from sending in their photographs. The three months that it will take us to dispose of the Council members will be ample time for us to secure pictures of these modest ones. "Get It" is the slogan of a newspaper office.

We haven't adopted the ethics of the profession, but we do propose to get the photographs of a dozen or more Bishops. Curiosity prompts us. They say they are modest; we want to be sure they are not homely. All of the Bishops can't be good looking, yet, as our readers know, all of those whose photographs have been printed certainly are.

the ecclesiastical authorities in their parishes to promote a courageous and enthusiastic propaganda in favor of the League of Nations—the last hope of Europe in her distress."

#### YOUNG PEOPLE MEET IN WASHINGTON

A very enthusiastic meeting of young people was held in Washington, D. C., on Saturday, February 9th, in Epiphany Parish House.

Of the thirteen Dioceses in the province ten were represented.

Bishop Freeman was the Celebrant at the Holy Communion and he made an address at the business meeting.

The chairman was the Rev. Christopher P. Sparling, chairman of the Provincial Commission on Young People's Work, who outlined the purpose of this meeting, namely, the organization of a Provincial Young People's Society looking forward to a national organization.

The Rev. Pickney Wroth, secretary of the Provincial Commission, served as secretary.

A constitution was adopted in which it is stated that the name of this organization shall be the Young People's Service League of the Province of Washington, and that the purpose of this Association of Diocesan Young People's Organizations in the Province shall be to co-ordinate all the varied activities of the Young People's Organizations of the Province, and to stimulate and systematize the same in accordance with the four-fold ideal of prayer, study, fellowship and service. There shall be a central executive council made up of two representatives from each Diocese, each of whom shall be a Communicant of the Church and not under sixteen years of age. This council shall have the general supervision of the activities of the association, and shall meet twice a year at the call of the president. The Provincial Committee on Young Peoples' Work shall serve as an advisory board.

A convention of the Young People of the Province is being planned to be held in Washington, D. C., in the early summer.

#### BISHOP BENNETT ORDAINS UNITARIAN MINISTER

On Friday, February 22nd, Dr. Manfred Lilliefors and Mr. Walter G. Griggs were ordained to the Diaconate by the Right Reverend G. G. Bennett, D. D., Bishop of Duluth, in the chapel of Trinity Cathedral, Duluth, Minnesota.

The Rev. Dr. Lilliefors was born in

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Professor of New Testament Criticism, Union Theological Seminary, New York

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Sweden in 1867, and secured his A. B. degree there. Coming to this country, he studied at Harvard University, where he gained the degree of A. M. in 1898, and B. D. in 1899. He then attended St. Ludwig's University, Giessen, Germany, for a year, majoring in Semitics, and secured the degree of Ph.D. Returning to this country, he was awarded the Williams Fellowship in Harvard University, and for a time lectured in research work in the Old Testament. He was connected with the Boston Transcript for some years, and has written many articles for the press on the Old and New Testaments, and the History of Religion. He occupied Unitarian pulpits in Davenport, Iowa; Omaha, Nebraska, and Great Falls, Montana, and left the Unitarian Church six years ago.

He is working as filed secretary of Men's Clubs in the Diocese of Duluth.

The Rev. Walter G. Griggs is a Churchman from Maryland, who, while teaching at the high school at Brainerd, Minn., became a candidate for Holy Orders in the Diocese of Duluth. Mr. Griggs is a senior at Seabury Hall, Fairbault, Minn., and after graduation will assume charge of Trinity Church, International Falls, Minn.

## CHURCH SERVICES

### 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

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

### CINCINNATI, O.

#### CHRIST CHURCH

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

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

### 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.

## INTERCESSION FOR THE CHURCH ON MARCH 26TH

A Day of Intercession for the whole work of the Church is planned this year, as last, for March 26. The president of the council has issued a Bidding Prayer for use on that day and at other times, in public or private prayer. This is sent to the bishops and clergy early in March and additional copies are to be available on request, as many people like them for individual use.

It is hoped that in an increasing number of parishes the whole day may be observed, and that in every parish some use may be made of the opportunity thus presented for corporate prayer, or that groups of parishes may combine in their observance.

In Church Missions House the hours from nine to four are divided into alternate periods of intercession and meditation led by city clergy, beginning with a cele-

### 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.

### CHICAGO

#### SAINT CHRYSOSTOM'S CHURCH

1424 North Dearborn Parkway.

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

### BOSTON

#### THE ADVENT

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

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

### 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

### ALBANY, NEW YORK

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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 Bowler, 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 8:30.  
Daily Services: 7:15, 12:00 and 4:45.  
Midday Services, March 10, 11, 12, 13, 14. Preacher: Very Rev. Howard C. Robbins, D.D., Dean, Cathedral of St. John the Divine.

### NEW YORK

#### CHURCH OF THE HEAVENLY REST

Fifth Ave. above Forty-fifth St.

Rev. Henry Darlington, D.D., Rector.  
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Sunday Services: 8 and 11 A. M.; 8 P. M.  
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### CLEVELAND, OHIO

#### TRINITY CATHEDRAL

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

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

## THE RECTOR'S ANNIVERSARY CELEBRATION

#### ST. LUKE'S CHURCH, EVANSTON, ILL.

Our Parish is celebrating the twentieth year of service of our Rector, Dr. George Craig Stewart. We want to hear from every person who has ever been a member of St. Luke's. Send us your name and address, so you can receive a personal greeting from Dr. Stewart.

(Signed) THE VESTRY,  
St. Luke's Church.



bration of the Holy Communion. The work of the Church overseas and at home, in education, in social service, among Latin-American countries, among foreign-born Americans, the work carried on by the Woman's Auxiliary, and the relation of Church and nation, are subjects of intercession.

### THE INFLUENCE OF A CHURCH COLLEGE

A pertinent question concerning the influence of an academic institution on the community of which it forms a part is raised in the current number of the "Hobart Herald," published by the students of Hobart College.

The village of Geneva in 1791 is pictured by quotations from two journals of travels written in that year. "Geneva is a small, unhealthy village containing about fifteen houses, all log except three, and about twenty families," says the first, and a few lines further complains, "I was troubled most of the night by gamblers and fleas—two curses of society." The second traveler was even less favorably impressed, for he states, "From thence we continued on our journey to Geneva, where there was a log tavern kept by a man named Jennings, and where also resided one or two Indian traders and a few drunken white loafers."

The student journalist spans in a sentence the 133 years that have passed, during 102 of which Hobart College has flourished. "What a change today!" he exclaims. "We wonder if academic influence did it?"

### NINE DIOCESES PAY HUNDRED PERCENT

Nine dioceses and missionary districts paid their quotas (budget and priorities) in full in 1923: Alaska, Utah, Arizona, East Carolina, Southwestern Virginia, Kentucky, Honolulu, North Texas and Liberia. Ohio paid a large part of its priority share, and met 90 percent of its budget share. The books closed on January 21st. After that date the Dioceses of Los Angeles and Wyoming sent in amounts sufficient to bring them into the 100 per cent class, while Pennsylvania, by sending in \$50,500, brought up its standing from 62 per cent to 78 per cent.

The largest amount in money came from the Diocese of Pennsylvania, with \$234,705; New York was second with \$226,502;

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Dept. Psychology, Univ. Penna.,  
Phila, Pa.

Massachusetts was third with \$202,999; Newark was fourth with \$101,113, and Chicago was fifth with \$101,010.

Mr. Frankin, in a preliminary report to the National Council, reported that the receipts amounted to \$2,820.56 in excess of expenditures during the year just closed.

### DR. STEWART BECOMES BANK DIRECTOR

The Rev. George Craig Stewart, D. D., rector of Saint Luke's Church, Evanston, was elected to the Board of Directors of the Evanston Trust and Savings Bank, at a meeting of the board on February 18th. Doctor Stewart, who is celebrating his twentieth anniversary as rector of St. Luke's, is a member of the National Council

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Week Days: 7:00, 5:00.

Holy Days and Thursdays: 9:30.

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Marshall and Knapp Streets.

Rev. Holmes Whitmore, Rector.

Sundays: 8 and 11 A. M., 7 P. M.

Church School: 9:30 A. M.

Saints' Days: 9:30 A. M.

### PITTSBURGH, PA.

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of the Episcopal Church and a trustee of Northwestern University, from which he graduated in 1902. In 1917 he received the honorary degree of Doctor of Divinity from his Alma Mater.

The election of a clergyman to a bank

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Daily: 7:30, Eucharist; 10:30, Matins, Monday, Tuesday, Saturday; Litany, Wednesday, Friday; Eucharist, Thursdays and Holy Days.

### DALLAS, TEXAS

#### ST. MATTHEW'S CATHEDRAL

The Very Rev. Robert S. Chalmers, Dean.

The Rev. B. L. Smith, Assistant Pastor.

Sunday Services: 8:00, 11:00 and 7:30.

Daily Services: 7:30, 9:30 and 5:30.

### MINNEAPOLIS

#### ST. MARK'S CHURCH

Oak Grove St. and Hennepin Ave.

The Rev. Phillips Endicott Osgood, Rector.

The Rev. Hanford Livingston Russell,

Associate.

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directorship is unusual. In this case it is a witness to the position of Dr. Stewart in the community as the leader in a great Church building enterprise which has included the erection of parish buildings at a cost of more than half a million dollars. His twentieth anniversary finds the parish freed from debt.

#### CATHEDRAL PARISH OVERSUBSCRIBES ITS QUOTA

The Year Book of St. Luke's Cathedral, Orlando, Florida, tells a story of evident progress that has been made at Orlando under the leadership of Dean C. Stanley Long. The communicant membership has increased 20 per cent. Attendance at the Church services has increased at least 50 per cent. In fact, it is now impossible to accommodate the regular Sunday morning congregations which crowd the Cathedral to hear the inspiring sermons delivered by Dean Long. The assessments for both the Diocesan and General Fund for 1923 have been paid in full, and the Nation-Wide Campaign for 1924 was over-subscribed to the extent of \$1,093.

#### REV. W. A. JONNARD ACCEPTS PERMANENT CALL

After two years as assistant rector, and later rector-in-charge of St. John's Church, Savannah, Georgia, which work has been combined with both Diocesan and Provincial Field work in Religious Education and Young People's work, the Rev. W. Aimison Jonnard has accepted the call to the rectorship of St. John's Parish. The call was extended last December, but it has been only after much consideration that the decision was reached. Mr. Jonnard thus relinquishes the field work in the Province of Sewanee in which he has been so intensely interested, but it is understood that he will retain oversight of the Georgia Diocesan work of Religious Education.

#### MORE MEN'S BIBLE CLASSES IN OKLAHOMA

Two more large Men's Bible classes have just been formed in Oklahoma. One of them in St. Matthew's Church, Enid, and the other in St. Philip's Church, Ardmore. This now makes a total of seven of these classes in the church in the district. Not only along this line, but in other ways, there seems to be a growing interest on the part of laymen in and through the state.

#### THE CHURCH BUYS A GOVERNMENT SCHOOL

For many years past the Church has owned sixty-seven acres of land on the shores of Cass Lake, in the Cass Lake Reservation, one of the four Indian Reservations in Northern Minnesota. A notable step forward in work among the Indians has been made possible by the purchase,

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recently consummated by Bishop Bennett, of seventy-seven acres of land adjoining, and a government school situated thereon, which was closed two or three years ago. The main building of the school was destroyed by fire last year, but the other buildings are intact. This school will be used as a Church boarding school for Indian boys in the winter, and as a meeting place for retreats, conferences and similar gatherings in the summer.

#### CHURCH SCHOOLS TO GIVE SCHOLARSHIPS

At a recent meeting of the commission of the Church School Service League in the Province of Washington it was decided to send fifteen hundred (1,500) gifts this coming Christmas.

The following four scholarships will be raised in 1924 by the various Church School Service Leagues: J. H. Eccleston Scholarship, S. Mary's, Shanghai; Miriam Iglehart Holliday, S. Elizabeth's, S. D.; William M. Dame, S. Elizabeth's, S. D., and the Frances Howell Kennedy Memorial, S. Hilda's, Wuchang. All contributions should be sent through the Diocesan Treasurer of the Church School Service League, Miss Rebekah Harrison.

#### SUCCESSFUL MISSION HELD AT AURORA, ILLINOIS

Trinity Church, Aurora, Ill. (The Rev. Benj. E. Chapman, rector), just closed a very successful mission on Sunday, the 24th of February. The Rev. W. J. Loring Clark, D. D., was the missionary. He held two services daily, his meditations at the morning services being especially helpful to Christian folks. The evening sermons were forceful, logical and persuading.

Several people signified their intentions of being confirmed and some who had been out of the Church for years came back to communion. Most of all it has encouraged and strengthened the working forces of the parish.

#### BLAME THE PROOFREADER

The Witness for March 1st, 1924, carried the date line of March 1st, 1923. It was noticed two days after the form was off the press. A cheerful way of apologizing for the error is to say that we were all too busy entering orders for Lenten bundles.

#### ORGANIZE BIBLE CLASS AT YORK

A Men's Bible Class has been formed in St. John's Parish, York, Pa. The class meets in the parish house on Sunday

mornings. Under the leadership of Prof. Elmer E. Wentworth, formerly of the faculty of the Yeates School, the class is growing in interest and enthusiasm.

#### HISTORIC STONE PRESENTED TO SEWANEE

A stone was presented to the University of the South by the Dean and Chapter of Westminster Abbey. Dr. George Herbert Clark, professor of English, while in England last summer asked the Dean and Chapter of Westminster for some memento that would express in a concrete way the close kinship in blood and feelings between the peoples of America and England. They readily assented to this and Dr. Clark was asked to choose something from the ancient Chapel of Henry VII, built in 1502. He then, with the aid of Dr. Charles L. Wells, Dean of the Theological School of the University of the South, who was also in England at that time, chose this Painswick Stone.

The stone was recently brought to Sewanee and was fitted into the north wall of All Saints Chapel. Underneath it is a tablet, on the lower part of which are engraved these words, taken from the letter of the Dean of Westminster Abbey: "Expressing the hope that this stone may for all generations be a witness of kinship in blood and a pledge of unity and affection."

A dedication service was held in All Saints Chapel, February 7. The stone was unveiled by the president of the Order of Gownsmen. Dr. Clark and Dr. Wells spoke interestingly concerning the time-worn and historic stone. The vice-chancellor accepted the stone on behalf of the university.

#### PRESENTS LARGE CLASS FOR CONFIRMATION

At the recent annual visitation of Bishop Darlington to All Saints' Church, Williamsport, Pa., there was presented for Confirmation by the rector, the Rev. Dr. Durbin S. Benedict, LL.D., a class which was more than twice as large as any other in that parish during the past four years.

#### BISHOP OLDHAM AT BERKELEY

The Rt. Rev. Dr. G. Ashton Oldham, Bishop Co-adjutor of Albany, has been chosen this year to deliver the Mary Fitch page lectures at the Berkeley Divinity School, Middletown, Conn. The lectures were given February 25, 26 and 27. Bishop Oldham's general subject is, "Sacramentalism." In addition to the lectures, Bishop Oldham met the divinity students in daily informal conferences on the subject of "Pastoral Care."

#### CHURCH KEEPS UP WITH LABOR IN ENGLAND

Canon F. L. Donaldson of Peterborough, who became prominent as a leader of a march of the unemployed from Leicester to London, has been named Dean of Canterbury. This has caused much rejoicing among the large group of English Churchmen who are anxious that the Church show its willingness to co-operate with the labor world.



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