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REVISING THE PRAYER BOOK. II.

Last week I wrote of my visit to New York, to take my place on the Commission for the Revision of the Prayer Book. Although I have sat in several general conventions where proposals have been debated and acted on, I was the more impressed in New York, by the difficulties before the Commission.

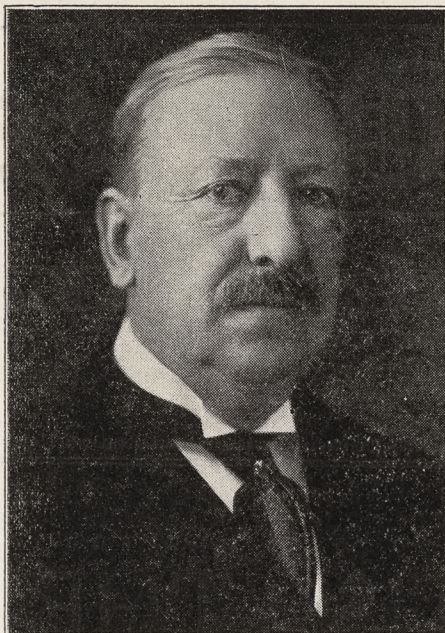
The problem is plain. How can we enrich the Prayer Book, and keep it worthy to stand with the other great liturgies of the historic Church, and yet adapt it to the use of congregations with the fewest obstacles to a clear understanding and use of the book. A good automobile has a complex engine under its hood, the very refinements of which require, in the making, the skill of engineers. It has systems for starting, for lighting, for generating electricity, for lubricating, for transmission of power and all the rest. At the same time it must be made simple to operate, so that the driver can get the desired result in the easiest way.

So the Prayer Book must be a real masterpiece of liturgical art. It must reflect the growing appreciation, in a people, of the devotional expressions of the ages. It must keep the faith crystal-clear, and present the sacraments with an order that leads the recipient through a spiritual experience. It must preserve the time-honored and age-tried customs of the household. And it must safeguard, in rubrics, the discipline and practices of the Church. At the same time it must be more than a depository of the Church's spiritual and ecclesiastical heritage. It must be a manual of public worship. Its services must be clear. It cannot be complicated and yet useful.

Here is the dilemma. It was perfectly evident that the Commission on Revision was aware of the difficulties. How are the services to be kept of reasonable length, not overloaded with rubrics, not hard to find and follow, and yet constructed to preserve the fulness and richness and strength of the doctrine, discipline, and worship of the Church, and to reflect its progress.

In facing the problem we must keep in mind that as a missionary Church we are coming constantly into contact with newcomers to whom the Prayer Book is a very complex manual. We certainly wish to lead them to know its beauty and to share in its services.

The most obvious solution of the difficulty, so it seems to me, is for the Church to publish two books. One would be the Book of Common Prayer, the most complete and liturgically enriched book that the Commission can devise. It would be the Standard Book. The clergy would use it and be guided by it. Many trained laymen would find no difficulty in using it. The other would be **The Book of Services**. This book would present the usual services of the Church in the most simple and di-



The Hon. Burton Mansfield

rect fashion. It would omit all rubrics not necessary for the people who are at the service. It would insert directions, not deemed suitable for the Prayer Book, which would guide the inexperienced layman. It might have several pages of instruction in the purpose and method of the worship.

I have not the space here to elaborate the idea, but I believe this simple outline of it will convey to you what I have in mind. Such a book would permit strangers to participate in the services with a minimum of difficulty.

Such a book ought to preserve the "picture" of the Prayer Book page, and have the beauty of workmanship which the subject deserves.

It might be objected that to have two books would mean additional expense. It would. But I am convinced that it would bring a return that would more than compensate for the outlay. Not only would it be of value in mission stations, but it would serve the "mission fringe" that is on the border of every alert parish and congregation.

If it could be at once determined that such a Book of Services would be prepared and printed, the work of the Prayer Book Commission would be simplified. They would not have to consider in such a minute way the complex problem of obtaining liturgical exactness together with practical usefulness. In the Prayer Book they would "enrich the liturgy" and in the second book they would "enrich the people."

Such a Book of Service would replace the makeshifts now resorted to. The flimsy, meagre, ugly, and poorly printed little leaflets, and booklets, would disappear in favor of a finely printed, and complete book, which would be a true image of the Prayer Book substance. They could be used simultaneously by the congregation. The experienced Churchman would have his Prayer Book and, in the next pew, the newcomer would have the Book of Services, and each could participate in the service, without difficulty.

Think it over.

The Council's Work

By Mr. Alfred Newbery

THE ADJECTIVES OF SERVICE

Confusion of mind still exists in the Church on the subject called "social service." Defense is still needed, of "Christian Social Service" as part of the Church's program, and as an object of expenditure of the Church's money.

No one doubts the desirability of the motive of service. The world applies harsh terms to the individual who practices nothing of what he preaches. "Be ye doers of the word" is warmly echoed by all, even those whose admiration of the word does not include allegiance. And the Church has ever given heroic examples of service. In Europe of the Middle Ages, the Monks went forth not only as missionaries. They were pioneer farmers and teachers. They laid the foundations of agriculture and education. In modern China the missionaries are teaching forestry to a people who have stripped their land of its trees. To the missionary China owes a simplified alphabet which means literacy to millions.

Everybody accepts that. The confusion comes when we talk about "social" service. What does the word "social" add?

The answer is this. Mr. Jones went into the kitchen late one night and saw two or three roaches run off the shelf. That settled Jones. The next day he came home equipped with several varieties of exterminator and gave up his evening to a thorough job.

Now about that time Mrs. Smith who lived above him heard a lecture on household pests. So when Mr. Jones' efforts sent an army of roaches up to her she busied herself and sent them back to Jones. Jones was amazed. He re-doubled his efforts. Mrs. Smith, feeling that her attempts seemed only to increase her foes, became frenzied. The two tenants between them are developing a superior breed of roach.

Obviously a Smith-Jones agreement is necessary. In other words, collective action is needed. The two tenants must recognize the fact that it is a common problem and they must feel a common responsibility. When they recognize that and act concertedly, they will be doing social service. For social service is collective action based on collective responsibility.

The development of this collective responsibility has taken many paths. Public-spirited citizens have given their resources and their leadership to diverse efforts to meet conditions which threaten the well-being of the community. The "Community chest" is a symbol of this development. Societies for the relief of the poor, for the care of the feeble-minded, for the promotion of probation, for the welfare of children, and many other aspects of the life of a complex civilization, are in existence today, most of them at work because there are sufficient persons in the community with a sense of collective responsibility, to provide the means for them. This is social service, service that is more than individual, service that implies membership in a body, responsibility for the defects

of the body as a body, and for action as a body to remedy those defects.

This is nothing foreign to the teachings of Jesus Christ. On the contrary it is to Him alone that we can turn for power to fulfill that motive as well as for sanction of it. Social Service is Christian, it is the duty of each Christian, the obligation of a Christian Church, but we have been so slow to see the vision and accept the responsibility that we must preach it to ourselves and insert the word "Christian," not as a sign of superiority, but as a rebuke to ourselves for failing to see our duty.

"As God is our Father, and as the Eternal Son of God took our whole human nature upon Him, every son and daughter of God is of infinite and equal value." So speaks the Committee on Industrial and Social Relations of the 1920 Lambeth Conference. There is still another principle expressed in the words of the same Committee. "The principle of human value, with its insistence on the worth of the individual, needs for its complement the principle of human brotherhood. The Incarnation broke down the ancient barriers. Differences of race, of class, of sex are transcended: "We are one man in Christ Jesus."

In loyalty to Jesus Christ we are bound to our fellowmen in a brotherhood each member of which is of supreme value in God's eyes and consequently of our own. We cannot be sensible of our union one with another and insensible to the unrighteousness which violates that union. No more as a body than as individuals can we observe unmoved, other children of God suffer by the reason of our collective greed or thoughtlessness. A social conscience is peculiarly to be required of a Christian. Social Service is peculiarly a Christian responsibility.

The Jones' Case

By William S. Keller, M. D.

Since my childhood I have heard it said "Church members are hypocrites." In late years I have heard it said, "The Church is a tool in hands of the State and the money power."

In Europe today the "masses score bitterly an institution which prates of the divinity of Christ its founder, acknowledges that war is unchristian, and yet holds that in some circumstances Christians are obligated to take an unchristian way."

The precocious thinking youth, the people not in the churches, and others are saying, "Either the Church is using religion to exploit nationalistic and class ends, or the Church has only a weak religion upon which, in a crisis, it does not dare to depend." The Church is to be Holy, Catholic and Christian, and to hold uncompromisingly the teachings of Christ.

"If anyone wishes to come after me, let him deny himself, take up his cross, and so follow me."

Think of the young man who is considering the ministry for life service. He

Our Council

Burton Mansfield was born in Hamden, Conn., April 4, 1856. He studied in public and private schools in New Haven. He entered Yale in the fall of 1872. He was married in New Haven, Conn., October 18, 1900, to Miss Anna Rosalie Mix, of New Haven, a daughter of Elihu J. Mix. In 1878 Mr. Mansfield opened a law office in New Haven, and there he has remained ever since. From 1891 he has also been president of the Connecticut Savings Bank of New Haven, and has been connected with many local business enterprises. From 1893 to 1895, and from 1911 to 1923 he was Insurance Commissioner of Connecticut. He is now a member of the Commission of Sculpture of his State. He has held many offices in the parish of St. Thomas's Church, New Haven, and in the Diocese of Connecticut.

He has been secretary and treasurer of the Diocesan Missionary Society for nearly forty years; a member of the Executive Council of the Diocese since its formation; a trustee of the Berkeley Divinity School for over thirty years; he is also Chancellor of the Diocese, and a member of many Diocesan Boards and Commissions.

He is a member of the National Council and is now the oldest member in point of service, including the boards which have preceded it, having served since 1898. He has been a deputy to the General Convention since that year and is a member of various committees of that body. He is a trustee and vice president of the Church Building Fund Commission.

is immediately confronted with a Church that condones war, or participates in it. War, with all its lies and hatred. War that is synonymous with pestilence and famine. War which today "sends bombs and poison gas upon whole cities of peaceable toilers and starves by economic blockade women, children and old people over vast areas of land."

All this the candidate for Holy Orders is expected to ponder over and then accept as a part of a program in which the Church participates.

He immediately questions "whether a Church giving sanction to this, even for a limited period, does not thereby stab to the heart its whole preaching of the catholic ideal?"

If he is thinking at all, he immediately questions the value of an institution that sanctions meeting evil, by doing evil, as a means of following Jesus.

Such questions are in the minds of youth today, of the progressive thinking youth, those whose services are much needed for leadership in the future.

These questions were in the mind of

Paul Jones—the former Bishop of Utah. Yes, I am quite aware of the fact that he resigned. I am also fully aware of the fact that such pressure was brought to bear that forced his resignation. And why, why did Paul Jones resign?

He was never accused by the Government of disloyalty, although his independent position in opposition to the principles of the use of force caused a careful observation of his movements and utterances. After he was relieved of his jurisdiction in Utah, he took up important missionary work in Maine, where he labored for a year and a half successfully, and with the constantly increasing approval and love of the people under his charge. These people were loyal in the support of the United States in the war. In seminary days he devoted much time in Western missionary work.

He labored in harmony with the late Bishop Spalding, who promoted him to the office of archdeacon. After his election as Bishop of Utah he administered the district successfully for the two years previous to the excitement arising out of the war.

And then, what? He was non-cooperative with war. He was convinced that modern war was not the Christian way of life.

He was convinced that the brutality of hatred, treachery and destruction could serve no good end, could not relieve oppressed people, and could not secure justice.

He insisted upon following Jesus by standing for the immediate application of divine principles.

Let the Church and the Christian ideal be surrounded by pagan forces on every side. Paul Jones was not so much interested in "what would happen to the Church," but he was interested in "what will happen to the world, when the Church continued to acknowledge that war is unchristian, but continues to support it.

And now, six years after the armistice, a bishop in the Church of God, against whose character and zeal and consecrated devotion to Christ's cause no charge rests, is without jurisdiction, is an enormous strain upon the loyalty of many devoted and conscientious members of the Church.

So it will be a happy day for the Church when the bishops and clergy realize that the public today is not interested in religious controversies. The public has a right, however, to expect and demand that the Church represent the true spirit of Christ as recorded in the Bible.

Eminent laymen have not formally appealed to the House of Bishops for "advice and guidance" regarding this Christian apostle and prophet, Paul Jones. However, they are waiting with increasing interest to see how much longer the House of Bishops will permit a bishop to be without jurisdiction, whose unimpeachable Christianity forced him to reject war, and to insist upon the immediate application of divine principles.

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"What's the Use"

By Bishop Johnson

Let us suppose that some multi-millionaire, who was concerned at the indifference of Christians to the obligation of public worship, should make it possible for the National Council to place a twenty-dollar gold piece in each seat of every church in the United States next Sunday, limiting the attendance to those who had taken the vows of confirmation, and announcing that each one so attending might take home the money; and if the sense of shame could be eliminated from the transaction, I wonder what percentage of the excuses which will be made for nonattendance would evaporate and Christians would be confronted with the sordid fact that the love of money was after all a greater motivation in their lives than the love of Christ?

Of course I am willing to concede that many would say that the love of Christ has nothing to do with my attendance at divine worship, but I would reply, "If that is not the motive behind Church worship, what is?"

Surely no one would say that he went to Church every Sunday because he was anxious to hear the preacher say something which would make him want to go again. Such a vicious circle of church attendance would end in a reductio ad absurdum, for the time would inevitably come when poor preaching would empty the Church.

The Church of Christ was not established to provide us with a sacred concert, or an oratorical contest, or a millinery display, or a business opportunity, or a social conquest. When Christ established the Lord's Supper, He attached a motive to His command.

Be sure to "do this" in the same spirit and with the same motive which would govern us in any memorial act which we might do for our dearest friend.

This service was given to those who loved Him as a token of His love for them, and they are to do this as a token of their love for Him.

And it works out that way.

For those who love Him, and, because they love Him, want to do something which shall be acceptable to Him, natur-

ally find their satisfaction in doing the thing that He commanded them to do. What else would be so satisfactory?

And those who doubt Him and His grace can see no reason why they should do something for which they have no adequate motive.

"What's the use?" is really the stumbling block which has ever prevented laborers from working, students from studying, Christians from worshipping, and the multitude from ever doing anything which requires effort, sacrifice and persistence. The whole of life is a constant effort to be something by overcoming the inertia of beginning any sustained effort.

This cynical apology has ever been the refuge of the weak, the ignorant and the vicious. There can be no question that the source of power consists in assembling the units of power.

The influence of Christian power can never begin to exert itself until Christians fully realize that their influence in the matter of worship is the most potent factor in leavening society.

Unless they go to God's house on the Lord's Day, their influence as a positive factor in extending the Kingdom is negligible, for even their virtues are regarded as evidence that one need not serve Christ to be virtuous. Of course one does not mean that their virtues are not real virtues; but one means that the influence of their virtues is not toward Christ but away from Him.

If we are to give "a cup of water in His name," it is in order that we may let our light so shine that men may glorify God and not praise us.

This is the essence of Christian influence, that we do not seek the esteem of men because we are the source of virtue, but rather that whatever virtue we may possess may add to the esteem with which men hold our Master, because these virtues come from God, and, if others are to emulate them, they will find the source of grace in Christ and not in us.

Until we succeed in orientating ourselves to this principle, and stop talking about the failure of men to appreciate us, we will fail to lead men to Christ by our influence.

But worse still is the man who, conscious of his own virtues, refuses to go to Church because so many who go are mere pretenders. Surely it would have been disgraceful for John to have forsaken Christ because Peter denied Him, Thomas doubted, and Judas was a hypocrite.

If John were at all sincere in his love for his Master, he would cleave unto Him all the more closely because the rest were faithless.

There is just one thing that matters in our Christian discipleship. Do we really love the Master? If we do, then we will strive our best to follow Him and He will do the rest. But if we love ourselves more than we love Him, then we will be perfectly willing to sacrifice His honor and His influence to our own inertia, vanity or self-indulgence. It is true that no one of us amounts to much. Certainly we amount to nothing at all unless we abide in Him. And the first requisite of such attachment is that we are willing to relate ourselves to His cause in the one

way that He has provided for such relationship.

Our fidelity to His altar is the one way in which we can testify in season and out of season that we believe in Him, that we love Him, and that whatever we are is due to Him and whatever we may be is at His service.

Until Church people learn the tremendous value of assembling the units of power at His altar with persistent regularity, they have not begun to realize their responsibility to make their lives instruments of His grace. We are too anxious merely to be recipients of Christ's promises and do not seem to sense the fact that unless we are willing to be instruments of that grace, we cannot receive His approval.

If our object is merely to save our own souls, He has told us very plainly that we shall fail; whereas He has also shown that however weak and sinful we may be, if we really love Him and do the things He has commanded us to do, He can and will forgive our sins and use us for His glory.

"If ye love Me, keep My commandments."

Eastern Oregon's annual convocation, learning that its quota for 1925 was to be decreased from the amount set for 1924, wired a protest to the national treasurer and retained the larger figure.

The Wicket Gate

-- By --

G. A. STUDDERT-KENNEDY
(Woodbine Willie)

—O—

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THE HOUSEHOLD OF FAITH

According to Law

By Rt. Rev. James E. Freeman, D.D.

For the past ten or more years we have been passing through a period that might very properly be called "lawless." This is more particularly true in the United States than possibly any other country in the world. On every hand there has been a disposition to disregard all restrictions and restraints, and to refuse to recognize any authority that imposes limitations. This is not only common to our civil life and our relation to the things of the state, but it is true of our social, economic and Church life. Anything that infringes our so-called personal liberty is regarded as an impertinence. The ground for this indifference or disregard of law is largely based upon the demand for greater liberty of thought and action. This whole tendency has brought us perilously near a state of anarchy, wherein the individual assumes the right to accept or reject any and all authority and to dis-esteem any and all direction as it relates to his individual conduct and habit. The evidence for all this is so abundant that it need not be cited, it is disclosed in every sphere of action.

At the present time the Christian Church is witnessing a widespread reaction from those time-honored and well-tried laws that have governed and controlled it, and an excess of individualism marks the conduct of those who are charged with the responsibility of administering the Church's offices. When those in authority attempt to interpret or enforce the rules and regulations of the Church, they are charged with being autocratic and arrogant. We are by no means disposed to hew to the dictum that "what has been must be," nor are we disposed to worship the God of things as they are; on the other hand we believe that our organized social, economic, political or Church life is dependent for its very existence upon some well-defined, well-conceived authoritative body of law that is designed to regulate and control those who are its accredited agents. Obviously, changing conditions may call for readjustments, but these readjustments under our form of Church government can only be legally made through the duly constituted agency of the Church, which is the General Convention. This body, which meets once in three

years, has the power to revise or recast the laws governing the Church. It has the power to change canons and rubrics and to alter the forms for corporate worship, and this power it exercises as occasion requires.

If any bishop, priest or layman of this Church wishes to make changes in the Church's existing canons or methods of administration, under our system the logical course is to present his demands and proposals to this authoritative body. Once this body has acted, it is the solemn obligation of every agent of this Church to obey its mandates. We accept our office as ministers of this Church of our own free will and accord. We are compelled to spend a prescribed time in studying its history, traditions and practices. Every opportunity is afforded us in the course of this study to change our minds if we are so disposed. There are abundant opportunities afforded for exercising our office in other fields of Christian enterprise if we are so minded. Our own system, like that of the government of which we are citizens, has its checks and balances, its well-defined rules and methods of procedure. All this is made clear to the candidate for holy orders. There is no claim advanced that the system under which this Church operates is infallible or even approximately perfect. On the other hand it has been demonstrated that it is a workable system, reasonably flexible and with good assurance that it has Scriptural warrant. To all this we give assent, after due study and investigation, at our ordination.

What in the light of all this is our obligation when once we are the accredited agents of this system of Church government? Obviously, obedience to its clearly defined laws and practices. If one wants congregational independence and autonomy there is a Church organization that affords it. If one wants greater rigidity and a system that claims infallibility he can have that. He makes free choice, not hastily, but as the result of painstaking and conscientious investigation. Shall it be reasonably assumed that all this has no bearing upon a man's conduct or sense of loyalty when once he accepts his sacred office and assume his solemn responsibility? I am a

constituted lodge, of my own free will and accord. At that time I was carefully instructed in the tenets and principles of this splendid fraternity. Ultimately I accepted my obligation, not by any means a light one. As a Mason, is it reasonable or decent for me, once this obligation has been assumed, to regard myself as immune to all that I then freely accepted? I submit, it is not. Furthermore, I should stand discredited and dis-esteem by my brethren if I did.

I am not arguing for the impeccability of our Church's system, or the flawlessness of its teaching or the infallibility of its constituted officers. I am simply affirming that which underlies and secures to us orderly government in state, society and Church, namely, that some body of law is indispensable, some authority for its enforcement necessary, and above all else a constituency that respects and is obedient to the decisions of its highest tribunal. We are today in process of making extensive changes in our Prayer Book, but we are doing it according to our prescribed and lawful method. Any bishop, priest or layman of this Church is entirely competent to submit his suggestions for modification or amplification of anything that relates to vitally important matter. On the other hand, it is not within the power of any one to effect such changes of his own initiative, apart from the action of General Convention. All this has its application to the citizen and his relation to the state. The consistency and the fairness of this method is justified by long experience. Loyalty to organization and to system is the indispensable requisite of orderly government. We present an anomalous and reprehensible situation when as officers or agents of a corporate body we refuse to obey its laws, flout its practices, or disregard our responsibilities as defenders of its clearly expressed belief. We all desire reasonable latitude, and surely this Church of our affords it, affords it to such a degree that its stability is frequently challenged. It is a curious situation that confronts us where the officers of the Church are less amenable to its laws and customs than those who constitute its lay constituency, and yet that is largely the situation in which we find ourselves today.

Accentuated individualism and the

conceits of eccentricity are the major causes of much of our parochial and diocesan unrest. The threatened cleavages that repeatedly disclose themselves in our Church have their genesis in the arbitrary and determined wills of those who would force all men to yield to their methods of administration. The very spirit of catholicity of which our Church proudly boasts is endangered by such procedure. We are a comprehensive Church and in a very real sense we are sufficiently flexible to be adapted to changed and changing conditions. On the other hand, we are not flabby or spineless. We do have definite beliefs, we do have prescribed forms and usages, we do have a polity and system of government. These may not be the best, but at least we believe they more nearly approximate it than any other we have examined. This being so, the demand is upon us to give our whole-hearted fealty to the Church we are sworn to uphold and defend. It is a sorry spectacle where individualism crowds out loyalty. Does all this imply that we are static and to remain so? We think not. We are not claiming that the Church as we know it is fixed in either its forms or usages. These we have repeatedly changed, but always according to constitutional methods. What we are insisting upon is, obedience to law, the upholding of authority and adherence to the faith that we freely accepted at our ordination. These must be consistently maintained if we are to continue to hold the respect of fair-minded men.

I am not unmindful of the need of growth and expansion, and reasonable flexibility in the individual or corporate body; I am mindful of the need of cultivating that which Josiah Royce maintained was an indispensable and supreme virtue, namely, *loyalty*. We are just beginning to assert our larger corporate consciousness, we are feeling the need as a Church of a greater sense of solidarity. These we may have, but only as we strive to be true to our own household. The world is in a state of alarming uncertainty today, men are groping, often blindly, for something that seems stable and secure. Some one calls this a "wistful age," and so it is, it is longing for a strong and definite affirmation of truth. It is tired of negations and speculations. Our responsibility as stewards of the truth has never been greater and our opportunity is quite incomparable. Ungenerous or acrimonious discussions at such a time are out of place. We need to close our ranks—not to break them. We need the spirit of love and loyalty



"He asks us to produce harmony—instead, we all beat our own pet tom-toms."
—From "Jazz," an editorial by Bishop Johnson in The Witness of March 8th.

not unmixed with charity and generous forbearance. We are approaching disordered Christendom with our avowed principles of "faith and order"—let us first cultivate these within our own household. A Church of free lances that discloses disorder and disunity within itself will hardly appeal to those outside its own borders. "England expects every man to do his duty," was the signal that called forth the zeal and enthusiastic devotion of the men of the indomitable and unconquerable fleet. The Church expects every man to do his duty, in this present critical hour. It calls for obedience to its standards, obedience to its laws, loyalty to its faith as expressed in its creeds. Its creeds are its sym-

bols. A flag is but a symbol, but men have died for it, counting not their lives dear unto themselves. It is such devotion, such utter loyalty, that is demanded today.

GID-DAP, GLENDALE!

One of Bishop Carson's missionaries in Haiti is now the proud rider of a horse named Glendale. The horse was presented to the bishop by the children of Christ Church School of Glendale, Ohio.

STATE ORGANIZATION FOR SOCIAL SERVICE

Plans have been made for a state-wide Social Service Commission in North Carolina, to be composed of two members from each of the three dioceses of the state.

Where It All Happened

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

3. THE JORDAN VALLEY

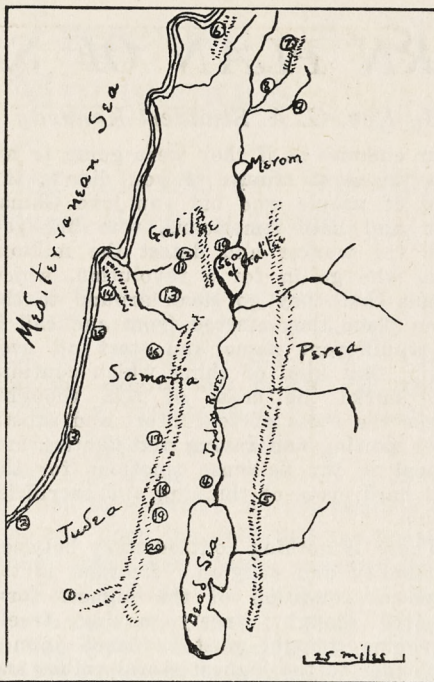
There is no natural depression on the face of the earth which can really compare with the Jordan Valley. From the sources of the Jordan river to the lower end of the Dead Sea is about 150 miles. At the source it is seventeen hundred feet above sea level and at the end it is twenty-five hundred feet below the sea.

Down through this great trench runs the stream which we call the Jordan River. The name means "the Down-comer," and it does come down more than three thousand feet in that short distance.

The river divides itself into three sections, each one terminating in a larger body of water. High up in Mountain Lebanon (6) on one side and Mount Hermon (7) on the other the stream begins to flow. It comes down to a small body of water called the Waters of Merom, running through a thick, swampy region just about at sea level. This Mount Hermon, it should be noted, is probably the scene of our Lord's transfiguration. Just at the foot of the mountain is a village called Banias today. It was the Caesarea Philippi (9) of New Testament times, the northern-most point in our Saviour's ministry and the place where St. Peter made his great confession—"Thou art the Christ, the Son of the Living God." In those days there was a great temple there built by Herod for the worship of Caesar Augustus. Today emperor-worship is dead and Christ is coming into His own. Dan (8) marks the northern extremity of Israel. The marshy plains running down to the west coast of Merom were the scene of Joshua's great victory against the confederate kings of that northern country when Israel was first conquering Canaan. Antiochus the Great fought the Egyptians there and it was also a battle field for the crusaders.

The second section of the river runs from Merom to Galilee, a distance of about nine miles, in which the river falls 680 feet. It passes thru the Sea of Galilee with such a rush that the river scarcely mingles with the lake. Between these two lakes stands an ancient bridge which marks a still more ancient ford. Probably it is the same spot where Saul of Tarsus crossed on his way to persecute Christians in Damascus.

Below Galilee is the third section of the river, running through a deep gorge sixty-five miles long and varying from two to fourteen miles in width. In the bottom of this gorge is a narrower valley through which the river itself descends. The upper sides of the gorge are exceedingly fertile, if irrigated, but for the most part they remain desolate and barren. The lower valley is a tangled jungle, full of malaria and wild beasts. The river twists in and out and dashes swiftly from bank to bank. At times it floods the major part of the jungle land. The water is a tawny color and is torn by cross currents. Fords are numerous, the water varying



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

from three to ten feet in depth. The air is heavy and the heat is stifling. Very few cities have ever existed in the valley of the Jordan and its inhabitants have always been a decadent, second-rate people.

Just below Galilee is the Damieh Ford. Many Jews, in our Lord's day, refused to cross Samaria in travelling from Galilee to Judea, because of the old-time feud. They crossed the Jordan at Damieh and re-crossed below at the ford at Jericho (4). This was the course taken by our Lord and His companions when blind Bartimeus called to Him from the road-side. Just after this incident the travelers entered Jericho and there was Zacchæus who had climbed a tree to see over the heads of the crowd.

Jericho is the one important city of the Jordan valley. It was at the Jericho ford that Elijah bade farewell to Elisha. It was here that St. John the Baptist preached and baptized and it was quite possibly here that our Saviour came to St. John for His own baptism. Here Joshua crossed as he led the people of Israel into the "Promised Land." His first task was the capture of Jericho. At that time it was a wealthy city but it soon degenerated. In our Lord's day there was a new Jericho, built by Herod on a nearby site, which was a favorite resort of the Egyptian Cleopatra. Modern Jericho is a poor, straggling village, lying mid-way between the two older cities. From this Jericho there still ascends the Jericho Road, traveled by our Lord and dear to every Christian for the story of the Good Samaritan. It has always been a steep and difficult highway and has always been a stronghold for robbers.

The end of the Jordan river is the Dead

Sea, the most remarkable body of water in the world. Its surface is thirteen hundred feet below sea level and the bottom of it is as much more. Its waters are five times as salt as the ocean. Nothing can live in it. There is no outlet for the enormous flow which the Jordan pours into it, augmented by occasional freshets running down from the surrounding hills. Evaporation keeps it at a reasonably constant level. The water is very clear and blue but the atmosphere is generally hazy with evaporating moisture. The surrounding country is a howling wilderness, bleak, rugged, barren. It was somewhere in here that our Lord spent the forty days of His temptation.

Sodom and Gomorrah of evil fame were once situated by the Dead Sea. They were two of the five cities overwhelmed in Abraham's day. It is interesting to note that the present state of the country gives every indication of having once boiled up fire and brimstone just as the Scriptural accounts relate.

Seekers of parables find an interesting contrast between the Sea of Galilee and the Dead Sea. The former is a beautiful body of water, surrounded by fruitful land and swarming with life. The latter is indeed a dead thing, with no life about it or within it, a breeder of disease and a picture of desolation. Why? Because Galilee receives and gives its waters. The Dead Sea only receives.

"The Jordan," says Henry Van Dyke, "is not a little river to be loved; it is a barrier to be passed over." To the Hebrews it was a frontier and a protection. It meant to them only division and separation. Sullen and forbidding it cuts its way deeper and deeper into the bosom of its Mother Earth. It is never gentle and inviting, but treacherous and repelling. It is not a pleasure to be sought but an obstacle to be surmounted."

No wonder the Jordan is universally known as the symbol of death.

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:

Mrs. D. E. H. Manigault\$1.00
Laurence Choate 2.00
Helen Grunwell 1.00
Mrs. C. P. B. 3.00

Total for 1924.....\$70.00

THE MODERN PLAN OF SALVATION

By Rev. G. A. Studdert-Kennedy

Clever men who are personally conceited are the curse of all conferences. They want eternally to be jabbering, and even while the other man is talking they are not listening to what he is saying; they are thinking of what they are going to say. They are not out to learn the truth, they are out to air their own rotten, wretched, half-baked and half-thought-out ideas.

It is because the conferences of the world are such rotten conferences that what you want to do is to teach the world how to confer. Conferring is not so much a matter of wits as a matter of character. You say you want to think out for yourselves. That is splendid, provided you have three things: First of all the apparatus, and secondly the raw material, the knowledge; and thirdly the patience and the perseverance of a consecrated will. If you haven't got these three things, it would be better for you to do as you are told.

There is too much of this airing of your opinions, whether they are founded or unfounded, reasonable or unreasonable, simply getting the idea that to have what is called an open mind, a completely open mind is the proper thing. That means that you take up quite willingly with the latest craze and run that way; you are like a child tossed to and fro by every wind of doctrine and by the cunning craftiness of men whereby they lie in wait to deceive and that you have got no ultimate taste of reality. That simply means that you are not fit to think out things for yourselves. And, moreover, half the world are not fit to think things out for themselves. They haven't made the discipline and the preparation that is necessary to make a man really rational.

I am not prepared to trust a man's judgment on a question of chemistry and physics until I know something about his character. It is all nonsense to suppose that religion does not come into the study. Religion comes right into the heart of the subject, and the search for truth is every bit as much a matter of character as it is of brain ability.

And, therefore, what I plead with you to do is to find the peace of God, surrender to the great eternal beauty of our Lord Jesus Christ. That surrender which I want to make and which I have never completely made will not make me irrational or unreasonable; it will set you free from folly, from pride, from conceit, from prejudice, from fear of your fellows, fear of what they will say; it will set you free from the herd, and there is a danger lest we become just a herd, a herd in which thinking can't be done because the pressure of its opinion is too terrible and too heavy; it will set you free from fear and from all those things that can walk and wound and destroy the beautiful balance of judgment and of the direct seeking of truth which is absolutely essential in these days; it will protect you from that dreadful state of mind in which we become bitter, bellicose pacifists, people who shake their fists in your eyes and tell you to love

your enemies as if they were going to hit you the next minute if you didn't; the kind of people who bid you love Chinamen and hate Americans, who bid you love the worker and detest the millionaire, who go in for a revolution, which means that they go clean around to the same place they started from and call it by a different name and start all over again, that kind of thing which continually shirks the cross of real thought, shirks the cross of real effort and substitutes ranting and raving and fighting and appeal to the bellicose emotions for the real hard cross of thinking and sacrificial action.

There is nothing contradictory between rationality and religion. Religion is the essential condition of the highest form of free thought; freely moving, freely surveying thought must be based upon a surrender to the highest moral values and that means to the highest personality that we know and that means to Jesus Christ.

So I bid you so far as in you lie, "Be still and know that I am God," make it not a thing of emotion that you catch now, make it the attitude of mind. Don't say, "We will get the prayers over and then we will get to business," and the business will be only business and chatter and talk and the airing of clever people's opinions. Make up your minds that the prayer before is the most important part of the business. It is the settling of your minds into such a condition that you will be a reasonable being, that you will desire to see the truth and to follow the truth no matter how much it costs you and no matter how much it hurts.

Before I read a book I pray; before I listen to a speech I pray; before I enter into a conversation that is important I pray that my mind may be balanced, steady, clean, clear. I don't underrate the mind. I have only got a third-rate one but the one I have I was taught by my father to keep clean and clear and keen and balanced, to look upon dishonesty as degradation. It is because I want to preserve reason, because I want to make men rational above all other things that I plead with them that they should be unashamedly, openly, without any reserve religious, worshipers of the highest and the best that they know.

Finally, it brings peace, not the kind of peace that bids a man fold his hands and let things be, not the kind of peace which means that you're all right and the whole world can go drifting, drifting downwards, not the kind of peace that means your own comfort, but the kind of peace which must be the basis of all fruitful war against evil in the world. Unless there is peace in your heart, unless there is peace that passeth understanding at the depth of your being, you cannot bring peace to a stricken and wounded world; you cannot give away what you haven't got; you cannot give away what is not in you, and before you can really bring healing to the world, to the wounds of the world and peace to its war stripes, there must be in you that peace that

passeth understanding, which is the power of all effectual fighting against evil, for:

Peace does not mean the end of all our striving,

Joy does not mean the drowning of our tears,

Peace is the power that come to souls arriving,

Up to the light where God Himself appears.

Joy is the wine that God is ever pouring,
Into the hearts of those who strive with him,

Lighting their eyes to vision and adoring,
Strengthening their arms to warfare glad and grim.

Bread of Thy Body give me for my fighting,

Give me to drink Thy sacred blood for wine,

While there are wrongs that need me for the righting,

While there is warfare splendid and divine.

Give me for the light the sunshine of Thy sorrow,

Give me for shelter the shadow of Thy cross,

Give me to share the glory of tomorrow
And gone from my heart is the bitterness of loss.

UNITE FOR LENTEN SERVICES IN GEORGIA

United Lenten services are being held each Thursday evening in the Atlanta churches and the parishes of Macon have united in a Wednesday night service until Easter.

Church of the Holy Trinity

Danville, Illinois

ARTHUR G. WILSON, Rector

:: — ::

There are more than twice as many people reading a Church periodical since adopting your plan of having *The Witness* on sale at the Church door than there were when I tried to have them subscribe for publications by the year.

:: — ::

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:: — ::

THE WITNESS

6140 Cottage Grove Avenue

CHICAGO, ILL.

New Miracle Drama Presented in St. Mark's Church, Minneapolis

Dr. Osgood, Chairman of the Commission on Drama and Pageantry,
With Mr. Stanley Avery, Produces Beautiful Drama

Elijah still speaks! But to the more than three thousand who heard the sung Miracle-Drama in St. Mark's Church, Minneapolis, on Quinquagesima Sunday, March 2nd, and on Shrove Tuesday evening, March 4th, he never spoke with more compelling majesty.

The Rev. Phillips Endecott Osgood, rector of St. Mark's Church, Minneapolis, and chairman of the Commission on Drama and Pageantry of the National Council, with the able co-operation of Mr. Stanley R. Avery, organist and choirmaster of St. Mark's, has conceived a Miracle-drama, based on Mendelssohn's Oratorio of Elijah, which is not only unique but of surpassing and reverent beauty.

Sung by a wonderfully well trained choir of sixty-five voices, the drama was presented in the chancel of the church. Simple, but beautiful, properties were employed, and the artistry of suitable lighting, to emphasize the oriental colorings of the appropriate costuming, was taken advantage of fully.

The service was opened by the minister with the reading of that lesson from Ezekiel 33, in which the prophet tells of a prophet's functions. Then prayers were said for a true spirit of reverence in the service, for a due recognition of the ministry of music, for a devout realization of the lesson taught by the story, and for inspiration to champion the cause of righteousness, ourselves. During the singing, by the congregation, of the two hymns, "O God, Our Help in Ages Past," and "Triumphant Zion, Lift Thine Head," the offering was received.

The miracle-drama is arranged in three episodes. In the first, Elijah pronounced his judgment on the people of Israel for departing from the worship of the one true God. Then Obadiah comes forth and in what is perhaps the most loved solo of the whole Oratorio, pleads with the people to "rend your hearts and not your garments, forsake you idols, return to God." As his plea is rejected, he sings that solo of loneliness, Oh, That I Knew Where I Might Find Him —. Then an Angel appears to Elijah, followed by a glorious company of Angels, assuring him that "He shall give His Angels charge over thee —."

The second episode takes place in the home of the widow Zarepath, where, in response to Elijah's petitions, God miraculously restores the widow's son to life? The episode closes with the Angel singing the exquisite aria, "O, rest in the Lord, wait patiently for Him."

The final and most dramatic episode takes place three years later, before an altar of Baal. Elijah challenges the priests of Baal to prove whose God is the Lord, by calling down fire from Heaven upon the altar. In a heart-rendering recitative, he gives them the first oppor-

tunity—"Call first upon your God; your numbers are many; I, even I, only remain; one prophet of the Lord." Then when the priests and people call upon Baal in vain, Elijah prays, "Lord God of Abraham, Isaac and Jacob, let it be known that Thou art God—." Following upon this stirring appeal, tongues of flame rise upon the altar and the people, falling upon their faces, acknowledged, "The Lord is God! We will have no other gods before the Lord!" Then Elijah, standing before the flaming altar, prays that the judgment pronounced in the beginning, a drought upon the land, be lifted, and the miracle-drama closes with the song of praise by the people for the answer to Elijah's prayer.

It is believed that this is the first time that "Elijah" has ever been presented in the form of a sung "miracle-drama." At least, it has never been presented in this form in the Northwest. It hardly seems possible to pay an adequate tribute of appreciation for this unique and beautiful offering without mentioning the names of the participants, but we will respect the custom prevailing at St. Mark's Church. Suffice it to say that the solo parts were perfectly sung and the chorus parts, as well.

It was very evident that the congregation present were conscious that they were participating in a real religious service. Their reverent responsiveness should be sufficient incentive for a repetition of "Elijah" in the near future and encouragement for the Rev. Mr. Osgood and his co-workers for the creation of other sung "miracle-dramas."

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
A Friend	25.00
Mary E. Rowson	5.00
H. S. Ibbotson	3.00
Lucy Matthews	3.00
Mrs. E. W. Ober	2.00
Mr. E. W. Ober	2.00
Alex Ferguson	10.00
C. Christine Hoehn	20.00
A Quincy Friend	10.00

The Ten Commandments

By Rev. William B. Spofford

I'm not at all sure that people are going to rush the box office because a clergyman recommends a moving picture called "The Ten Commandments" . . . the combination looks bad. It must be something to get people to go to church. "You parsons have knocked every picture that I have liked," you'll say. "If you like this one there must be something the matter with it." Well, there isn't. It is all there, including a couple of good looking heroes, one of them the famous Richard Dix, and the other a young fellow with a long name who looks like a cross between Monty Blue and Valentino. That ought to make some of you ladies hurry through supper. And if you men insist upon the old stuff that you get every time you see a movie I can tell you that there is a female in this picture that would make Kipling write poetry. A lot of nice girls in it, too.

The picture is in two parts. The prologue pictures the story of the Exodus. The professor of Old Testament in the General Theological Seminary isn't going to be satisfied with the way the Israelites got across the Red Sea, or with the way Moses, as played by Theodore Roberts, got the ten commandments. Mr. DeMille, the producer, fortunately is not in the professor business. He is there to make his audience sit on the edge of their seats. Between the acts you can find out how he does by reading the program which gives the information as to the number of camels, chariots, horses, people, tons of sand and buckets of water that it cost him to save the children of Israel from the clutches of Pharaoh. Not good history probably, this prologue, but as good as the history of most Sunday School rooms and a lot more interesting.

The second part is modern—a young man who scoffs at the ten commandments and goes his way. He wins the world and loses his soul.

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THE WITNESS
6140 Cottage Grove Avenue
CHICAGO

The Sermon on the Mount is Quoted in The British Parliament

Idealism of Labor Ministers is Disturbing to the Conservatives who Complain of being Preached to in the House

By REV. A. MANBY LLOYD

It used to be a popular literary pastime to put men into universal categories. You said they were either born Platonists or Aristotelians; borrowers or lenders, Epicureans or Stoics. Mostly fools, said Carlyle. The French Romanticists of the thirties—Theophile Gautier and his generation—divided mankind into the two great classes of flamboyant and drab. Into the first class (said a great critic, Mr. A. B. Walkley) might be put Don Quixote, Shelley, the Devil (Milton's), and Henry Irving. Among the drabs he placed Sancho Panza, Voltaire, Wordsworth, Matthew Arnold, and the British public.

To bring this up to date, we might say that Bonar Law and the Archbishop of Canterbury are drabs; Winston Churchill and Dean Inge are flamboyants. The present House of Commons promises to be less drab than its predecessors, and George Lansbury is its Don Quixote. He is the exponent of Poplarism, which threatened the stability of the Labor government. The "poplar" policy is to force the unemployed problem to the front by relieving the poor and unemployed with the Poplar rate-payer's money, and on a scale that must bring with it municipal bankruptcy. Their ideal is to keep relief up to the standard of wages and smash the poor-law.

For eighteen months Poplar has surcharged twenty thousand pounds weekly, and Sir Alfred Mond told the Guardians it must stop. Mr. Wheatley, the new minister and a Glasgow "red," rescinded the Mond order, hence Mr. Asquith's threat to refuse the support of his party. Consternation in labor circles.

But Mr. Wheatley came out triumphant. The Health Minister appeared as a genial, spectacled figure, with a chubby face, a good temper, a parliamentary manner which the opposition might envy, and a lively sense of dry humor which is perhaps the greatest asset in debate. Poplar had to be sacrificed, but poor-law reform is inevitable.

We have seen the curious spectacle of the Liberals rallying to save Labor on this issue, amid the taunts and jeers of the Conservatives. On the other hand, when the Government came out with its ship-building program—five new cruisers—the Conservatives rallied to their support, amid the jeers of the Liberals. It looks as if Labor, like Lord Birkenhead, has thrown over the Sermon on the Mount. The excuse is work for the unemployed of the dockyard towns.

Obviously someone must have been

quoting the Bible. "Extraordinary speeches!" said Rear-Admiral Sueter. "Thought I was in church! If we are going to be defended in this Empire by Sermons on the Mount, God help us!" (House of Commons, Feb. 19.)

This strange outburst was prompted by the idealism of Mr. Leach, who, though he had to announce an aeroplane program of eighteen squadrons to be completed by 1925—six times above the normal—went on to say that the only adequate defence that he could see was a changed international atmosphere. Two thousand years ago a great Reformer laid down the principles for solving this problem of national defence. Nobody accepted his views on the matter. They were buried with him. He wanted to see some new excavation works, to raise the lid of the Sarcophagus of the New Testament.

Commenting on the rear-admiral's phraseology, the "Guardian" tells a Dr. Johnson story. Readers of Boswell will recall the return of Samuel Johnson's messenger, whom he had dispatched, with the last belated sheet of his Dictionary, to a justly exasperated publisher. Johnson ask him, "Well, what did he say?"

"Sir," answered the messenger, "he said: 'Thank God, I have done with him.'"

"I am glad," replied Johnson with a smile, "that he thanks God for anything."

* * *

Bishop Temple has been expounding the Social Gospel at Manchester. He stressed the continuous witness of men like the Early Fathers, S. Thomas Aquinas, and F. D. Maurice and Kingsley in more modern times.

"Regarding education," he says, "we were prone to look at the purely business aspect. We said in effect that all clever children should terminate their education at the earliest possible age, but that the dull children could be maintained—at considerable expense—for years after. This was not the way of wisdom. The spirit of competition, too, has far too big a place in our educational system.

"As to employers and employed, too long," he said, "there had prevailed a notion that labor was a commodity that could be purchased. But, he added, if I

buy a pair of boots, I don't buy the boot-maker. On the other hand, if I engage a man to work in my business, I expect him to give service of heart and mind, and if he doesn't put his heart in his work, he is of little use.

"The whole position could be illustrated from the football field—real football—15 against 15. Each player played with the full expression of his individuality and yet in co-operation with all the other keen individualists, with the ultimate view of advancing the success of his side. Business involved the play of developed individuality, trained down to a sense of co-operative action with all other individuals."

Lenten Thoughts

By Rev. William Porkess

Eleventh Day

There is an art in conversation, and yet, because so few seek earnestly to learn it, the majority go through life conversing artlessly.

Twelfth Day

The life that frequently yields to the tendency of expressing, and thus accumulating, objections will certainly have a poverty-stricken appearance when the accounting of its constructive contributions is made.

Thirteenth Day

It is not quantity of pleasures that furnishes the greatest degree of enjoyment, but rather the spirit that, in a whole-souled way, takes hold of the opportunity to refresh the body or divert the mind, though it but come once in a while.

Fourteenth Day

If the doing of our work is to mean everything to us, then we must put into it all that we have.

Fifteenth Day

The man who seeks less than the Will of God will never climb life's highest peak. And in the seeking he must have a guide who knows the way. Here is where Jesus Christ stands out pre-eminently.

Sixteenth Day

The easy decision will always find you with the crowd, and so you will have lots of company. The choice that requires determination and courage places you among the world's few, but it is a minority which commands life's strongest and best—a stalwart character.

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G. A. Studdert-Kennedy Gives His Impressions of the United States

Warns Us to Prepare for the Tremendous Social and Industrial Problems that are Facing His Own Country

The trustees of the Berkeley Divinity School at their annual meeting, conferred the degree of Doctor of Divinity on the Rev. G. A. Studdert-Kennedy. Dr. Kennedy spent his last week before sailing in a trip to Canada, addressing numerous meetings at Toronto and Montreal. Those who have met or heard Dr. Kennedy in this country will be pleased to know that he hopes to return to Berkeley again as special lecturer in 1926.

Before leaving Dr. Kennedy said:

"There is a question which almost everybody has asked me since I came among you, and which I have never been able to answer. But as I am now drawing near to the end of my time perhaps I ought to attempt to answer it. The question is, Well, what do you think of America? I imagine if that question were put to anyone of you you might find it difficult to answer. When I shut my eyes now and think of America there comes before my eyes a series of pictures—bright yellow electric trams, millions of automobiles, sleeping cars heated up to the temperature of the infernal regions, porters with dark faces and red hats, crowds and crowds of people, enormous buildings that go up into heaven, and a general feeling of being able to get anything or do anything by putting a nickel in a slot. And forming an atmosphere for all the pictures, a kind of spirit through them all, a feeling of inexhaustible human kindness and a sense of hearty welcome. But after all a composite panorama of that description does not amount to much.

"When I began to ask myself is there any great lesson that America has taught me that I can carry back to my own land to aid in the solution of the many problems that press us I am inclined to answer 'No,' because I feel that to your land as it is the problems have not yet come.

There are many respects in which we beat you hollow. We beat you, for instance, in the matter of slums. I do not think I have seen the worst of what you have to show, but I am sure you are not in it with us. We beat you in the dirt and ugliness that the Industrial Revolution has spread over the world. But you are coming on fast. That ought not to vex you, ought it? It is not a great claim to make for my own land that it is further than you on the road to trouble, and perhaps it is not a great message. It is the message, you say, of a pessimist. Well, I once heard in the British army the difference between a pessimist and an optimist expressed thus: a pessimist is a man who says the Germans are coming over when they are not; an optimist is a man who says they are not coming over when they are. The pessimist prepares, and perhaps the pessimist is right."

A WELL-NAMED CHAPEL

Six members of the Hungarian congregation in the "Coal Company's Chapel" near Mt. Carmel, Penn., were recently confirmed by Bishop Darlington, following the agreement of some months ago whereby at their request certain Hungarian congregations have been placed under the care of the Episcopal Church.

AUTOMOBILE MAKES 27 MILES ON AIR

An automobile goes 27 miles on air by using an automatic device which was installed in less than 5 minutes. The automobile was only making 30 miles on a gallon of gasoline but after this remarkable invention was installed, it made better than 57. The investor, Mr. J. A. Stransky, 570 Eleventh Street, Pukwana, South Dakota, wants agents and is willing to send a sample at his own risk. Write him today.—Adv.

CIRCULATION —

The Witness has the largest circulation of the Episcopal Church weeklies. It is read by thousands of lay communicants, by practically all of the Bishops, and by fully half of the priests of the Church. Advertisers who wish to reach this selected group economically can best do so through our pages. The WANT AD rate is but 3c a word. The DISPLAY AD rate is \$2.10 an inch.

THE WITNESS
6140 Cottage Grove Avenue
CHICAGO, ILL.

HEARING JAZZ MUSIC AT NORTH POLE

Friends have given a radio set to the Rev. William A. Thomas, at Point Hope, Alaska, our most northern mission. The radio is to be sent on the first boat going north after shipping is resumed. It is expected that this will enable the mission to keep in daily touch with the United States through messages broadcast from Seattle.

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.

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PORTO RICANS VOTE FOR PEACE

The Missionary Jurisdiction of Porto Rico held its 18th annual convention on February 26th and 27th at St. Andrew's Church, Mayaguez, the Rev. Frank A. Saylor, rector. The new rector of the Church of St. John the Baptist, San Juan, Rev. Charles Thacher Pfeiffer, was elected secretary of the convention. This was the first convocation attended by the new Suffragan Bishop Ferrando and former clergy of the Church of Jesus, who have now been ordained as priests of our Church.

The outstanding features of the Convocation were: The adoption of a resolution favoring the consideration of some plan leading to the establishing of permanent peace in the world; the unanimous decision for all present to give one-tenth of their incomes for one month towards the deficit in the missionary quota of Porto Rico for general missions for 1923; and that the quota be considered as a "past debt and not a voluntary offering."

At noon on the 26th the corner stone of the new St. Andrew's Church was laid with appropriate ceremonies by Bishop Colmore, assisted by the Suffragan Bishop, clergy and a large congregation.

DAY OF INTERCESSIONS IN NEW YORK

Church people within reach of Church Missions House are invited to attend the services on the Day of Intercession, March 26. Work will go on as usual throughout the day, but the staff will arrange to join in the intercession from time to time as they can. An offering will be received.

At 9, Holy Communion, and address by Bishop Gailor; 9:45, Intercession for the Orient; 10, Meditation and prayers, led by the Rev. Mr. Gomph; 10:45, Intercession for the Church at Home; 11, Meditation and prayers, the Rev. Dr. Stetson; 11:45, Intercession for Schools and Colleges; noon, the Litany; 12:15, Intercession for Social Service; 12:45, Meditation and prayers, Dean Robbins; 1:30, Intercession for Latin America; 2, Meditation and prayers, the Rev. Dr. Gates; 2:45, Intercession for Foreign-born Americans; 3, Meditation and prayers, the Rev. Dr. Silver; 3:30, Intercession for Church and Nation; 3:45, Intercession for the Woman's Auxiliary; 4, Evensong.

DEDICATE NEW CHURCH IN FLORIDA

On the first Sunday in Lent the Rt. Rev. Carmeron Mann dedicated the new All Saints Church, Lakeland, Fla., where the Rev. G. Irvine Hiller is rector.

The building is of pure Spanish mission and situated in handsome surroundings

EVENSONG

Deep in the peaceful shadows I find
rest;
Deep-toned cathedral bells
Ring out; and then the tone that I
love best,
The mellow organ, swells.

From the dim chancel pours a soft,
rich strain
Which fills and moves the air;
And I, when silence holds me fast
again,
Kneel down in silent prayer.
—Harold M. Wilson.

forms one of the finest plants in the diocese. Built on the slope of a hill on the shores of one of the city's many lakes. The basement contains adequate quarters for choir and church school activities, and the Church is completely furnished. A handsome pulpit, marble altar, and pews have been installed as memorials.

The Rev. W. B. Curtis, a former rector of the parish, assisted in the service and preached at the evening service.

STUDENT PASTOR TO TAKE PARISH

The Rev. Charles T. Webb, assistant at St. Andrew's Church, Ann Arbor, Mich., has accepted a call to be the rector of St. James' Church, Grosse Isle, Mich. He will assume his duties there on May 1st.

SPOTLESS TOWN IN THE ARCTIC

Clean-up Day was observed at Point Hope, Alaska, not long after the return from furlough of the missionary, the Rev. W. A. Thomas, who writes that in seeking to determine whose house should receive the prize the councilmen came to a deadlock, not only on two but on four. They reported that all the houses were clean and that these four could not be cleaner. Finally Oktulik won the sack of flour because not only was his house clean but his caches and entry as well. The best part of all

was that Barney, the old Chief Councilman, stood up and told the people that "the man who really won the prize was the man who kept his house clean throughout the year, whether he received a sack of flour for it or not."

HERE'S AN IDEA

A gift of \$1,000 has been made to the Rector and Vestrymen of Christ Church, Macon, Ga., the interest, or principle if needed, is to be used to educate any boy from the parish who desires to study for the ministry.

MISSION BEING HELD AT TULSA

Trinity Church, Tulsa, Okla., the Rev. Rolfe P. Crum, rector, is now in the midst of a Mission, conducted by Messrs. Mercer and Hadley, the two laymen. A very full program has been arranged for and great good is expected to result from their visit to the parish.

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FIRST CALL TO RURAL CONFERENCE

The successful conference of clergy engaged in rural work, the first national conference of its kind in the Church, held at Madison, Wis., last summer, will be repeated this year at the same place, June 30 to July 11.

It is to be a part of the University of Madison rural conference. In addition to our own group, the Roman Catholics, the Methodists, the Baptists and ten other Christian bodies are represented. The program is a very carefully worked out one, offering subjects of general interest such as the economic problems of community life, rural sociology, community recreation, special interests such as boys' work, community surveys, health programs and agricultural subjects, and also providing for separate meetings of the different Church groups on their peculiar problems. It is interesting to note in the advance announcement of the Conference a paragraph headed "Episcopal Group Sets High Standards," which reads as follows:

"Although with a relatively small rural constituency, the Episcopal group, under the leadership of Dean Lathrop, made a real contribution to the entire conference, as well as achieving particular success in

their own special group which met daily. Eighteen men were present, representing eleven states. This group printed their own proceedings, made requirements of their men in the way of readings and studies, and made the following recommendation to the college with regard to future plans: 'We are convinced that it is a real contribution to the equipment of the rural clergyman, and to the whole problem of the rural church and social life that can be performed by an institution of this character.'"

MONEY TO EDUCATE A CANDIDATE

A Bishop Beatty Scholarship at the University of the South has been established by Churchwomen of the Diocese of Tennessee, who presented the sum of \$10,000 to the diocese at the recent diocesan convention, as a permanent trust fund for the education of a theological student.

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

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Services, 8 and 11 A. M. 7 P. M.
Church School 10 A. M.
Saint's Days, 10 A. M.

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Sunday Services: 8:00, 9:30, 11:00 and 5:00.

BUFFALO, NEW YORK

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

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Tuesdays at 10 A. M.
Thursdays at 8 P. M.

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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

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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.

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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.

COMING CONFERENCES FOR CHURCH WORKERS

The following information concerning the major Conferences and Summer Schools for Church Workers has been collected by the Inter-Conference Committee, with the hope that people throughout the church will give it serious thought.

The Conferences and Summer Schools are carried on for: First, the purpose of stimulating devotional life—through services, lectures, and where desired, private instruction; second, increasing knowledge of the Church—what she is, her divine origin and history—through courses on the Bible, Prayer Book and Church History; third, training for all the practical work of the Church, done under the departments of the National Council; the Service League and other National organizations; and in various other ways. The Council sends its own report instructors, including, as far as possible, the heads of the departments, to all the Conferences. All this instruction is given principally with the object of supplying the church with one of her most pressing needs—leaders in all kinds for work, but those not training for leadership will be welcome too at all the Conferences as far as there is room for them.

College students and the older members of the Young People's Fellowships and Societies are particularly desired by the Conferences, for it is largely to them that the Church must look for her future leaders and instructors. Leaders should be made from young people with trained, intelligent minds and a great desire "to serve God with their minds," as well as their souls and bodies. Older people who are, or have been, leaders in Church work, even though now retired, are also of great value to the Conferences if they are willing to share the knowledge learned through experience and faithful service.

The Conference for Church work, now held at Wellesley College, is a general conference, being entirely under the direction of its own committee. It is held for the benefit of the whole church, not for any particular section. One of its special and valuable features is the large number of missionaries from all over the world who attend.

Geneva-Princeton, Sewanee, Racine, and Concord are all Provincial Conferences, whose governing committees are chosen by the Provincial Synods. People from beyond their own provinces are always welcome, as they are at all Conferences.

Sioux Falls, Gambier and Hillsdale are

Diocesan and Inter-Diocesan. Oregon hopes to become Diocesan.

Wellesley is close to Boston, through which many people pass on their way to sea and mountains. Racine is only eighty miles from Chicago, and not far from the Wisconsin and Michigan lake resorts, and can be reached easily and quickly from any of these places. Geneva is accessible to the northern and western parts of the second Province, full of summer resorts, and Princeton is equally accessible to the eastern and southern parts. Sewanee is within easy reach of the Southern Mountains, and Sioux Falls takes care of the sixth Province. Oregon might be combined with a trip to Alaska or the Rocky Mountains. The Diocesan Conferences are also convenient to many delightful

summer places. It would be well for Church people who expect to be within reach of any of the Conferences next summer to combine attendance at them with whatever outing they may be planning, for in no other way can they gain a greater knowledge of the whole life of the Church; nor is there any better way of learning how to serve her Master through work for her.

ATLANTIC CITY, N. J.

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

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The Rev. B. L. Smith, Assistant Pastor.
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Daily Services: 7:30, 9:30 and 5:30.

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Church School: 9:30 A. M.
Saints' Days: 9:30 A. M.

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MISS LINDLEY IN HAWAII AND PHILIPPINES

Miss Grace Lindley, executive secretary of the Woman's Auxiliary, has now completed nearly four months of her trip around the world in the interest of the Church's Mission. Her letters appear in *The Spirit of Missions*, beginning in January. Every person who claims even no more than a perfunctory interest in our missionaries and their work will welcome her frank first-hand reports. They do not of course pretend to cover all the work or all the people in any field. December was spent in Hawaii, January in the Philippines. A cable received late in February announced her arrival in Shanghai.

In Honolulu after an enthusiastic welcome she was shown the various centers of work, and was fascinated by them all, the throngs of our school children in the Cathedral, an Auxiliary meeting at St. Clement's, Trinity Church for Japanese, St. Peter's for Chinese, St. Mary's settlement, charming and fearfully overcrowded, St. Mark's with its wee Hawaiian babies in kindergarten, the beautiful setting of St. Andrew's Priory, the splendid work of Iolani—and its buildings. "No Church person can be proud of them. Why can we not equip such a school as it ought to be equipped?" Among other events of importance were an official visit from the Young People's organization, and an Hawaiian feast which includes a whole roast pig.

"God's family is a big one, made up of many kinds of children, but I think none can be more gentle, more gracious or more loving than these children of His living in one of the most beautiful parts of this beautiful world."

The first letter from the Philippines tells only of Zamboanga, as a boat left for the southern islands directly after Miss Lindley landed at Manila, and apparently the shipping schedule is such that when you see a boat you take it.

In none of our fields is a map more necessary. There is one in *The Story of the Program*, page 137. Cebu, the port, is a long rough thirty-six hours south of Manila. A married daughter of Bishop McKim's was Miss Lindley's hostess there. At Zamboanga we have a hospital with no doctor, and one gallant missionary, Miss Owen, in the hospital, who is superintendent, head nurse (the others are Filipino girls), and everything else, "a great deal too much else." "If," says Miss Lindley, "when we return I can refrain from saying what I think about the way we let our missionaries overwork —!"

Here also is Miss Bartter, who lives in a little summer house, with matting walls, and rainwater in a barrel outside, when there is not a drought. A larger room serves as school room for day pupils and for fourteen "boarding pupils," and also the same room, as their dormitory. They

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are Moro children, Mohammedans, from Mohammedan homes near by.

"One is grateful that such women don't wait until things are easy. They work with what they have, and obtain results, too, and, wonder of wonders, speak gratefully of what the Church at home is doing for them!"

OKLAHOMA PARISHES USE PICTURES

The Chapel of the Redeemer in Oklahoma City, the Rev. Thomas D. Brown, minister in charge, has been using the slides from the Church Missions House, of late, with a view of further teaching the people of the work the Church is doing throughout the world.

The Rev. Franklin Davis, rector, St. John's Church, Oklahoma City, is using the Stereopticon Lantern to attract the people to Church Sunday evenings during Lent, showing some of the pictures of the Church and its work in various parts of the world.

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Mary Everett Ladd, B. L., Headmistress

DEATH TAKES PROMINENT SOUTHERN RECTOR

Death came suddenly to the Rev. George Sherwood Whitney, rector of St. Paul's, Augusta, Ga., on Saturday evening, March 1, in his study while talking to the Rev. J. A. Schaad, General Missioner of the National Field Department. Mr. Schaad was to open a preaching mission in Mr. Whitney's parish the next morning, and they were talking over plans for the mission when the end came peacefully. Mr. Whitney had been a priest of the Diocese of Georgia for twenty-six years, the first nine years he was at St. Thomas', Thomasville, and the past seventeen years he has been the beloved rector of St. Paul's Church. At the time of his death he was president of the Standing Committee; chairman of the Committee on Constitution and Canons; one of the Examining Chaplains; editor of the Diocesan paper, and a member of the departments of Publicity and the Nation-wide Campaign. Mr. Whitney was several times a deputy to the General Convention, was a member of the Committee on Canons of the House of Deputies and was a member of the Commission of the Ministry of the Department of Religious Education of the National Council. He was born in Delafield, Wis., and received his training for the ministry at the Western Theological Seminary. He was ordained deacon in 1892, and was advanced to the priesthood in 1893 and received the degree of B.A. from Racine College. His first charge was at Holy Trinity, Chicago, in 1892, and following this he was in charge of St. Paul's, Savanna, Ill., from 1893 to 1897, when he went to Thomasville, Ga.

The funeral service was conducted by the Bishop of the Diocese in Mr. Whitney's parish church, Monday afternoon, March 3, and the interment took place the next day in Thomasville, the Bishop accompanying the body to its last resting place. Mr. Whitney's death has brought a great loss to the Diocese as well as to his parish. He was a man of genial temperament, of lovable nature and revered by the citizens of Augusta and especially by members of other Communions in that city.

READING THE GOSPELS DURING LENT

Throughout America thousands of Christians have joined in three-minute daily Bible readings during the Lenten season, which begins today. It will be the greatest concerted effort along these lines in the history of the country, according to Dr. Charles L. Goodell, secretary of the Commission on Evangelism and Life Service of the Federal Council of Churches, which is behind the plan.

The concerted Bible reading will come to a climax on Easter. During Holy week

concerted evangelistic services will be held in thousands of churches.

This is the sixth year that churches in America have worked together along these lines. Each year there has been a marked increase in the number of those taking part. Information received at the office of the Commission on Evangelism and Life Service indicates a still greater increase this year.

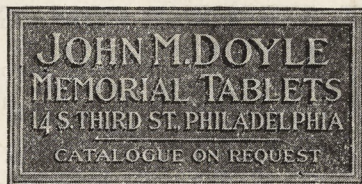
The Bible readings will consist of an average of ten verses from St. Matthew's Gospel a day. In addition, many of those taking part will follow a general plan of concerted meditation and prayer.

PARISHES DO WELL IN CAMPAIGN

The results of the Every-Member Canvass in Trinity Church, Columbus, Ga., and Christ Church, Macon, Ga., are greater than they have ever been before. These two parishes, with All Saints' Church, Atlanta, which pledged its budget allotment, are the honor churches among the larger parishes of the diocese for 1924. When the Executive Board of the diocese met early in February to formulate its budget for 1924 they were forced to cut expenses in every way to stay within the limits set by the actual pledges from the N. W. C. canvass.

GIRLS SUPPORT WORKER IN THE FIELD

The Girls' Friendly at Grace Church, Detroit, Mich., is proud of having one of its members a missionary, Miss Duncan, who has gone to St. Luke's Hospital, Shanghai, as laboratory worker, the parish undertaking her support. She is a university graduate and an experienced bacteriologist.



MISSIONER STIRS PARISH IN NEW YORK

The Rev. Walter E. Bentley, rector of St. Stephen's Church, Port Washington, N. Y., and secretary of the Actor's Church Alliance, has just completed a week's Mission at Christ Church, Sag Harbor, N. Y. He told the people in a simple and forceful way what the Church is and what she teaches, keeping their interest, night after night for an hour and a half, by vivid illustrations and clear explanations. It would have been difficult to have found a locality with a greater degree of indifference to the teachings of religion when the mission began. Now everyone is thinking and talking about Christianity. Church attendance has increased three fold, a real desire for service is everywhere apparent, petty grudges and spites of long standing have disappeared, and a spirit of charity prevails. The good gained by this mission is immeasurable.

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