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## Cheerful Confidences

By Rev. George P. Atwater, D.D.

### REVISING THE PRAYER BOOK. I.

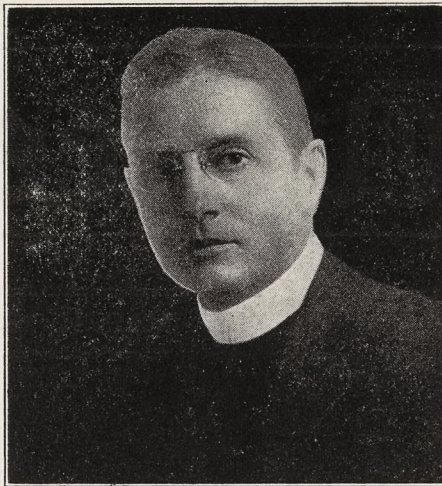
I have been in New York attending a meeting of the Commission on the Revision of the Prayer Book. As I stepped from the train in the great Pennsylvania station I was approached by a man with a question hovering on his lips. I was prepared to have him say, "Are you a Modernist or a Fundamentalist?" and I estimated how long it would take me to state that these titles were foisted upon churchmen by the public press. I might reply in the language of Caesar: "All gall is divided into three parts of which the newspapers have two," in that they classified Bishop Manning with the peerless orator of the Platte, now become the peerless proclaimer of the platitude. But I found that my fears were groundless and the man merely asked, "Carry your bag, sir?" Evidently I could pass the portal without a challenge.

After being promised a room at a hotel, I walked toward Chelsea Square, where the General Theological Seminary occupies an entire city block. It was my first visit to the Seminary, and I was terribly puzzled as to how to get in. Long buildings and high fences shut in the activities of the inner quadrangle. I saw a theological-looking person on the sidewalk. I wish I could say that it happened on this wise. I said, "How does one enter the Seminary?" He said "That is a curious question. You must become a candidate for orders under some Bishop, and take an examination, and enroll with the Registrar." But that did not occur. The theolog showed me the entrance and a custodian within told me to ascend the stairs and enter the room on the right, called the Bible Room.

The committee was already in session when I entered. They were gathered about a long table in earnest discussion. I confess to a feeling of great embarrassment, and of unusual reticence, as I took off my coat in a remote corner, and approached that table. Here was a group grappling with one of the most important matters before the General Convention. There were four or five Bishops, the same number of priests, and several distinguished laymen. I could not make out at once which was the head of the table and I feared that in seeking the lowest place, as becomes a new member, I should find myself planted beside the chairman. But I was saved from further trouble by the gracious secretary, Dr. Suter, who welcomed me, gathered me in, mentioned my name, and showed me a chair. He probably didn't realize how kindly was this cordial act.

It was a most interesting group. I found men whose names are known from coast to coast, men of scholarship, men of judgment, men of administrative ability. Bishop Slattery was chairman and a most excellent chairman he was; alert, patient, keeping the discussion on the subject, and bringing every subject to prompt consideration.

It is not possible or desirable to try to give pen pictures of all the men. But amidst the impressions a few stand out



Rev. F. J. Clark

vividly. There was one layman, Mr. Bacot, of Charleston, South Carolina, who read to us quotations from Greek and Latin originals and whose courteousness and kindly smile were most charming. I sat next to Dr. St. George of Nashotah, and his wealth of information, and his judgment on matters liturgical, were impressive. As I listened, I came to the conclusion that here was a group of men who were prepared by ability, temperament, and experience, to do the great task that the Church imposed on them. I felt very humble, as I realized how well prepared they were for a task for which I felt so poorly equipped.

As the various parts of the Prayer Book, or suggested alterations, came up for discussion, one could not but be struck by the effectiveness of the method of approach, as well as by the entire lack of any undue pressure to secure any special result. The men differed in points of view, and represented various schools of thought. But they were most friendly, considerate and open-minded. They were evidently seeking the best for the Church, not a victory for personal views.

I ventured to make one or two simple suggestions feeling that it would be wise to become a learner rather than a contributor. But at least I did one most important thing. It so happened that in many a discussion it was quite obvious what the result of a vote would be. The men were often so intent in studying the advance work that they failed to say "Aye" when the formal vote was taken, as a matter of routine. So I made it a point to vote on these subjects and saved time for the Commission as otherwise the question might have been put twice.

We had lunch in the great Refectory of the General Seminary. It is a large cheerful hall with paintings of ecclesiastics on the walls. In it were gathered the students, a vigorous body of young manhood. They will use the book we are preparing. Dean Fosbroke was most kind, and gave me an impression of the Seminary as a most pleasant place in which to live and work. The whole meeting was a most agreeable experience.

I also had a very pleasant evening with Dr. Denslow, the Sub-Dean of the General Seminary, old friend of college days. He invited me to dinner, and we had a good long talk.

## MISSION STUDY DISRUPTS CHURCH VESTRY MEETING

The Rev. N. B. Groton, rector of St. Thomas', Whitmarsh, is leader of a mission study class that has been organized in St. Asaph's, Bala, and which is holding sessions Wednesday night.

There's no particular news in that, you will pause to remark. When it is disclosed that Mr. Groton's work blocked and interrupted the progress of a meeting of St. Asaph's vestry your interest may increase. That's why *The Church News* copy reader ventured to build a "sensational newspaper" headline to this article.

The Rev. Benjamin N. Bird, rector of St. Asaph's, is leader of a mission study class in another parish. Mr. Bird and Mr. Groton are bully good friends. When the rector of St. Asaph's went to his January vestry meeting he hadn't the slightest suspicion that Mr. Groton's mission study class had affected his vestry. The minutes of the last vestry meeting were read without anyone's attempting to put a motion that the reading be dispensed with.

Then the storm broke. One vestryman said something about the mission study class. Another began to talk about Japan. In a minute the entire vestry was discussing the importance of supporting missions. Coal bills, Episcopal, Convention and Sustentation Funds were brushed aside.

"This is a vestry meeting, not a mission study class," broke in Mr. Bird.

"Now wait a minute, rector," someone interrupted, "those missionaries in Japan, they—" And so it went on. Vestry business, parish details, all forgotten. Missions had the right of way.

It developed that virtually the entire vestry had enrolled in the mission study class, and parish interest in the Church's mission in Japan is growing.

## Our Council

The Rev. Franklin Jones Clark was born in Philadelphia. He attended the University of Pennsylvania. After being in business a number of years, he entered the Philadelphia Divinity School, from which he graduated in 1906. His first work after his ordination was as assistant at the famous Holy Trinity Church in his native city. Later he was rector of St. Barnabas' Church, Reading, and in 1911 he was called to New York as Recording Secretary of the Board of Missions. Upon the organization of the National Council of the Episcopal Church in 1919, he became Secretary of that executive and administrative body. Mr. Clark is an eloquent and practical Churchman who brings to his work ripe experience and dignity in presenting his cause, combined with deep appreciation of present-day problems and the possibilities which may be developed in their solution.



## Where It All Happened

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

### II. SEA-COAST AND FOOTHILLS

In the autumn of 1916 a British army moved from the Suez Canal across the Sinai desert and gradually crept upwards into the southern end of Palestine. A railroad was laid where the Ishmaelites carried Joseph into Egypt more than thirty-five hundred years ago. Miles of chicken wire were laid on the crumbling sand as the most satisfactory road-bed for the heavy motor transport. And a pipe-line was laid ahead of the army to furnish supplies of the precious water without which the desert becomes a cemetery. I have read somewhere of an old legend which said that the Moslem would be driven from the Holy Land when the Nile flowed into Jerusalem. That pipe-line was rather convincing.

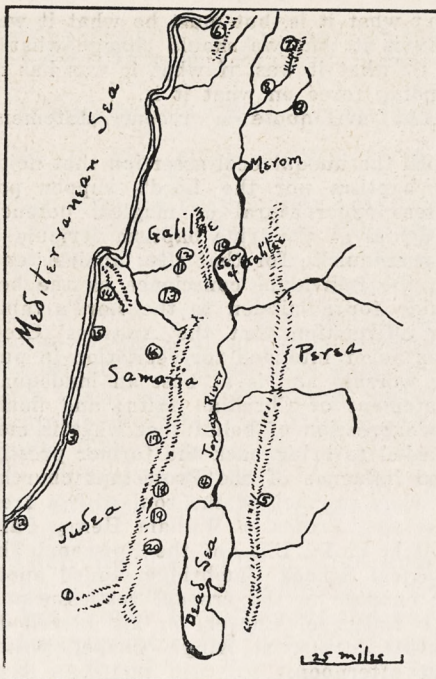
The following March the British captured Gaza (number 2 on the map) and presently extended their line across to Beersheba (1). This is the same Gaza from which Sampson carried away the doors of the gates. It was one of the five cities of the Philistines in Old Testament days, the others being scattered about this strip of sea-coast running north from Gaza. It is easy to see why the Hebrews were never a seafaring people. Their access to the sea was shut off by the Philistines, who were a vigorous race as well as hostile, and who were a perpetual irritation, sometimes a veritable menace to the Israelites for hundreds of years.

Another reason why the Hebrews were an inland people is readily seen by a glance up the coast-line. From end to end of Palestine it is remarkably regular. Except for Joppa (3) there is no natural harbor until one comes up into Phoenicia, which is above Palestine proper and where Tyre and Sidon are to be found. It is true that in New Testament times Caesarea (15) was an important shipping center, but it was an artificially constructed harbor and was very difficult to maintain.

The one real break in the shore-line is Mount Carmel (14), made famous by Elijah, which is rather a ridge than a mountain and which juts out into the sea directly west of the Sea of Galilee.

Gaza is mentioned in Bible history all the way from Genesis to Acts. It was the gateway into Africa. Not only was it the scene of Samson's exploits, but it was a position fought for by succeeding military generations. Egypt was always after it. Alexander the Great conquered it. The victorious Maccabees were bought off for a price but Alexander Jannaeus captured it after a year of siege. Pompey with his Roman army took Gaza; so did the Moslems in the seventh century; so did the Crusaders five hundred years later; so did Napoleon six hundred years after that; and so did the British in 1917. St. Philip went to Gaza to meet the Ethiopian eunuch. In the first century New Gaza was built a little nearer the sea-shore. It was a notable and important city in early Christian times until the blight of Moslem conquest reduced it to inconsequence.

Until the time of the Maccabees, about



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

144 B. C., Joppa (3) had never belonged to Israel. Solomon was obliged to make special arrangements to have the cedars of Lebanon shipped by sea from the north to Joppa and carried thence up the mountains for his great Temple in Jerusalem. At the beginning of the Christian era it was a violently Jewish city, a fact which gives all the more significance to St. Peter's vision on a house-top in Joppa which warned him of the great inclusiveness of the Christian Gospel. It was from Joppa that Jonah shipped in his effort to escape his duty. The city is now called Jaffa and it is still the sea-port for modern Jerusalem.

Moving eastwards from the coast one soon enters the foot-hills leading up to the central highlands. The section immediately south of Carmel (14) is known best as the Plain of Sharon. Isaiah refers to it more than once for its natural beauty and fertility. It bore fine forests in the olden days and it is still often carpeted with a wealth of flowers, notably the famous "rose of Sharon."

A little further south is that section called the "Shephelah" or the Low Country. This was the great battle-ground for the incessant border warfare carried on for so many years between the Hebrews and the Philistines. Here is Zorah, Samson's birth-place, and Timnath where he went courting. Here is the Valley of Aijalon where Joshua ordered the sun to stand still and the Valley of Elah where David slew the Philistine Goliath. Here is also the cave of Adullam where David hid from Saul as an outlaw, pursued up and down over the rough and broken hillsides. And finally here is Beersheba (1), the southernmost point in the country. If you look far up to the north, you will find Dan (8) and

then you will understand why we express extent of territory by saying "from Dan to Beersheba."

The name "Beersheba" seems to have a double origin. It means either the "Wall of Seven" or the "Well of the Oath." Certainly there are seven wells there to this day. It was a very sacred spot in Old Testament times for it was the home of Abraham, Isaac and Jacob. It was an important place in Samuel's day. Elijah fled there when his life was endangered by Jezebel. In Roman times a garrison was established there and later a Christian bishop made it his see city. The wells of Beersheba carry us across nearly four thousand years, connecting twentieth century Christians with Abraham, the Friend of God.

(Correction—In last week's article, concluding paragraph, it should have read that the Galileans were quartered to the east of Jerusalem, not the north. Blunder was the author's, not the proof-reader's.)

### ONLY ONE CHURCH IN TOWN

On February 26th, the Twentieth Anniversary of the coming of Rev. C. Malcolm Douglas as rector of Christ Church, Short Hills, N. J., was held. A largely attended reception was given him by the parishioners and a purse of several thousand dollars with the request that he might mark the anniversary by going with his family to Europe this summer. The good traditions of Short Hills as a town where the Episcopal Church has been maintained in such a generous way that no other church has come in, have been maintained by Mr. Douglas, so giving it a unique character. It is a community of moderate size, but the parish stands well in the front in its generous gifts and in providing an unusual number of capable men and women workers in Diocesan and General Church activities.

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## Editor:

Rt. Rev. Irving P. Johnson

Managing Editor:

Rev. William B. Spofford

Associate Editors:

Rev. George Parkin Atwater

Rev. Robert S. Chalmers

Rev. George Craig Stewart

Rev. Frank E. Wilson

Rev. Gordon Reese

Dr. William S. Keller

Mr. Alfred Newbery

## A Study in Antiques

By Bishop Johnson

It is the opinion of many excellent people that we should keep still and hold our peace, while the position of the Church is attacked by those who promised to defend it.

All I can say in explanation is that if you believed the Church was a more sacred institution than the Republic, in so far as your reverence for Christ exceeded your reverence for any other founder of any other institution, then you would not hold your peace at that which you firmly believe is a denial of the most sacred endowments of that institution which Christ founded. If the Church is to become a vacuum, devoid of faith, tradition and sacramental grace, and dependent for its inspiration on theories of antiquarian research, then we, who believe otherwise, have a duty to point out the consequences of such suggestion.

As near as I can follow, the Church is to rely upon good intentions instead of faith, good resolutions instead of vows, modern scholarship instead of sacred traditions.

But why bother about having a historic Church at all?

Nearly everybody has good intentions; all of us make good resolutions and even Balaam had high ideals.

I am very weary of hearing the Church accused of incompetency by its own officers and would respectfully ask that the Church be permitted to go on in its time-honored way and that those who hold an indefinite faith and believe in an inarticulate creed and desire an expressionless Church should join together their nebulous forces and form an astral body in which nothing is incarnate and everything is agreeable to scholastic theories.

This may sound very meaningless. It is merely an effort to express an idea in a form that is symbolic of the position tendered.

This query on our part is prompted by the following statement made in a recent number of the Boston Transcript. After reading it, we became involved in the hopeless formula that, if the Church

isn't what it is, but must be what it was, why is it that we should change what it is to what it was, if what it was has no binding force on what it is.

Let me quote a recent statement:

With the unequivocal assertion that neither baptism nor the Lord's supper possesses supernatural or magical potency; a denial of the trine baptism formula as a prerequisite for that rite; an insistence on the individual conscience as the best guide for admission to the Lord's table; an affirmation that the Apostles' Creed was never intended for recitation in public worship and is at best an inadequate statement of Christian faith; and finally an expression of belief that what is most needed to bring back the former prestige and influence of the Protestant churches is some prophet of the soul with a fresh message, Professor William Henry Paine Hatch, Ph.D., D.D., of the Episcopal Theological School, Cambridge, added another chapter to the creedal restlessness in the Episcopal Church, in his Lowell Institute lecture at King's Chapel, yesterday afternoon.

Professor Hatch first pictured Jesus as a pious Palastinian Jew, who never thought of repudiating the worship either of the synagogue or of the temple. Although he set on foot a reform movement of unprecedented scope and power, Jesus instituted no new rites or ceremonies. He was not interested in such things for their own sake; and he regarded the existing forms of worship, when purged of their dross, as adequate for the quickened spiritual life of his disciples.

"It is true that Jesus was baptized by John the Baptist in the Jordan, and that baptism was a bodily ablution symbolizing moral renewal in view of the near approach of the Messiah." Professor Hatch remarked. "But Jesus himself did not baptize those who came to him, and, so far as the records of his life enable us to judge, he never bade his disciples to do so. Nevertheless, it is not unlikely, as the author of the fourth Gospel relates, that the disciples baptized during their master's lifetime. If so, the rite must have been regarded as essentially like the baptism of John.

After stating that the Sacrament of the Altar was at first "a common meal, eaten in remembrance of Christ and endowed with a religious character" he goes on to say.

"Coming to the question whether the Christian Church in the first century and a half of its life, adopted or evolved any forms of worship that have value for the

present generation, Professor Hatch answered in the affirmative. First, he wished his hearers to rid themselves of the idea that any period of history, whether by divine appointment or by its own intrinsic worth is entitled to exercise authority over succeeding generations. "We must not be imitators of the past," he declared. "Mens outlook upon the world and life changes and new needs are constantly making themselves felt.

Unless Professor Hatch is willing to take the obscurantist position that the Church was a static thing when Christ began it, and that its subsequent development was not God's work but man's error, what value is there in quoting the scholastic theory of its beginning, as against the dynamic principle that what Christ began, grew under the promised guidance that it received.

Professor Hatch cautions us not to be "imitators of the past," and then demands that because of what he terms historic scholarship we should go back and imitate the past by discarding all that the growing Church developed with most extraordinary unanimity.

In other words, of what importance is it to me, that Christ and His apostles did certain things nineteen centuries ago, which were perverted into something else eighteen centuries ago, and are now being resurrected in the hope that we will begin all over again, not guided by eye-witnesses, but by the innumerable theories of historical scholars and who after they have evacuated the Church of all its cherished possessions offer to refurnish it with antique furniture of very questionable identity and no harmony of construction.

I much prefer the antiques which have been handed down from generation to generation to the questionable antiques proposed by scholarly research. After all they are alike in one think. They are antiques.

## 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.

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## THE HOUSEHOLD OF FAITH

### The Ministry — A Commission

By Rt. Rev. Charles Fiske, D.D.

What is the ministry? Is there any essential difference between ordained men and laymen? Do we really need a ministry? If so, what is the minister's position? Is he ordained as an official herald of the faith of his Church? Or is he to search for truth and declare it as he understands it or thinks he has reached it, apart from any standards of the particular Church in which he ministers? If he is not free in that sense, is he not mentally shackled? And is not that repugnant to all ideas of freedom and spiritual reality?

#### I.

Suppose we go back to the very beginning. A Christian minister is at least to preach Christianity, not Buddhism, Mohammedanism, Confucianism or some other more modernism. What is Christianity?

Nineteen hundred years ago there appeared in Palestine a man, human as ourselves in all that makes up the essence of human nature, who gave himself unreservedly to the service of men and in teaching about God made Him so real that, to those who heard, the words seemed like a new discovery, God was so near, goodness so winsome and attractive, communion and fellowship with a Divine Friend and Father so actual.

Gradually the spiritually minded men whom this Teacher gathered around Him came to feel that He was more than man. By the wonder of His words and His works, by His unswerving devotion to truth and right, by the spotless sincerity and sinlessness of His life, by His self-sacrificing love, even unto death, by the compelling beauty of His character, by the claims which He made for Himself—that He and God were one; that those who had seen Him had seen God; that He was the way, the truth, the life, the Good Shepherd of souls, the light of the world; that no one could come to God but by Him; that no rival claim, however strong, no natural affection, however deep, must come between Him and His followers; that in Him was life and life more abundant; and that some day He would return to earth to judge men (knowing all that was in men; their past and present, their inherited traits, their peculiar temptations, their inner motives, their spiritual struggles) and that God had given Him this right to judge, in order that men might

honor Him as they honor God:—by all these things the men who were near Christ came to see that human as He was, He was more than man. He so absorbed their souls, and gained possession of their thoughts and affections, He so held sway over their lives, that they found that He occupied the place of God in their hearts. They treated Him as God and He allowed it—indeed, of set purpose encouraged it and claimed it as His due.

Then He died. For a time everything was black. The heavens were as brass over their heads; the earth swayed under their feet. This heaviness endured but for a day or two. On Easter, joy came in the morning. They became convinced that their Master had conquered death and risen from the grave, and by this triumph He was seen to be the Son of God with power. They went out telling men their wonderful story: that Jesus Christ, who had been in the form of God, had appeared in the form of man, to reveal God; that when they had seen and touched Him, their eyes had gazed upon and their hands had handled the Word of Life; that they had seen the light of the knowledge of the glory of God in the face of Jesus Christ; that His cross and passion brought salvation to men; that His rising was a pledge and token of our immortality.

#### II.

This the apostles went out to preach. Why? Because they had been chosen by Christ for the work and had been ordained by Him by the "breathing upon them" of the Holy Spirit.

How? As the commissioned ministry of a Church. That is one part of the Lord's teaching and work often forgotten. There had always been in His mind the organizing of a society; He had never meant to leave His disciples loose and unattached. So He gave most of His time to the training of a few men whom He tried to make understand what everybody could not see. Finally, when He had thoroughly tested them, He asked them a momentous question: "Whom say ye that I am?" And when Peter answered with splendid faith He declared that on the rock of such faith *He would build His Church.*

From the beginning, therefore, the disciples were members of a society. They were steadfast in the fellow-

ship of the Apostles, holding fast to their teaching and united with them in prayer and in the breaking of the bread of life. When others were won to the faith, they were also brought into this new society. "The Lord added to the Church daily" those who were being saved.

Not only was there a Church, but there was a sacrament of admission, baptism by the Lord's command; the sacrament of strengthening through the laying on of hands; the sacrament of renewed life in Holy Communion. All these were given by the apostles as ministers of the Church and by those whom they subsequently ordained to minor orders in the ministry.

But the first ordination was that of a fellow-apostle, one of themselves to take the place of the traitor Judas.

When he was chosen and consecrated, the record showed that he was ordained to a special work. What was it? And what, therefore, is the essential work of the Church's ministry? The answer is clearly given in the story of the election of Matthias. It was necessary that one be ordained "to be a witness" of Christ's resurrection. The prayer preceding the election, included a petition that the man chosen should "take the part of the ministry and apostleship from which Judas by transgression fell." With their number restored, the apostles went out telling the story of which they said "we are witnesses," having favor with God, continuing daily in prayer and in the breaking of the bread, and blessed by God, who "added to the Church daily such as were being saved."

#### III.

The ministry, therefore, was constituted to "witness" to Christ and the Christian story. This witness was borne in sacrament and preaching. Men were baptized into His death. They were fed with His body in spiritual communion. They were taught of the things He began both to do and to teach.

In their preaching the ministers of the Christian society were not seekers for truth; they spake as men who had found the truth already. They were not guessing as to what God was like; they had seen Him. They were not arguing as to His love and power; they had experienced both. They were not inquirers as to what was to be; they were witnesses as to what had been already.



This great fact—that the apostles and their successors and companions in the ministry were witnesses to well-established truth and fact—comes out in all the later history of the Church. The Christian religion satisfies the intellect—there is no philosophy of life to compare with it; no solution of the riddle of existence, no solvent for social ills, no redemptive power, no way of life or law of human conduct that equals it—but it has never professed to rest on philosophy, or science, or research into truth; it rests on revelation. It is accepted on the testimony of those to whom the revelation first came. You cannot accept one part of it which you happen to like, and omit the rest which you do not like. A witness is either reliable or unreliable. The revealed religion of Jesus Christ is a fixed and definite thing, because it rests on testimony which all men—learned or unlearned—can understand.

I said that the fact that the ministry of the Church was a witness to established truth and fact is seen clearly in the history of the Church. Take the councils which gave us the creed. To hear some one talk about them as laboring to work out a metaphysical explanation of the Incarnation of Christ, one would suppose that the members of the councils met as a learned society of theologians seeking to reason out their faith in satisfactory philosophical terms. Nothing of the sort. All the metaphysics was on the other side. From the very first Jesus Christ had been accepted as divine; but those who worshipped Him did not reason out their faith—it was instinctive and devotional. Soon the time came for a clear expression of the ground of this instinctive attitude of worship and devotion, and you have that in the writings of St. John and St. Paul. There the faith in Christ is clearly expressed—still as something which had been seen and heard.

Then Christianity came into contact with Greek thought and men began to philosophize about it, much as Bethune-Baker or Kirsopp Lake might philosophize today. They gave what to them was a completely satisfactory metaphysical explanation of faith in Christ. Whereupon the simple disciples threw up their hands in horror. When the trouble became widespread the bishops and clergy met in council. Why? To decide which metaphysician was right and which wrong? Or to frame some new metaphysical statement of the faith better than either theory? Not at all. In the midst of the council hall they placed the Holy Gospels and then bishop after bishop, clergy,

men who bore in their bodies the marks of their suffering for Christ—they all gave witness as to what they had received, and the metaphysics of the intelligentsia had to meet the test of this tradition. The language of the decrees was framed to express the truth to which all bore witness, in such a way as to preserve it from one error after another into which the philosophical had fallen—either that Jesus Christ was not perfectly God, or that He was not completely human, or that the two natures of Godhead and Manhood were not united in the one Person, Jesus-Christ( without the hyphen snapped!) or that the two natures were confused together into some “tertium quid.”

It would help a lot of people today out of their cloudy philosophy if they would read how the Church in the old days bore witness against errors essentially the same as those of today.

#### IV.

And the essential feature of the ministry is still to bear witness. We are not mere “seekers for truth”; we have found it. We declare something which the perpetual experience of all who have put their trust in Christ has proved to be true.

Of course, in a sense we are truth seekers; we try to express the truth in ways that appeal to the people of our day—I could not possibly preach as did the clergyman of mid-Victorian days; nor could I use the same methods in convincing a college graduate today of the truth, as (say) Bishop Berkeley or Bishop Butler would have used several centuries ago. Of course we are truth seekers; we are constantly trying to apply Christianity to the social, economic, industrial, national and international problems of today. Of course we are truth seekers; we are constantly finding new meanings in the teachings of our Lord. Of course we are truth seekers in the sense that we grow into new appreciations and larger apprehensions of our holy religion.

But—we were not ordained to preach something which from day to day we feel we have discovered. Discovered! Very likely whatever is true in our discovery is as old as Christianity and whatever is new isn't so! Just as Chesterton's yachtman drifting out of his course, thought he had discovered a new island in the South Seas, but waked up in the morning to find he had beached his boat at Brighton.

With us, at least, the minister is ordained because:—

(1) His mind and heart are al-

ready convinced of the truth that is in Christ.

(2) He has accepted *ex animo* and without equivocation or mental reservation the traditional explanation of the person of Christ.

(3) He feels an irresistible summons (a call) to bear witness to what he has accepted as a way of salvation for individuals, for communities, for the world.

(4) He is not a free lance, going off “on his own” to gather in a few people whom he expects to leave loose and unattached—he means to bind them into the fellowship of the Church.

(5) He has become a minister of “this Church” because he honestly believes in it as the Church of Christ; even at the lowest degree, he feels that its teaching and practice best satisfy him and he can best work in it.

(6) To be ordained he has declared that he will work in harmony with the Church—according to its canonical regulations and in whole-hearted acceptance of its doctrine, discipline and worship.

(7) So he goes out to bear witness—not to what he happens today to think may be true, but to what the Church has always proclaimed as truth; not to explanations of the truth—save as he *must* put truth as he sees it and thinks others need it—but to the fundamental truths as they have been witnessed to from the beginning.

The greatest thing a young clergyman needs to grasp is this: that he speaks, not simply as a man making his own assertions, but as the representative of a long line of witnesses whose testimony he has accepted; not merely as an individual giving voice to his own thought—though of course he does that—but as the representative of a society whose platform he has accepted; not as a chance orator who can speak with silver tongued eloquence, but as a commissioned preacher behind whose words are the deep experiences of the saints of all ages, into whose thought and devotion he has entered and through which he has found life.

#### V.

The Church commissions the clergy to be official witnesses to the truth as she received it. The minister is to *deliver* a message, not *invent* one. He speaks in a representative capacity, not about what he fancies, but about that which the *experience* of the ages has proved of worth. Because he speaks as a representative he must be very careful what he says—he is not an individualist, but



the spokesman of a society. His message is ever old, yet ever new, because it is constantly becoming a part of himself, delivered in his own way, necessarily colored by his temperament, imperfect and incomplete because he is imperfect, richer and fuller as he grows in grace, but the same message always.

Anybody, anywhere, may rise up and speak about anything he will. This is a free country.

But if a Masonic grand lecturer goes on tour he talks about Masonry, not in favor of the Ku Klux Klan. If he sees fit to take advantage of his commission to address the lodge on the superior teachings of the Knights of Columbus, the expected will happen to him! As a free American he may try to get every Mason in town to listen to what he thinks about the Knights, but he is in honor bound to give up his commission as a lecturer if he ceases to believe in Masonry.

And Dr. Jones, Father Smith and the Rev. Mr. Brown are also free Americans. They may hire a hall and talk about any kind of religion they will. They may put up a tent and gather a crowd by beating their own special tom-toms. But they have no right to stand in Church pulpits and declare that what they and the congregation have just said in public worship was said only in a Pickwickian sense. The Church did not ordain them, and then say: "Go forth. You think you know something; talk about it till you find out you are mistaken. By that time you will have learned something else and you can then talk about that." No: the Church asked: "Do you believe this wonderful revelation in Christ? Do you honestly, in your heart, feel called to proclaim the message? Do you think you are called to do it, not only according to the will of Christ, but according to the special plan of this Church? Will you then act always obediently to its discipline? Will you speak of its doctrine, not something else? Will you teach men its worship, not something others may like as more attractive? If you say 'yes,' here is your commission. It holds so long as you still feel as you feel now."

The man may find he was mistaken and no longer believes what he once thought true. Well and good—let him resign his commission and speak elsewhere than in the pulpit, whose Church, he knows, stands for what he can no longer accept.

Does this mean that he must not be a truth seeker? Not for a moment. He may seek the truth forever and a day. If what we believe is true, his search ought to bring him back to

the old faith for which he was ordained to be a witness. If his search does not so end, it might be well to examine himself and ask in what spirit his search has been conducted—whether with child-like teachableness and humility or with cocksure confidence. Truth seekers! Of course. But he declared before ordination that he had already sought the truth and was sure he had found it. His eyes are still open to the light. We have no fear that it will make darkness of the True Light that lighteneth all men.

Perhaps, with open eyes, he may come to the conclusion that what he once thought was truth he now feels to be uncertain. We all take that chance. If the years bring a man to such a crisis, he must recognize that he is at the parting of the ways and make choice of what he will do. If he is sure of his new position, he must speak forth his thoughts. As an individual he is free to say all that is in his heart; but as a commissioned officer he must not use his official position to give added weight to what is after all only his own opinion. Let him speak what he believes to be true, but speak it so that it lives or dies on its own merits.

He is, till that time comes, occupying his pulpit because he believes what it stands for. He may preach Theosophy or Neo-Hegelian philosophy, but not in a Christian pulpit. He may preach Unitarianism, but not as a clergyman of the Episcopal Church. He may have come to believe in episcopacy or in the infallibility of the Pope, but he cannot honestly employ his position as a Presbyterian minister and use his pulpit as a forum from which to declare his new platform. He may wish to exalt sacramental truth, but it would be dishonest to use a Quaker meeting house as the official means of proclaiming the doctrine.

"Ye shall be witnesses"—if you cannot bear witness to what you once thought was true, you may flock by yourself or seek the more congenial atmosphere of a Church which believes as you now believe after further thought. While you hold a commission, you must be loyal. If you cannot in loyalty to conscience declare the faith you once held, you must resign.

There are many, many ways of interpreting the many sided truth of the Gospel. Its content is so great that no one man may fully appreciate all that it means. But while a witness may "interpret" as well as give testimony, he must not so interpret as to deny.

## Lenten Thoughts

By Rev. William Porkess

### Fifth Day

The man who has money in the bank, and acts as if that were his all, has closed the doors of God's storehouse containing the supplies for the soul's need.

### Sixth Day

Just as there must be a certain distance from our standing ground if we are to behold the mountain in its imposing grandeur, so must we, through faith, look from the immediate over the span of years, that we may see the remarkable enrichment resulting from life's most testing experiences.

### Seventh Day

Very rarely, if ever, do we see an important position fully filled by the man who has sought it. Let, however, the man in question be discovered, then it is you will see no misfit.

### Eighth Day

A man who is driven to his work will never be seen at his best, but if he be led by the example of superiority, he will leave, in his production, a superior mark, clearly visible.

### Ninth Day

Perhaps there is nothing today more misunderstood, and consequently misused, than the Church. Many are merely using it as a dumping-ground for the refuse of life's varied littlenesses; and yet our Lord actually and clearly founded it as the conservatory, out of which the soul's richest fruit can be brought forth.

### Tenth Day

No day has been ended ideally without one's making a determined and intelligent retrospect. And no day has been started really right unless there be an eagerness to prospect.

## HOLD FIRST SERVICES IN NEW CHURCH

Holy Trinity Church, West Palm Beach, Florida, was formally opened on Sunday, February 24th. The Church is one of the most beautiful in the state, with property valued at close to a half-million dollars, whereas eight years ago, when the Rev. L. A. Wye became rector, the total value of the property was but about fifteen thousand dollars.

## 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:

Michael Flannery	\$1.00
Laurence Choate	5.00



## THE MODERN PLAN OF SALVATION

By Rev. G. A. Studdert-Kennedy

If you ask me what I want, I want to be like Him. If you ask me what I want for the world, I can only answer I want it to be what He would have it be. He is to me the highest and the best. He is my Lord and my God.

To the arguments for and against His divinity, there is literally no end, but for me no one could disprove the divinity of Jesus save one who would come and convince me that he was better and more beautiful than He is. As long as He remains by the sheer naked power of His own tremendous personality, the highest and the best of moral beauty and moral goodness that I can conceive, so long in spite of any argument that might be brought to the contrary will He be my Lord and my God before whom I bow down and worship and from Him I seek power to live.

You say that what you want is not worship but work, not religion but reason, and there is no one who wants reason more passionately than I do, but it is because I want reason that I must have religion.

I suppose that the great mistake of the nineteenth century civilization builders was their assumption that men were rational by nature, the teaching that men are born rational beings.

We used to be taught in the schools that men were wholly rational and animals wholly instinctive. From that absurd position research and experience have driven us helter-skelter. Experience first, for if the history of the world during the last ten years is to be read as the story of completely rational beings, then either the word "rational" loses its meaning or history becomes an inexplicable enigma.

The conduct of man during the last ten years has been savagely irrational. No rational beings could have behaved in the mad, brutal, cruel fashion in which the most civilized, highly educated, splendidly developed men have behaved during the last ten years.

We have learned that we have a very powerful, instinctive nature and that that instinctive nature affects all our conduct and all our thoughts.

That discovery has led to a reaction and to an under-rating of the power of reason, so that men say we are not rational and that temperament and instinct are the ruling powers of our lives. That is a gospel of despair and could only lead to chaos worse confounded.

It is true that the popular idea that men act upon reason and women act upon impulse is unfounded. It is true that men act upon impulse and find a reason for it afterwards, and that women act upon impulse and don't bother about the reason at all.

In any case, with all of us, our instinctive, impulsive nature has very much more to do with our thinking and our conduct than we are willing to admit to ourselves. We are not born rational, but we are capable of becoming so, and in becoming so lies our one and only hope. Unless we can become rational and can



IN FOR FORTY DAYS

guide our conduct upon rational principles, based upon a rational foundation of a real epic, then the world is lost and it is because rationality is not a matter of the intellect pure and simple; there is no such thing as pure intellect; to talk about pure intellect is to talk about bad psychology and half-baked truth. Rationality involves the surrender of the whole man, it involves the unification not merely of the experience, but of all those impulses and instincts around which the experience inevitably tends to gather itself in systems of associated ideas.

Men are not born rational, but they have to become so through stern discipline and therefore it is not because we don't want reason that we plead with you

for religion, it is just because we do want it. It is not because we don't want men to think that we plead with them to worship, it is just because we do want it. It is because we want reason and not ranting and raving; it is because we want thought and not mere expression of prejudice. It is because we want conference and not conflict that we plead first that every man should build up within him, and every woman, too, a place of stillness, a place of silence, into which he can retreat at will and out of which he has, by the grace of God, barred passion, pride and conceit and has found a silence where reigns only the Lord of truth.

(The third article by Dr. Studdert-Kennedy will be in next week's paper.)



## Great Preaching Mission is Being Planned From Washington Cathedral

National Cathedral Foundation Announces the Plan for Building a College of Preachers Where Men can be Trained

A great preaching mission comparable to some of the most effective religious movements in the history of the world, having as its nucleus a College of Preachers at the National Cathedral in Washington, has been announced by the National Cathedral Foundation.

A revival of Christianity is the aim of the proposed preaching mission. That Christianity "is caught in one of the decisive crises in its centuries of struggle," that "it must summon all its statesmanship to maintain itself as the world religion," and that "it must mobilize all Christian forces not only to rescue Christ's religion, but also to protect organized society," is the opinion of the founders of the college.

The Rt. Rev. James E. Freeman, D. D., Bishop of Washington, is now engaged with the leaders of the Episcopal Church in organizing the institution that will typify the spirit of the National Cathedral. The foremost preachers, clerical and lay, in the United States are joining the crusade that is expected to become as dramatic in some of its aspects as the preaching of Peter the Hermit, of Whitefield, of the Cowley Fathers, or of General Booth. The first sessions of the College of Preachers start this summer.

In carrying out the program of the mission, dependence will not be placed upon formal pulpits, but auditoriums, baseball grounds, university stadia and amphitheatres will be utilized to bring together great multitudes. In this way the organs for religious presentations will be as wide as those for athletic and amusement presentations.

Demonstrations of the response of the American people to great public preaching programs outside church walls were made last fall at the amphitheatre in the close of the National Cathedral in Washington, D. C. At one gathering addressed by Bishop Freeman and Senator George Wharton Pepper, more than 28,000 persons attended, constituting one of the largest religious gatherings in the history of the country. These services convinced the planners of the preaching mission that similar multitudes can be attracted throughout the United States by forceful preachers and proper organization.

Plans were recently announced for the erection at the National Cathedral of a great religious library. This library will be an important adjunct to the College of Preachers.

In order to develop the preaching mission and its College of Preachers at the Washington Cathedral, the National Cath-

edral Foundation, of which Senator George Wharton Pepper is national chairman, and Secretary Mellon is national treasurer, is raising a fund of \$10,000,000 for the Cathedral. The Cathedral has grown steadily since it was chartered in 1893 by Congress for the "promotion of religion, education and charity." The people of Washington have raised \$1,100,000 toward this fund in addition to giving three of the four million dollars already invested in the Cathedral. Originally planned by George Washington as an outstanding symbol of religion in the nation's capital, it was not until 1891 that the Episcopal Church started the project. Sixty-five acres of ground on Mt. St. Alban constitute the Cathedral Close. The National Cathedral School for Boys and the National Cathedral School for Girls have been in operation for many years, carrying out the educational purposes of the charter.

The Peace Cross marking the close of the Spanish-American war was dedicated in 1898 at a ceremony attended by President McKinley. President Roosevelt spoke at the laying of the Foundation Stone of the Cathedral itself in 1907. Building operations on the apse were started in 1912. Bethlehem Chapel in the crypt has been used for many public services, including the services for the disarmament conference attended by the delegates and by President Wilson. Here is also the burial place of Woodrow Wilson the first statesman to be placed in what is to become a shrine for the nation's honored dead.

The Washington Cathedral itself will be completed within five years and will be larger than Westminster Abbey. Although architectural beauty is more desired by the founders than size the Cathedral will rise above Washington higher than the Washington monument and will be large enough to hold 27,000 persons standing, in addition to those who can be accommodated at the same time in the Cathedral's numerous chapels.

### GRAND RAPIDS CHURCH HAS AN ANNIVERSARY

St. Paul's, Grand Rapids, Michigan, celebrated its fifty-fifth anniversary as a parish, Sunday and Monday, February 24 and 25. At the Sunday service the rector, Rev. C. M. Farney, preached the anniversary sermon on Hebrews 10:23, "Not forsaking the assembling of yourselves together." Monday evening the members and friends of St. Paul's gathered in goodly numbers at a dinner given in the Union High School. Mr. Charles E. Paine was toastmaster. Speeches were made by Archdeacon Vercoe, Dean Jackson, the Hon. Huntley Russell, Judge R. L. Newmham, the Rev. E. A. Christian of St. Philip's Church, and Mr. Chas. H. Atkinson. Music was furnished by St. Paul's orchestra. The speakers all recognized generously the new life brought into the parish during the one year of Mr. Farney's rectorship, and the archdeacon suggested the desirability of looking toward the erection of a new Church, proposing that it should be a memorial of a former rector, the Rev. Mr. Donahue. Other speakers thought that as soon as the remaining debt of \$700 on the rectory is paid the raising of a fund for the new Church might be undertaken.

### SEMI-CENTENNIAL OF DIOCESE OF NEWARK

Plans are maturing for the observance of the semi-centennial of the Diocese in November next. It is generally agreed that every parish or mission church in debt shall be urged to mark the year by cutting down or removing its debt, and this work is already organized in several parishes. It is purposed also to have the history of every church or mission in the Diocese written for present use and for preservation.



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## Chicago Churchmen Meet to Hear Both Sides of Industrial Warfare

Church League for Industrial Democracy Invites Representatives of the Workers and the Manufacturers to Meet

What can the Church do when a strike breaks out in a community? That question faces churchmen in Chicago, where a bitter warfare is being waged between the manufacturers of women's clothing and the workers in the industry who are organized in the Ladies' Garment Workers' Union. Is it any concern of the Church?

The Church League for Industrial Democracy says that it is, basing the opinion upon the resolutions which were unanimously adopted at the General Convention which met at Portland in 1922.

"Fellowship in industry is the only foundation of economic prosperity and social well-being. But fellowship must be more than a word to conjure with in resolutions, platforms and sermons. It must be based upon Christian principles and find practical and concrete expression in the working policies and methods of industry. Among the principles that must underlie and motivate any industrial system that can be called Christian are the following:

"1. Human rights must take precedence of property rights. Therefore a minimum sustenance wage, and if possible a comfort and saving wage must be the first charge on the industry, and the public as well as employers must be willing to pay respectively their proportionate shares of this charge.

"2. Co-operation for the common service must be substituted for the present competition for private advantage as the paramount motive and end of all industry. This principle requires immediately—

(a) from Capital, honest goods and services for fair prices, and

(b) from Labor, honest work and full service for fair wages. Ultimately it involves 'a fundamental change in the spirit and working of our whole industrial system.'

"3. The worker who invests his life and that of his family in industry must have, along with the capitalist who invests his money, some voice in the control of the industry which determines the conditions of his working and living. There must be established a sane and reasonable measure of democracy in industry. The worker of today is rightly seeking self expression and self determination in industry, as well as a livelihood from industry.

"4. The right of labor, equally with capital, to effective organization and the corresponding responsibility on both sides for the exercise of the power so attained in strict accordance with the moral law as serving this common good. Negotiations through collective bargaining must take the place of the ruinous strife of strikes."

facts, the League called a conference which was attended by about forty people. The manufacturers and the workers were each asked to send speakers to present their positions. At the last moment one group of manufacturers sent a message that they were all too busy to attend. For their own presence they substituted a statement of their position, drawn up and signed by a lawyer. Another group of manufacturers were represented by their president, Mr. Hiller, who presented a very logical and intelligent statement of their position, the substance of which was that the demands of the workers were excessive and would bring ruin upon many of those engaged in the business. The unions position was stated by a member of the strike committee who outlined why the workers felt that they were justified in their demands. The union speaker was also very emphatic in condemning the violence used by detectives who are working under the district attorney. A committee is therefore to see the mayor of Chicago to lay the facts before him in order that violence may be prevented.

The consensus of opinion after hearing the arguments of both sides was that it was quite unnecessary for either side to take refuge in strife, and that the matter could be settled most simply by arbitration. The representatives of both groups agreed to it, and the meeting broke up after deciding to get in touch with a citizens' committee, previously organized, to whom the results of the meeting should be reported in the hope that arbitration would result.

The secretary of the C. L. I. D., following the meeting, said that it had all been quite simple to arrange. "Notices were sent to a group of Church people whom we knew would be interested in getting the facts. We asked the contending parties to come and state their sides—either of them would be in a rather embarrassing position if they refused. I do not know how much has been accomplished, but I do believe that we must do more of this sort of thing if we are going to make our convention resolutions mean anything."

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### FEWER LYNCHINGS LAST YEAR

That the lynching record for 1923, numbering 28 victims, is the lowest in the forty years during which the records have been kept and is only about one-third as high as the average for that period, is the statement of the Commission on Interracial Co-operation, with headquarters in this city. The next lowest record was 38 in 1917, the highest was 255 in 1892, and the average for the forty-year period has been 109. The Commission points out also that the area affected is steadily being reduced, from 33 states in 1892 to nine last year. The Commission believes that public sentiment and faithful officials are determined to put an end to lynchings.

On the other hand the discouraging fact is pointed out that local courts last year failed almost utterly to apprehend and punish the members of mobs. In only three of the 1923 cases, so far as the Commission could learn, were any arrests made or indictments returned. In two of these cases no convictions were secured. Results in the third case have not been learned. Repeated inquiries of local officials failed to reveal any other legal action, beyond fruitless grand jury investigations.

The difficulty of securing evidence and convictions in such cases, says the Commission, indicates the need in several states of special preventative legislation. Among the suggested measures, which have proved effective in other states, are provisions for removal of officers who surrender prisoners, the fining of counties where lynchings occur, and a state constabulary under control of the governor.

### STUDYING THE JAILS IN GEORGIA

A hundred per cent attendance marked the first meeting of the year of the Bishop and Council of the Diocese of Georgia, held in Christ Church, Savannah, February 27, the departments holding their meetings the previous day. The treasurer reported a total payment of \$26,326.27, which is 90 per cent of the pledge, but considerably

## Rheumatism

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I want every sufferer from any form of muscular and sub-acute (swelling at the joints) rheumatism, to try the great value of my improved "Home Treatment" for its remarkable healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it, and it has proven itself to be that long-looked for means of getting rid of such forms of rheumatism, you may send the price of it, One Dollar, but understand I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free? Don't delay. Write today.

Mark H. Jackson, 532-K Durston Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.



below the amount of the quota. In the amount paid to the General Church the Diocese is fourteenth on the list of those dioceses meeting their share of the budget, with 105 per cent, and the amount over not designated. The executive secretary's report for the 1924 pledges showed that \$28,293.63 has been pledged on a \$38,000 quota.

Successful promotion of the study of "Jails" was reported by the Department of Christian Social Service through a diocesan tour of the vice chairman and one of the members of the department. A detailed report on the county jails of the state aroused considerable interest and received widespread publicity in the public press and has received attention from the State Department of Public Welfare and the committee of the Federal Council of Churches, both asking for the results of the work of the department. In nearly every parish and mission the social workers have been interviewed and their interest has been solicited in the study of jails during Lent.

#### SLOVAK COUPLE MARRIED IN MISSION HOUSE

Events of pomp and circumstances are witnessed in Church Missions House Chapel from time to time. The latest, with little of pomp, it is true, but much of inner picturesqueness, occurred on March 1 when the Rev. Thomas Burgess, of the Division of Work for Foreign-born Americans, officiated at the wedding of a Slovak couple. The groom was the Rev. Hugo Sebeste, priest of the Czecho-Slovak parish in Jamestown, N. Y., where the congregation has been using our church building. He is also acting president of the organization which connects the nine Czecho-Slovak parishes in the United States. The bride was Miss Yolanda Szabo, daughter of the pastor of the Slovak Lutheran Church in New Brunswick, N. J. Hopefully questioned as to what the bride wore, the reporter could mention only, "Oh, a hat and a dark dress." The interest of the occasion lies in the fact that relations are so cordial among the groups concerned that Church Missions House would be asked to render the service and would respond.

#### PERMANENT CONFERENCE CENTER AT RACINE

For some years Church leaders and workers have felt the need of a permanent center, a convenient building and equipment, for conferences and retreats, for meetings of large commissions and committees, and other groups. Through gifts of interested people, and the co-operation of Bishop Webb and the DeKoven Academy, the National Council has been enabled to lease Taylor Hall at Racine, Wisconsin, as a national center for devotion and conference. The Woman's Auxiliary has loaned Mrs. George Biller for six months, beginning in April, to take charge of the house.

The center will be a great boon, not only for convenience and efficiency in meetings and conferences, but also for the cultivation of devotional life in national

Church work. Hereafter when you read notices or reports of groups "meeting in Taylor Hall at Racine," it will be a satisfaction to realize that there we are at home.

The following supervisory committees have been appointed: Representing the National Council, Bishop Gailor, Mr. Franklin, Dr. Gardner, Miss Elizabeth Matthews. An advisory committee: Mrs. Biller, Miss Frances Bussey, Milwaukee, Wis.; Mr. Charles Dibble, Kalamazoo, Mich.; Mrs. R. B. Gregory, Chicago, Ill.; Dean Ivins of Nashotah, Rev. E. J. Randall, Chicago; Rev. George C. Stewart, Evanston, Ill.; Rev. Harwood Sturdevant, Racine; Mrs. A. O. Simpkin, Racine; Miss R. Winkler, Milwaukee; Rev. Charles H. Young, Howe, Ind. On this latter committee are also the executive secretaries of the departments of the National Council and of the Woman's Auxiliary.

#### THE QUAKERS AT WORK IN POLAND

After five years of service in helping Poland recover from the devastation of war, the Society of Friends is establishing a memorial of good will in the form of a home for orphans.

All of Poland was a battlefield for the armies of Europe in the Great War. The entire eastern frontier, 400 miles long and 150 miles wide, was laid waste. Hundreds of thousands of peasants who fled from this district returned later to find their homes in ruins. The Friends' Relief Mission helped these Polish refugees rebuild their homes and reclaim their land from the effects of war and carnage. During the last year over 30,000 acres have been cleared and ploughed. Five hundred homes were rebuilt under Quaker supervision and 25,000 families were given aid. Very rapidly the citizens and the government are recovering from the ravages of war. The greatest problem on their hands now is that of caring for the 300,000 orphans. At the request of, and in co-operation with, the Polish government, the Friends' Mission has established a large orphanage at Kolpin near Brest-Litavsk. This is a beautiful estate of 300 acres with a big house, and four smaller ones, in addition to various farm buildings, forest, meadows, an orchard and a garden.

The Quaker plan is to house a limited number of orphans in small family groups, using the cottage plan. The children will be taught agriculture, animal husbandry,

carpentry and other home-making industries.

Can anyone foretell what the harvest will be from the planting of these seeds of good will and brotherhood? Here are children—homeless, hungry, naked, unloved—victims of the lust and greed of war. If they can be transplanted into the homelike atmosphere of Kolpin with all the material needs provided, to say nothing of the satisfaction of the deeper hunger for human affection, they may remember this with gratitude in years to come and help raise the standards of human values.

## Live Books

Those listed here have been carefully selected and recommended:

#### The Ethical Teachings of Jesus

By Ernest F. Scott. \$1.50, postage, 10c.

#### 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.

#### 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.

#### Christianity and Psychology

By F. R. Barry. \$1.50, 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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### REAL GOLF JOY ISN'T IN SCORE, BISHOP ASSERTS

A man may become so interested in his score that he misses the real joy to be found in playing golf, Bishop James Wise of Kansas told a Chicago audience. He was making a comparison between golf and religion at the noonday Lenten services being held in the Garrick Theater under the auspices of the Episcopal Church Club.

"One may play golf and yet lose the entire purpose for which the game was invented," the bishop continued.

"The benefit is not simply in standing on the green and wielding a stick, but in the environment, the scenery, the conversation, the companionship. Golf makes a new man out of one because it is a recreation in the best sense—a re-creating of the blood and the tissues.

"Just so Lenten services may or may not be a benefit to those who attend, depending upon the way in which the purpose of Lent is appreciated.

"We need to strip off a lot of our conventional religion and cease camouflaging. We must not only know we are moving, but we must know where we are going. It is said there are only two kinds of people in Chicago—the quick and the dead; for, if you aren't quick, you will be dead. To be static is to be dead.

"Lent is for the purpose of analyzing ourselves and finding out our weaknesses and our strength. Uncleanliness and selfishness are stumbling blocks to progress. The road of religion is marked by the lamps of loving service."

### BUILD SCHOOL BESIDE THE CHURCH

The contract has been let for a Church school annex to St. Thomas' Church, Thomasville, Ga. This annex will incorporate seven class rooms for the larger grade classes, a large primary room and a Bible class room. The building will be of brick and conform in character to the present Church building. In addition to this building the contract was also let for the installation of a modern heating plant, the gift of a generous friend of the parish. These improvements will cost \$7,500 and will add both to the convenience and appearance of the Church plant.

### ORDAIN MEMBER OF DUBOSE FACULTY

In the Church of the Advent, Birmingham, Alabama, Bishop McDowell recently ordered Deacon Mr. Arthur Carman Cole, M. A., a candidate from Mobile and a member of the faculty of the Dubose Memorial School, instructor in history and literature.

Mr. Cole graduated at Olivett College,

Michigan, in 1894. He afterwards took a post-graduate course in Chicago University, Chicago Theological Seminary, and Columbia University, in which latter institution he received the M. A. degree and a fellowship. Later he became principal of the Academy in North Crassbury, Vermont, for five years. For nine years he was associated with Voorhees College, India, a mission school of the Dutch Reform Church. During the winter he has had charge of Spring Hill, Whistler and Oakdale, in Mobile County, but returns to the Dubose Memorial School about March 15, for the opening of the spring term.

### NOONDAY LENTEN SERVICES IN ALBANY

In addition to united services of the Albany parishes held in the Cathedral on Thursday evenings during Lent, there are daily services at noon in St. Peter's Church. On Ash Wednesday St. Peter's choir sang at the service and the rectors of the several parishes were in the chancel. Bishop Nelson was the preacher and made a profound impression in an address setting forth the meaning and purpose of Lent. In the course of his remarks the Bishop uniquely touched upon the subject of prayer, referring to prayer as the most tremendous exercise of personality. Bishop Nelson also spoke at the Thursday service and will be the preacher at these services during Holy Week. The preachers during the intervening weeks will be the Rev. Messrs. Stephen F. Sherman, Bridgeport, Conn.; George B. Leckonby, Troy, N. Y.; Dr. E. T. Carroll, Amsterdam, N. Y.; Dean Carver, of the Cathedral, Albany; Harold G. Willis, Bronx, New York; F. S. Smithers, Poughkeepsie, N. Y.; Clarence R. Quinn, Hudson, N. Y.

On the evenings of Holy Week, excepting Saturday, Bishop Oldham will conduct a preaching mission at St. Paul's Church.

### MISSIONARY EDUCATION IS NEEDED SAYS BISHOP OLDHAM

Bishop Oldham has circularized the clergy of the Diocese of Albany with special suggestions concerning the cultivation of a missionary consciousness. Bishop Oldham urges that the subject of the Church's Mission should be made a more general one rather than being confined merely to canvass for funds. To develop the desired permanent background he suggests more frequent and inspiring preaching on the subject, and he emphasizes the value of mission study classes and conferences, particularly to develop the leadership of the laity.

A practical measure to increase the efficiency of missionary work in the Diocese of Albany is the adoption by the Board of Missions of a report form to be used by the diocesan missionary clergy. The report is to be made quarterly to the Bishop and Archdeacon and, when filled out, will give such definite information as will comprise, collectively, a brief and complete presentation of the work.

### URGE BETTER TREATMENT OF IMMIGRANTS

Urging the United States to co-operate with other countries to bring about a concerted reduction of armament, representatives of the Federal Council of Churches have presented Secretary of State Hughes



## PERSONAL RELIGION

— AND —

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Dean of St. Paul's, London.

With an Introduction by The Lord Bishop of London.

The Bishop of London in his Introduction says: "I feel very grateful to the Dean of St. Paul's for writing this beautiful little book for us, and especially for unveiling his soul to us in the last chapter.

"... But it is not only in the last chapter that the author of this book has revealed the secret of his own life. I well remember—and he will forgive my recalling it—an intimate conversation which I once had with him on the deep things of faith, and when I mentioned one great movement of thought against the Christian faith, he said at once, 'That hits me *where I live*.' Those who have only read 'Outspoken Essays' or even the Dean's great work on 'Plotinus' will have a revelation of *where the author lives*, and will be led on—that is the object of having these books written for Lent—into a kingdom of faith, hope joy and consecration which is 'not of this world.'

"... I hope that this book may find many readers on both sides of the Atlantic."

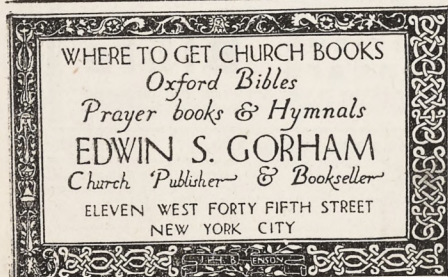
The contents include: The Hill of the Lord; The Soul's Thirst; Faith; Hope; Joy; Self-consecration; the World; and Bereavement.

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## WITNESS BOOKS

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with the 1924 program of that body for international goodwill.

The program represents the action taken by the executive committee at Columbus when representatives of the 29 communions which constitute the council met.

Of special interest is the part of the program dealing with immigration, the treatment of aliens and relations with the Orient. It calls for the United States to establish a commission to study afresh the whole question of the relations of America with China and Japan and to confer with corresponding commissions established by the governments of those countries. This is of importance in view of the stand taken by Secretary of State Hughes regarding the proposed immigration bill.

The Churches demand that the greatest possible care should be taken "to conform to the ideals and principles of justice and humanity" in carrying out the laws necessary for the regulation and limitation of immigration. They should be administered, it says, "with courtesy and consideration."

#### RABBI URGES HIS PEOPLE TO BE PACIFISTS

Dr. Abraham Cronbach, a rabbi who is professor of social studies in the Hebrew

Union College, Cincinnati, aroused much interest in a sermon recently in which he advocated the formation of a group among the Jews similar to the Quaker group among Christians. He has printed and circulated among his friends throughout the country a "Pledge for Jewish Pacifists." They pledge themselves not only refrain from killing or maiming any human being, but also to refrain from killing animals in sport, and pledge themselves to obey all the laws of the land, to make absolutely honest reports to the tax assessors and to strive for good will and understanding among all peoples.

#### OPEN NEW PARISH HOUSE AT ONEONTA, N. Y.

The new parish house of St. James' Church, Oneonta, N. Y., the Rev. L. Curtis Denney, rector, was formally opened with the first annual banquet of St. James' Men's Club on Thursday evening, Febru-

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

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Wednesdays, Thursdays, Fridays and Holy Days, 11 A. M.

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##### CHURCH OF THE INCARNATION

Madison Avenue and 35th Street

Rev. H. Percy Silver, S. T. D., Rector.

Sundays: 8 a. m.; 4 p. m.

Daily 12:30 p. m.

#### NEW YORK

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The Rev. W. Russell Bowie, D.D., Rector

Sundays: 8 and 11 a. m., and 8 p. m.

Tuesday, Wednesday, Thursday, and

Friday, 9 a. m. and 12:30 p. m.

#### NEW YORK

##### TRINITY CHURCH

Broadway and Wall Streets.

The Rev. Caleb R. Stetson, S. T. D.,

Sunday Services: 7:30, 9:00, 11:00 and 3:30.

Daily Services: 7:15, 12:00 and 4:45.

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

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##### 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.

### 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

5749 Kenmore Avenue

The Rev. Frederic S. Fleming, Rector.

Sundays: 7:30, 9:30, 11:00 a.m.; 5:00 p.m.

Daily: 7:30, 9:00 and 5:30.

(Fridays—10:30 additional)

#### CINCINNATI, O.

##### CHRIST CHURCH

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

Sundays: 8:45 and 11 A. M. and 7:45 P. M.

Daily: 12:10 P. M.

Saints' Days: Holy Communion, 10 A. M.

#### 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.

#### 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



ary 28. Over 150 men sat down to dinner in the new auditorium. The chief speaker of the occasion was the Very Rev. F. B. Blodgett, Dean of St. Paul's Cathedral Erie, Pa. Dean Blodgett made a very forceful presentation of "The Religion of a Thinking Man." Brief addresses were also made by the rector of the parish and by the Rev. Dr. J. C. Russell, pastor of the First Presbyterian Church, which is located just opposite St. James. The new parish house fills a long-felt need in Oneonta. The building is of Schoharie limestone to match the Church edifice. The cost of the building was about \$25,000, half of which has been paid in pledges of the people of the parish.

#### CHURCH TEACHING AT ALBANY CATHEDRAL

Dean Carver, of the Cathedral of All Saints, has just completed four lectures on Church History that were notably successful, and at which an eager congregation filled the Guild House assembly room. These are being followed by a course of lectures on the faith and sacraments of the Church, the last of which will be held in the cathedral when eucharistic vestments will be shown and explained. Dean Carver is also preaching a series of sermons on Tuesday evenings during Lent on The Book of Common Prayer. On the evening of Ash Wednesday, following a Processional Litany, the Dean in his address gave the origin, development and significance of the Litany.

#### NOON-DAY SERVICES IN SAN FRANCISCO

Declaring that the services to be a symbol of a faith held in common, the Brotherhood of St. Andrew of San Francisco has asked ministers of all denominations to preach at the noon-day Lenten services held in the Merchants' Exchange Building.

#### "LETTER TO A MODERNIST" IN PAMPHLET FORM

There have been so many calls for the "Letter to a Modernist" printed in the Living Church of January 26, that Bishop Fiske has had it reprinted. Copies may be secured at cost, six cents each, fifty copies for \$2.50, one hundred for \$5, by addressing the diocesan secretary of Central New York, the Rev. F. C. Smith, 67 Martin Building, Utica, N. Y. The letter is part of an actual correspondence and

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Phila., Pa.

is free from the controversial spirit. Bishop Fiske says in a footnote: "It is a letter written to one I love but with whom I differ. Hundreds of persons have asked for copies of it, so it is reprinted in pamphlet form."

#### CINCINNATI RECTOR GOES TO LEXINGTON

The Rev. James H. Fielding, rector of the Church of the Nativity, Cincinnati, and also in charge of St. James Mission, Westwood, has resigned those charges to accept the rectorship of Trinity church, Danville, Ky., and the oversight of two mission stations in the Diocese of Lexington. During his rectorship at Price Hill the debt on the property was cancelled and the church consecrated.

#### MILWAUKEE, WIS.

##### ALL SAINTS' CATHEDRAL

Corner Juneau Ave. and Marshall St.  
The Very Rev. C. S. Hutchinson, D. D., Dean.

Sundays: 7:30, 11:00, 7:30.  
Week Days: 7:00, 5:00.  
Holy Days and Thursdays: 9:30.

#### MILWAUKEE, WIS.

##### ST. PAUL'S CHURCH

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.

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Hampton St. and No. Euclid Ave. (East End).

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#### CLERGY HOLD QUIET DAY

Bishop Reese held a pre-Lenten quiet day for the clergy of Cincinnati at the Cathedral. Twenty-one of the clergy were present.

#### ATLANTIC CITY, N. J.

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Sundays: 7:30, Eucharist; 10:30, Matins; 12:00, Eucharist; 8:00 P. M., Evensong.  
Daily: 7:30, Eucharist; 10:30, Matins, Monday, Tuesday, Saturday; Litany, Wednesday, Friday; Eucharist, Thursdays and Holy Days.

#### 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.

##### Sunday Services:

Holy Communion, 8 a. m.; Bible Class, 10 a. m.; Morning Service and Church School, 11 a. m.; Community Service, 4 p. m.; "Hearthfire Time," 5:30 p. m.

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### A PIONEER LENTEN MOVEMENT

Something wholly new in Lenten services is announced for three of the five boroughs of New York City and one town in Westchester county. Because of the unrest in churches, caused by prominent ministers attacking the foundations of their beliefs, eminent preachers are being selected to give educational addresses in six centers. They will state with great exactness just what is and what is not expected to be believed by Christians. Some of these addresses will be given in churches on the evenings of secular days, others in downtown places at the moon hour, one in a public hall, and one in the beautiful new hall of Roosevelt House near Madison Square.

Each address by a minister on doctrinal beliefs will be followed by a talk from a trained lay teacher, who will tell precisely what business and professional men may do to serve the public good. Explanations will be made where, when and how unprivileged boys may be helped, where men are needed in civic and social ways, and where they may give time on Sundays going out to struggling suburban churches and there teaching other men, and especially teaching children, 100,000 of whom, in New York alone, are denied religious instruction for lack of teachers. In John Street and Roosevelt House the addresses by laymen will be given on days following those given by ministers.

The aims are to allay if possible some of the apprehension felt by Christian people over theological disputes; to reach men in business districts through meetings in halls, as they cannot be reached if meetings are held in churches; to get in touch with students of one of the great universities; and to present the Gospel in two parts—seeing God, and doing His work. This is believed to be the first attempt to arrange such a program ever made in any city in any Lenten season.

### GIVES LARGE SUM FOR PARISH CHURCH

It has been announced that Mrs. W. P. Simpson of College Hill, Cincinnati, has made a gift of \$25,000 to Grace Church in that beautiful Cincinnati suburb to be used in the construction of the new church which will be erected there. The congregation is at present worshipping in the Parish Hall, which was erected when the old church was demolished. The Rev. George M. Clickner has been rector of the parish for many years.

### CHINESE PARISH BUILDS NEW CHURCH

There is a familiar sound about the statement that "the former church was built fifty years ago and was no longer adequate," the structure had become dilapidated, and the neighborhood had

greatly changed. What is not so familiar is that in this case it all happened in China, at St. Paul's, Kiangwan, District of Shanghai. Moreover, the people organized to collect funds for a new church on a better site, as a memorial to the Chinese priest under whose care the parish had developed, and a new church has been built and furnished and consecrated, without any help from America.

The church is "a beautiful example of Chinese architecture adapted to Christian use. The pillars which surround it, the traceried windows, the tiled roof, all are distinctly Chinese, making it blend harmoniously with its environment. Above all rises the cross."

### BISHOP OF OKLAHOMA VISITS OHIO

Bishop Thurston of Oklahoma, accompanied by his wife, recently visited Cincinnati, speaking in several of the churches and also making an address before the Church Club. He was well received and his description of missionary work in the land of oil was very effective.

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## *"Let Us Rise Up and Build"*

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

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

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

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

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

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

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

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

### The National Council

281 Fourth Avenue

New York City