



Vol. VIII. No. 32

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A Book Review

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

A PLEA REITERATED. III.

While trudging homeward today, after an afternoon spent in calling, a friendly automobile drew up to the curb, and I was invited to ride. Gladly I accepted and thus had an opportunity for a short visit with a young man and his wife, who, while not members of the parish, occasionally attend the social functions.

The wife at once began with an expression of interest in the Church, but said that they both found the services so complex, and strange, that they felt very much out of place at the Church. They would like to come, but doubted if they could learn the services.

Here was a challenge. It was useless for me to plead that they could easily learn them. It was useless for me to do anything except to get from them an expression of willingness to permit me to spend an evening with them, and to make the pathway more clear.

The incident, however, aroused, strange to say, indignation in my mind, that as a Church we should go on year after year without doing the plain, simple thing that would, to some extent, relieve this distressing condition. Our parish priests teach, and exhort, and plead; they go from house to house, and follow up every clue, and yet the obstacle remains.

I have encountered it hundreds of times. It is a serious handicap to one's labors. Rectors and laymen who belittle it, who say that the people could learn if they cared to do so, who say that anyone who can read can follow the Prayer Book, such rectors and laymen are simply without appreciation of the facts.

When I think of the vast amounts of money spent on various subjects, on Missions, on buildings, on windows, on organs, on choirs, on a score of enterprises, I wonder if the Church at large realizes that the removal of one simple obstacle will probably do more to help our parishes than any other project, if judged by the small sum of money needed, and the comparatively slight effort involved.

I confess that I am writing this with a burning sense of indignation that so many parish priests have to labor against an artificial difficulty, and must have their influence and power limited because of the inertia of the Church in this particular. It is credit neither to our wisdom, nor to our leadership, nor to our sense of responsibility.

I am absolutely convinced that the remedy is very simple. This does not mean that the remedy that I am about to propose will work miracles, or that it will take the place of work and teaching, or that it will achieve a major victory for the Church. But I am convinced that we cannot reach the public until some such remedy is applied.

The remedy is the same that I have written of before. The Church should prepare a "Book of Services" which should have Morning and Evening Prayer printed so plainly that even a child can follow the service. Rubrics should be changed into plain directions. The book should preserve the "Picture" of the prayer Book page, as far as possible. The



Mr. Harper Sibley

"Book of Services" should also contain pages that explain the reasons for a Prayer Book, and should have a brief statement of the fundamental facts of the Church.

This book should be printed in large quantities, and should be supplied to every parish at cost. There should be an invitation in the book reading on this wise: "If you care to make a more careful study of this book, please take it home with you."

The distribution of such a book among the chance attendants at service would be of real value.

This short article cannot give you a complete outline of all that the book should contain. This is merely a suggestion, but a suggestion that has years of experience to back it up. I realize that a "Service Book" containing only Morning Prayer would have very limited teaching value for the Churchman. But for strangers it would be a sufficient beginning. Instruction in the Prayer Book could come later.

(To be continued.)

CATCH 'EM YOUNG

The choir of St. Paul's Church, Philipsburg, Pa., was entertained at the banquet recently by one of the organizations of the parish. The rector acted as toastmaster. Miss Emily Clerc, who has had charge of the choir for the past twenty-three years, gave a short history of the vested choir during the time of her service, and for seven years prior to that. St. Paul's choir has a record that it is difficult to match. Of the present members, one has served as choirster for 30 years, one for 29 years, one for 26 years, one for 23 years, one for 22 years, two for 20 years, one for 17 years, one for 15 years, two for 14 years, one for 12 years, four for 11 years, one for 9 years, and two for years. The choir is composed of thirty voices. Miss Clerc said that the secret of the choir's success lay in the fact that they caught them young and kept them!

WHO'LL WRITE THE END OF THIS STORY

Here is a tale without a happy ending. Perhaps we may best consider that it has not ended yet, and some one looking for something difficult to pray about may adopt little Waung Li-tsung.

A child of thirteen, Waung Li-tsung, had been living with the family of one of our Chinese catechists while waiting her turn to be admitted to Epiphany Girls' School, Soochow. She had been baptised with the full consent of her father and maternal grandmother. Her mother had died. There were no Christians among the relatives. Her name had been on the school waiting list for a year, and she entered in March, last year.

At Easter an aunt requested that she be allowed to visit her during the holidays. She did not return to school at the proper time, and as all sorts of excuses were made, the principal had to insist that she return, or she would not have the things she had left there. The school was responsible for her and would not allow her to be taken away except by express authority of either the father or grandmother.

After much circumlocution it turned out that the father had practically sold her to a friend, who had betrothed her to a heathen, and her future husband wished her to come and live in his family and wait on his mother till such time as the marriage should take place.

Our missionary begged them to let her stay, at least till the end of the term, and expostulated and even threatened, because they had allowed her to be baptized and had no right to turn around and betroth her to a heathen, but the school had no real authority and so had to turn her over to a life of drudgery in a heathen home, just when she was beginning a training that should have developed her into an educated Christian woman.

Our Council

Harper Sibley graduated from Groton School; Harvard, in 1907, and the New York Law School two years later. Since then he has been in business in Rochester, N. Y., serving at trustee for estates, farms, etc. He has also served as a trustee of a trust company and bank, has been president of the Chamber of Commerce, and of the Y. M. C. A., and has been the treasurer of the Rochester Homeopathic Hospital. In his diocese he has been on the Board of Religious Education for ten years, and has been a member of the Bishops' Council since its incorporation. He is the superintendent of the Church School, at Saint Paul's Church, and is a member of the vestry. Mr. Sibley was also a member of the General Board of Religious Education until it was incorporated as a Department of the Council, of which he has been a member since it was organized at the Detroit Convention. Mr. Sibley is not only a teacher of children but is the father of five.

Where It All Happened

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

4. TRANS-JORDAN

The long journey of Israel to the "Promised Land" was nearly ended. Under the strong and steady leadership of Moses the Hebrew pioneers had made their way around the Dead Sea and were turning westward towards the Jordan River. It was then that the Reubenites and the Gadites approached Moses with the request that they be permitted to settle in the country east of Jordan for they had many cattle and it was excellent pasture land. Moses made an agreement with them that if their men would help the other tribes conquer the land west of Jordan, then they would be free to return and make their homes as they desired.

The country still bears its witness to the reasonableness of the request. For the hills of Trans-Jordan still comprise the best pasture land to be found anywhere in Palestine.

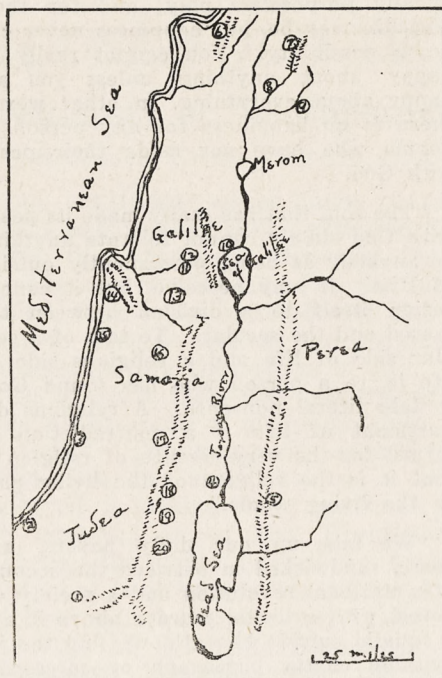
George Adam Smith says that "in Eastern Palestine names are everywhere adrift." It is difficult to separate off certain areas and give them their historic associations. Generally speaking, and beginning at the south we may locate Edom around the lower end of the Dead Sea. In the course of the Exodus the Israelites asked permission to cross this country on their way to Canaan but they were refused and were therefore obliged to make a long detour coming farther around to the east. This seems to have been the cause of that implacable hostility between Israel and Edom which appears over and over again in Old Testament writings. In New Testament times it was called Idumea.

Directly east of the Dead Sea lies Moab and also the country of the Amorites. This is the Moab of Ruth and Naomi. It is also the place where David sent his parents in a time of danger. In 1868 the Moabite Stone was discovered here containing inscriptions about Omri, king of Israel, and is one of the most important records in support of Old Testament history.

The Amorites were directly in the path of Israel at the upper end of the Dead Sea. Like the Edomites they forbade the travelers to cross their country but in this case Moses forced a passage and won a great victory over them ("Sihon King of the Amorites and Og King of Bashan" in Psalm 135). Then Moses turned over his leadership to Joshua after looking across into the new land from the commanding eminence of Mount Pisgah (19).

Just north of this is the section called rather indefinitely Gilead in the Old Testament and Perea in the New Testament. The Philadelphia mentioned by St. John (Rev. 3:7) was somewhere in here. So also was Ramoth-Gilead where Jehu was proclaimed king and the city where Ahab died. Gerasa was an important city here in olden days and nearby was located Pella, whither the Christians fled from Jerusalem when Titus laid his terrible siege against the Holy City. Then there is also Jabesh-Gilead, a little farther north where the bodies of Saul and Jonathan were burned.

Heavy woods are to be found in this



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

portion of Gilead and one is not surprised to find it was here that Absalom's insurrection against David was crushed and Absalom himself was caught by his hair in the low branches of a tree while attempting to make his escape.

Farther north, around the east side of the Sea of Galilee, is Bashan. Here Og was once the king and tradition says it was also the Land of Uz, where Job endured his many miseries. In New Testament times the district was also called the Decapolis, because ten important Greek cities had banded together for commercial purposes and had received special privileges from the Roman government—a kind of anti-semitic coalition. Our Lord was in several of these cities as well as in the Perea district below.

The eastern shore of the Sea of Galilee is quite different from the western shore. As we shall see in speaking of Galilee itself the country on the west slopes down to the sea in gentle graduations but on the east are high bluffs. Over these bluffs would come fitful gusts of wind, stirring the surface of the sea in a manner quite dangerous for the little fishing craft of apostolic days. It was such a sudden squall that descended upon the apostles that night when they awakened our Lord in fear and he quieted both the storm and their frightened souls. Somewhere on this east shore lay the city of Gergesa where the swine ran wild and rushed over the cliff into the sea below.

Damascus is really beyond our boundaries but it is so closely identified with Bible events that it ought at least to be mentioned. Just beyond the northeast corner of our map it has stood for no one knows how long. Abraham's servant came from Damascus and its name is woven in and out of the succeeding for-

tunes of Israel. It was the capital of the great Syrian kingdom which was now the bitter enemy and now the friendly ally of the Hebrews in the complicated history of the divided kingdom. It was where Saul first preached the Gospel and where he escaped in a basket over the walls. It is still a city of a quarter of a million people, the oldest city in continuous history that the world knows.

This whole trans-Jordanic country is a highland, split here and there with valleys and ravines. The northern Bashan is rough, volcanic land; the central Gilead is beautiful, wooded country; and the southern Moab is rich pasture. It is on the average some two thousand feet above sea level and runs off eastward into the great Arabian desert. It is really a lofty plateau, its height accentuated by the deep cleft of the Jordan valley and far more regular than the uplands of western Palestine. There are always fresh breezes over this tableland and the Arabs have a saying that there "the cold is always at home." Backing up, as it does, to the desert, the country is open and unprotected. Wandering Bedouin tribes have always found it easy of entrance and rich in spoil. There were days when thriving cities dotted its landscape. But today little more than ruins are left and the locations of many are a matter of speculation. The Bedouin tribes still come in and out from the desert. So does the geography of a country determine its historical destiny.

Lenten Thoughts

By Rev. William Porkess

Seventeenth Day

A man may be efficient in business without God, but God must be taken into active partnership if the same man is to ever fully find himself and permanently help other lost men.

Eighteenth Day

There is something irrepressible about the man who clearly sees life's Christian objective and is determined to one day possess it. Opposition may delay his arrival, but it is a certainty that he will ultimately arrive.

Nineteenth Day

When we look at the really big things of life, through ourselves, they seem to undergo a fearful shrinkage. But should we view ourselves through life's same big things then shall we awaken to our glorious possibilities.

Twentieth Day

It is a far easier matter to estimate things than to take stock of ourselves. Not until we learn to correctly carry out the more difficult form of estimating can we qualify as appraisers of life's greatest values.

Twenty-first Day

Many of the best positions in life are gained, not by the pull of another, but rather by the push of one's own determination to be ready with the qualifications.

Twenty-second Day

If we are not able to unequivocally specify some service we are rendering our Lord, and yet we go on claiming discipleship, then our claims make us self-confessed hypocrites.

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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

The Wicket Gate

BY REV. G. A. STUDDERT-KENNEDY

Reviewed By Rev. William B. Spofford

For one brought up in New England of Yankee parents to buy a dozen copies of a book costing one fifty to give to friends is a recommendation for the book. Letters to acquaintances advising them of the charm of a new publication is usually a sufficient outlet for my enthusiasm. Only yesterday I received the following letter from one who knows me too well: "I hasten to send my donation for the Starving German Children Fund. To see your name listed among the donors is sufficient proof of the need." So you see, even though I secured the copies of "The Wicket Gate" at the wholesale price, I have paid Studdert-Kennedy a real compliment by buying these copies for my friends. It is faith proved with a ten dollar bill—a real test for most Americans.

The other day I spent several hours on the train. The newsboy kept coming through the train shouting his wares on deaf ears. Finally he appeared with a little saucer from which he dished out three peanuts and deposited them in the lap of each passenger. We all ate them—who can help eating peanuts with the air laden with their smell. That boy sold at least four dollars worth of them in five minutes—rather received four dollars in payment for fifteen cents worth of peanuts. Good psychology—physiology perhaps is nearer correct. Anyhow here goes for the same method:

"Everywhere men are at work of which they do not grasp the meaning or purpose, and, in consequence, work becomes mere labour, and loses all its dignity. The results of this run like a rot through everything, blighting beauty, destroying joy. There is a widespread complaint today that men are not working, and the reason is not far to seek. Men are not working because their work is not human. Human work is work into which a man can put his heart, because it has a human purpose. Men only work at purposeless work in order to escape from it and indulge in

equally purposeless play; and for them pleasure may be, but happiness never can be, a possibility. You cannot really be happy about anything unless you are happy about everything. In other words, there is no happiness for any person or people who have not made their peace with God.

"The soul that has really made its peace with God simply cannot tolerate anything or anybody as being permanently outside of Him. It may perceive, but it cannot resign itself to a division between the sacred and the secular. To talk of a secular side of life and a religious side of life is, to a person who has found God, to talk literal nonsense. A religious department of life is a contradiction in terms, for the very essence of religion is that it is the religion of the living part to the living whole."

"We take up our daily papers, and there, sandwiched in between the account of a national revolution and a society divorce, with a brutal murder above it and a squalid suicide beneath, we find the inevitable chatty paragraph or correspondent's letter about the Church's shaken creeds. Revolution seems to be effecting religion as well as everything else. 'The Creeds are out of date,' cry the change-alls, 'they need revising, re-stating, re-interpreting, or abolishing altogether. Dogma is the devil, it's another name for death. Give us religion without relics, faith without fetters, Christ without creeds.'

"The creeds are heaven-sent, divinely inspired, authoritative, word perfect expressions of Divine truth,' says the change-nothings, 'we alter them at our peril. Beware lest ye betray the faith once delivered to the Saints,' and there between the two main fires, stands the man in the street, and that increasingly rare bird, the man in the pew, bewildered, like Launcelot Gobbo between his conscience and the fiend."

"It is a bad time for the man in the street. He is aware that he dwells in the City of Destruction. In many cases he lost his son in the war to end war, which has not ended it; and in the unutterable depths of his inarticulate soul there is trouble. . . . The mother has never been quite the same since the war; she keeps on trying new religions, and she used to be a standby in religion. If he was a bit vague about his own notion of God, he could always rely on his wife's; but now that's gone shaky too. He does not know whether she will talk to him about his Oedipus complex, or his astral body, or tell him he has not got a body, but only thinks he has. She may tell him that every day and in every way he is growing better and better, but he does not see any signs of it, and his heart fails him for fear of what is coming upon the earth.

"Let us get this one thing clearly fixed in our minds at the start, that Christ is greater than any Creed, and cannot be comprehended by or expressed in any form of words that ever has been, or ever will be drawn up. Theology is not religion, although there can be no religion without theology. Theology changes, but religion is unchangeable. Theology is the ever-dying body of a deathless soul, which

is religion. . . . When men seek in the Creeds exact and exhaustive scientific statements of ultimate truth, they seek what can never be found. There is no exact and exhaustive scientific expression of final truth, for the very good and sufficient reason that we do not know it, and never shall know it, until the earth is rolled up as a garment, and we all come to the measure of the fulness of the stature of Christ. There is a sense in which our Creeds have always been shaken, and shaking Creeds, and, in the end, it is not man, but God that shakes them. Because the disputes of eminent divines are sometimes good copy, in these days, for a desperate journalist who has to earn his daily bread when there is a slump in the divorce courts—and because most men can read—the ordinary man hears today about the differences that exist among the doctors of the Law, and imagines that they have something new, and that these matters have never been disputed before, whereas in truth the learned men have been at it ever since Christ died. . . . If, every time the doctors of divinity have differed about theology, the saints had wavered about religion, the Church would have been much more like a jelly than a rock, and the gates of Hell would long ago have prevailed against her. The Christian Saints do not contradict one another about religion because religion is unchanging and unchangeable; but doctors and even saintly doctors have always differed about theology, because that is changeable and always changing. If some third-rate journalist had gone around interviewing the early Christian fathers, he could have secured the most sensational copy for a primitive edition of 'Painted Windows.' It would have sold like hot cakes in the streets of Rome, and would have mattered as much as the effusion of the Gentleman with a Duster, i. e., it would not have mattered at all."

"What the man in the street wants to get at is the plain bread of religion. . . ." that must end the quotations. Yet they are all from the introductory chapter. The "plain bread of religion" follows; why God; why Christ; The Kingdom on earth, a chapter which would land him in Atlanta Penitentiary along with Eugene Debs, if he preached it on an American street corner, with a tie around his neck instead of a dog collar.

Studdert-Kennedy is a man that has hold of truth. And because he has hold of truth he has that bigness, the first characteristic of which is humility. He loves sinners because he has been one; he loves doubters because he has been one; he loves unbelievers because he has been one. And I have an idea that he dislikes intensely the pettiness of those Christians who are more concerned with the organizing of a party than they are in following the Christ. The whole world for Christ is his Creed, and he goes through with it.

The effect on our social and industrial life is rather disconcerting to us Americans, so secure in our prosperity. But it is the sort of Christianity that we must preach—and live—if we are to convince the world that we mean it.

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THE HOUSEHOLD OF FAITH

The Necessity of the Supernatural

By Rev. Geo. Craig Stewart, D. D.

"Religion in essence always implies a recognition, practical, emotional, and intellectual—of a higher or deeper order of reality than is reached in sense experience. It means the recognition of an unseen universe which throws light on the riddles of the observed world—a light which may give aid. In the scientific light of common day are seen the hosts of the Assyrians encompassing the city; the opened religious eye sees the mountains crowded with the chariots of God."

Prof. J. A. Thomson, Editor *The Outline of Science*.

The supernatural is a necessity for you and for every man if he is to see life steadily and see it whole; for every man is at once something of a scientist, philosopher, theologian, artist, poet, mystic, citizen, worshipper, with a passion for synthesis, and an unfading vision of the light that never was seen on land or sea. The day of the crass materialist is gone: Haeckel is dead and buried. Every department of research today is revealing the appalling mysteries of spirit entangled with matter.

"From sky to sod

The world's unfolded blossom smells of God!"

The atom is broken into a vast universe of electrons which are themselves but radiant mysteries of energy which come from whence we know not, and operate we know not why. Mathematics, advancing from point to plane from surface to solid, joining hands with algebra and evolving into conics, linking arms with astronomy and sweeping beyond the confines of the universe, produces Einstein with his general theory of relativity which makes the mind reel with its reconstruction of all our former theories of space and time. To read Einstein or his interpreter Lord Haldane is to find science and metaphysics joined in a great whirling mystic dance. Biology is baffled by the old mystery of life within the cell.¹ Evolution reveals unmistakable evidences of purpose in the infinitely interwoven and elaborate processes of living things.² Psychology probing the depths of personality discovers after all "a self that none can fathom except me"; and psychological research is setting foot upon an interesting albeit a dark and treach-

erous continent, which must be patiently and scientifically explored despite the attendant dangers from quacks and charlatans. For the psychological, it is to be remembered, has a vote to cast, as well as the physical, in determining the values of life.

In a word then the supernatural was never more a necessity than it is today. The man who asserts in 1924 that the supernatural is less believed is talking sheer nonsense. If he asserted it of the Eighteenth Century he would be talking sense. But what is obviously true of the Age of Reason is quite obviously false of the Age of Scientific Romance. If he insists, however, then the only thing to do, as G. K. Chesterton remarks, "is to reply in Eighteenth Century language to the Eighteenth Century illusion. If somebody says to me, 'The creeds are crumbling', I reply, 'and the King of Prussia, himself a Freethinker, is certainly capturing Silesia from the Catholic Empress.' If somebody says 'Miracles must be reconsidered in the light of rational experience.' I answer affably, 'But I hope that our enlightened leader, Herbert will not insist on guillotining that poor French queen.' If somebody says 'We must watch for the rise of some new religion which is not supernatural, but which can commend itself to reason,' I reply, 'But how much more necessary is it to watch for the rise of some military adventurer who may destroy the Republic, and to my mine that young Major Bonaparte has rather a restless air'."³

1. We need the supernatural to interpret the external world, the cosmos. Science investigates, but it does not undertake to interpret. It leaves that to philosophy and religion. No results of scientific inquiry, either of chemistry or physics or biology or astronomy or any other science have justified us in believing that nature either dispenses with God (Naturalism) or exhausts God (Pantheism). Some people suppose that Evolution is a substitute for God. They fondly imagine that science has revealed to us a physical universe which like Topsy has had no father or mother but "just grew" and keeps on aimlessly growing; or to change the figure, a universe which is a self-winding clock. But Science has revealed nothing of the sort. It has on the contrary confessed "that organism

is more than mechanism, that organic evolution is not a mechanical process, that thinking, willing, and feeling are authorities that count, than man transcends his ancestry, and that it is not only legitimate but necessary to regard the cosmic process in the light of the outcome."⁴ It has revealed patient but continued purpose, a teleological process,—pressure towards a goal. And is not purposeful energy itself an evidence of the presence and power of an intelligent God? Darwin himself confesses "the extreme difficulty or rather impossibility of conceiving this immense and wonderful universe including man with his capacity of looking far backward and far into futurity as the result

(1) cf. E. B. Wilson, "The Physical Basis of Life," Yale U. Press, '23.

(2) See *infra*.

(3) Cf. G. K. Chesterton, "Eugenics," p. 74.

(4) Thomson: "Animate Nature," Vol. 1; p. 6.

The Wicket Gate

-- By --

G. A. STUDDERT-KENNEDY
(Woodbine Willie)

—o—

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of blind chance or necessity. When thus reflecting," he continues, "I feel compelled to look to a First Cause having an intelligent mind in some degree analogous to that of man, and I deserve to be called a Theist."⁵ As to the post-Darwinians let it suffice to quote one whose name carries great authority in this field—Professor Conklin of Princeton University: "The probabilities are almost infinity to one against the conclusion that the order of nature, the fitness of environment for life and the course of progressive evolution with all of its marvelous adaptations are all the results of blind chance. The scientist and philosopher may explain this order and harmony by a mysterious and inexplicable teleological principle, but the convinced theist will regard it as design—In short science reveals to us a universe of ends as well as of means, of teleology as well as mechanism, and in this it agrees with the teachings of philosophy and religion."⁴

*"The centre fire heaves underneath
the earth
And the earth changes like a human
face
Thus God dwells in all.
From life's remote beginnings, up
at last
To man, the consummation of this
scheme
Of being, the completion of this
sphere of life."*

II. We need the supernatural to account for the vast world of ideal values within ourselves, the world of devotion to Truth and Beauty and Goodness, a devotion which moves us to sacrifice the perfectly natural imperatives of hunger or sleep or sex or creature comforts of one sort or another. "If naturalism be true or rather if it be the whole truth, then is morality but a bare catalogue of utilitarian precepts; beauty but the chance occasion of a passing pleasure: reason but the dim passage from one set of unthinking habits to another. All that gives dignity to life, all that gives value to effort shrinks and fades under the pitiless glare of a creed like that."⁸ According to supernaturalism on the other hand in the possession of reason and the enjoyment of beauty and the recognition of a moral law immutable eternal, a sense of oughtness written deep within, "we in some remote way share the nature of that Infinite Personality in whom we live and move and have our being," the perfect Goodness and Beauty, and Truth.⁹

The external world may furnish me with the bricks and straw, the

lath and plaster of my thought building, but "I" am the builder of ideas, the artist creating beauty, the judge determining moral innocence or guilt. Whence comes it that this creature called man is "so noble in reason, so infinite in faculties, in action how like an angel, in apprehensions how like a god, the paragon of animals," unless it be that he partakes of the nature of ultimate Reality itself? He knows that he is a self conscious being, that he can reason from cause to effect, and chart the laws that bind even to the limits of the vast universe, and prove things true or false. He knows that in him lies a taste for beauty, a love for beauty, a hunger for beauty,—an exquisite refinement in the architecture of his inner self whereby he sees nature, "always active like a machine, yet ever sleeping like a picture"; which also admits him through a sunset or a flower, or an odor or a sonnet or a sonata to a tantalizing absolute which lies beyond. He knows that in him too there is a voice of duty, a "stern daughter of the voice of God" he calls it. He knows that in him is, above all else, a longing to love and to be loved forever. No skepticism can rob him of these great shining realities. They are not only the most precious things in his life: they are the most solid of his experiences. He argues, and argues well, that the part cannot be greater than the whole, that the effect cannot be greater than the cause, that the "creature cannot surpass the creator, here the parts shift"—and that there must be in the whole, in the Lord and giver of life at least all that is in an individual man—however much more there may be,—that in the Fountain of Spirit, the world-mind,—in God, in other words,—there must be self consciousness, freedom, intelligence, beauty, wisdom, holiness, truth, carried to the nth power.

*"Obstinate questionings,
Of sense and outward things
Fallings from us, vanishings."
these there will be, yet these are the things that
"Uphold us, cherish and have power
to make
Our noisy years seem moments in
the being
Of eternal silence; truths that wake
To perish never,
Which neither listlessness, nor mad
endeavor
Nor all that is at enmity with joy
Can utterly abolish or destroy."¹⁰*

III. The supernatural is a necessity of the cultureal life of man.

Science doesn't cover the whole existence. To ignore art and literature, poetry and painting, music and sculpture, dance and the drama is to leave little else but dry bones. And what would these arts be without the supernatural? Dry, thin, unimaginative, uninspiring, dead. Even the materialists and skeptics of the eighteenth century were sound on that point. Voltaire was a distinguished skeptic, yet as an artist he maintained that a belief in ghosts was indispensable to great tragedy. The poems of Dante, Ariosto, Tasso, Spencer, Milton, the Athurian legends, the plays of Calderon, and Shakespeare, and Goethe are drenched in the supernatural. Scott and Burns came into a great inheritance of the supernatural which they bettered and enlarged. Our own Hawthorne and Poe are completely under its spell. It is the supernatural, "a something far more deeply interfused," which gives to Wordsworth and Keats, and Tennyson, and Shelley, and Browning, and Francis Thompson—yes, and Edna St. Vincent Millay, to mention but one of the great contemporary poets, that haunting beauty and interest and power which is the soul of all great poetry. Without it a writer is petty, parochial, provincial, uninspiring.

*"Great God! I'd rather be
A pagan suckled in a creed outworn
So might I, standing on this pleasant
lea
Have glimpses that would make us
less forlorn
Have sight of Proteus rising from
the sea
Or hear old Triton blow his wreathed
horn."¹¹*

Literary imagination is, in the words of a great American critic, "Almost a vassal of the supernatural."

IV. The supernatural is a necessity of religion. Without it you may have a system of ethics like Confucianism, but you cannot have a religion, for the very essence of religion is awareness of the spiritual world which lies behind the phenomenal. "Faith is the substance of things hoped for, the evidence of things unseen!" Take away the shuddering sense of Presence, of invisible presences, whether of angels or demons or saints, of gods or of God, and you will have neither sacrifices nor prayer, nor temple, nor

(5) Life and Letters, I, p. 282.

(6) The Direction of Human Evolution, p. 228.

(7) Browning's "Paracelsus."

(8) A. J. Balfour, Foundations of Belief, p. 77.

(9) Idem, p. 84.

(10) Wordsworth: "Intimations of Immortality."

(11) Wordsworth.

priest, nor worship, and these are of the very essence of religion. All the temples of the earth, all the shrines, all the altars, all the rituals and ceremonials and sacraments, all the mollahs and lamas and gurus, and bonzes and priests are there, are here, because man has an insatiable lust for the supernatural and will not be denied. The spirit within bears witness that we are ourselves supernatural—spiritual—immortal: Sons of God; it cries like a captain for eternity; it will not be satisfied without companionship with spiritual superiors; it insists on talking with the unseen and listening to the unseen. "Thou hast made us for Thyself, and our heart is restless until it rests in Thee!"

V. The supernatural is a necessity for the Christian religion, for Christianity is the most supernatural of all religions. The very heart of it is union, mystical union with one who claims to be the Way, and the Truth, and the Life, who claims power on earth to forgive sins, to heal sickness, and to raise the dead. Nay He is worshipped as one who was "conceived by the Holy Spirit and born of the Virgin Mary," and risen from the dead, and ascended to the very seat of God Himself. In a word, Christianity worships Jesus Christ as "God of God, Light of Light, Very God of Very God, begotten not made, being of one substance with the Father by whom all things were made." The Church is itself conceived as something supernatural; not as a mere social organization, but as a divine organism, the mystical body of Christ. The sacraments of the Church are not mere symbols but "outward and visible signs of an inward and spiritual reality" (res). The worship of the Christian is "with angels, and archangels and all the company of heaven" who are conceived as close at hand though on another plane of being. The Christian kneels to pray as did his Master not to commune with himself, but to talk to God: he walks "as one surrounded with a great cloud of witnesses"; he is exhorted to be "in the world and yet not of the world," to have his "citizenship in heaven," to "seek the things that are above," and when he dies to look forward with assurance to "a life that is to come." Eternal life, a life not temporal, but eternal is his privileged possession here, "and in the world to come life everlasting."

And yet the Christian is the opponent, the dogged opponent of ignorance and superstition. That heaven and hell, angels and demons,

sacrifices and priesthoods, exorcisms and sacred meals, have all appeared in one form and another among degraded and superstitious forms of worship in no way invalidates their worth or their truth, for even as trees and flowers reflected in troubled waters take on grotesque distorted forms, so the realities of the supernatural world may be and often have been twisted into degraded caricatures of the truth. But the twist was in the mirror not in the reality.

One thing remains to be said. The moment one says "supernatural," some one says, "How about miracles?" Well, what about them? Time was when Matthew Arnold could say, "Miracles do not happen." In the golden age of skepticism the real skeptics were "quite as scornful of the first fancies of science as of the lingering legends of religion. Voltaire when he was told that a fossil fish had been found on the peaks of the Alps laughed openly at the tale and said that some fasting monk or hermit had dropped his fish bones there; possibly in order to effect another monkish fraud. Everybody knows by this time that science has had its revenge on skepticism. The border between the credible and the incredible has not only become once more as vague as in any barbaric twilight; but the credible is obviously increasing and the incredible shrinking. A man in Voltaire's time did not know what miracles he would next have to throw up. A man in our time doesn't know what miracles he will next have to swallow."¹²

The miracle of yesterday, in other words, is the established law-abiding fact of today. Materialists talk about law governing this or that. Laws of course cannot govern anything. They are only the record of the observed way in which things seem to be done. The supernaturalist doesn't conceive miracles as breaches of law. They are, as Augustine said, not "contra naturam, sed supra naturam." But the supernat-

uralist does submit that God, if there be a God, is not the slave of His own laws. After all it all comes to that. There is only one intelligent reason why a man doesn't believe in miracles as a possibility and that is that he does not believe in the presence of a free God in the universe as a fact.

The Christian does. He has his feet solidly planted on the earth yet his fortunes are not bound up with it because he inhabits another country, a land of the spirit. He uses his five senses but he isn't confined to them for contacts with the life that is real and eternal. He lives in the body of a brute but his spirit is that of a son of God. He sees the unseen with the inner eye of faith, hears the inaudible with the trained tympanum of conscience, touches and possesses God who dwells, unapproachable, inaccessible in light.

*"O world invisible we view thee
O world intangible we touch thee
O world unknowable we know thee
Inapprehensible we clutch thee.*

*The angels keep their ancient places,
Turn but a stone and start a wing!
'Tis you, 'tis your estranged faces
That miss the many splendored
thing!"*¹³

(12) G. K. Chesterton; St. Francis, p. 135.

(13) Francis Thompson, "In No Strange Land."

GIFT TO ST. LUKE'S HOSPITAL FROM JAPANESE PRINCE

A cable from Dr. Teusler of St. Luke's Hospital, Tokyo, received March 15, informs the Department of Missions that Prince Tokugawa, as president of the "Disaster Relief Association," has given \$12,500 to St. Luke's Hospital. The gift is entirely without conditions and is deeply appreciated by Dr. Teusler because it comes from the subscriptions of Japanese through unofficial civilian channels.

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Time: June 30th-July 11th.

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RENDER UNTO CAESAR

By Rev. Horace Fort

"Render unto Caesar the things that are Caesar's and unto God the things that are God's." St. Mark, 12th Chap., 17th Verse.

Most of us are acquainted with an interpretation of this text which is strikingly simple and yet positively dangerous in all that it implies.

You will remember that the Pharisees and the Herodians were making an attempt to catch Jesus off His guard. In fact, they sought concrete evidence with which to condemn Him. With this in mind they challenged Jesus with the treacherous question, "Is it lawful for us to give tribute unto Caesar, or not?" It was a difficult question for Jesus to answer because the Pharisees chafed under the tribute, while the Herodians wanted to ensure Herod throne, and if He said "No" the Pharisees would denounce Him to the people, and the Herodians would denounce Him to the authorities. But Jesus saw their design, and with consummate skill replied in such a manner as to satisfy both parties, and they went away marveling at His wisdom.

The traditional interpretation would lead us to believe that Jesus admits the validity of the claims of both Caesar and God. He seems to recognize two loyalties, loyalty to Caesar and loyalty to God. There is not the slightest intimation of the possibility that these loyalties could or would ever conflict. The sovereignty of Caesar is one, the sovereignty of God is another. It would seem that the mere recognition that both spheres of control exist is enough to ensure the exclusive and arbitrary claims of each. Certain things are Caesar's and certain things are God's. There is a definite loyalty to each. It is all so perfectly simple.

We have come to regard the things of Caesar as those which have to do with citizenship and society, and the things of God as those which have to do with the spiritual life of the individual. The Christian religion has thus become a matter concerning only the individual and his relationship to God. Politics, economics, and international relationships are barred from the realm of Christian morality, because they are the things of Caesar. In the sphere of what is commonly known as individual morality God is supreme. God reigns in the spiritual life of the individual.

The tendency of such a belief as this has been for the Church to lay great emphasis upon strengthening the character and quickening the conscience of the individual and to neglect the equally important duty of making the individual aware of his responsibility to society. The result is that many of those who believe this, would reckon it a supreme triumph in Christian living if a husband, no matter how unscrupulous he might be in his business dealings, surveyed with kindly composure a Sunday dinner meat roast which was too rare to eat. The exponents of this kind of a religion are very often spoken of as those who never say a cross word to anyone. They manifest a strict loyalty to their religious faith by a rigid observance of the conventional customs

which nourish the cult of respectability. Their lives are likely to be surrounded by a host of solemn don'ts. Even though this conception of the Christian religion has produced a worthy type of puritan piety which will find its place in any history of Christian saintliness, its adherents swell the ranks of those who strongly insist that you must keep religion out of social and political conduct. They will justify their attitude by quoting the very text I have taken,—*"render unto Caesar the things that are Caesar's and unto God the things that are God's."*

This cleavage between personal and social religion is clearly illustrated by an incident which happened during the investigation of the coal mining industries of England by the Sanky Coal Commission in 1919. For many years there had been serious difficulty between the miners and the mine owners. The case for the miners was a strong one. Finally the Government was persuaded to take action. In the course of the investigation a certain Lord Durham, who was the owner of the coal under 12,411 acres of land, was brought before the Commission as a witness. Bob Smillie, a great labor leader, and champion of the miners, who represented the miners on the Commission, said to Lord Durham, "There is a very old book which says, 'the earth is the Lord's and the fullness thereof.' I am not exactly sure of the author, but it appears in the Bible by which you have promised to tell the truth and the whole truth this morning. Would you deny that authority?" Lord Durham replied, "I prefer another authority which says, 'render unto Caesar the things that are Caesar's and unto God the things that are God's.'"

You see how quickly Lord Durham ruled God out of the matter. The ownership of mines and how they were run was the concern of Caesar, not of God. Lord Durham was acting upon the traditional interpretation of the text.

Now this kind of muddled religious thinking explains much of the trouble we are in today. It started with the Reformation and later with the building up of this great industrial system which lies at the very heart of our modern social life. This system was based confessedly on the then dominant philosophy of selfishness, that is, upon the principle that man is naturally an acquisitive animal, and that the industrial system will not work unless it makes its primary appeal to the acquisitive instinct in man. The infallibility of individual judgment had been substituted for the corporate authority of the Church, with the result that religion was divorced from life, and a matter of less and less importance to the people. Until now we have a "civilization in which people are not seriously inconvenienced by rendering to God the things which are God's, because these things are not very numerous, nor are they of the kind which it misses." "In fact it is a society, which, because it has ignored the social and sacramental aspect of religion, has divorced the spiritual from the material, the soul from the body, the indi-

vidual from society, and society from God."

Out of all this has arisen a battle of conflicting loyalties which has had a disastrous effect upon the character of the individual as well as upon society. The moral demands of Caesar are not always the moral demands of God. Which comes first? God says, "thou shalt not kill, but thou shalt love thy neighbor as thyself." Our country says, "this is a war to end war, every loyal citizen must fight and kill his enemy." Our press tells us that the war is righteous, and most of us believe it. We are taught and we believe that God would unite the whole of mankind into one communion and fellowship,—a brotherhood. The great competitive system of business and industry divides men into bitter classes. God says, "seek ye first the kingdom of God." Big Business says, "seek ye profits first and we'll build any old kingdom you like afterwards." The Government commands us to crush our enemy. Let us construct a treaty that will sap the life blood of those whom we have been fighting. God commands us to love our enemies, and pray for them that prosecute us.

And out of this confusion we have constructed a society more than half of which has been organized without any reference to the fundamental principles of Christ. We have presented a one-sided Christianity, and as a result disintegrated Christendom, "leaving vast forces which largely control the life of man, unconsecrated to the service of God." We have literally banished God from the largest part of the life of man, for politics and economics regulate housing, homes, schools, education, wages, sanitation, industry, and commerce, with all the relationships which these involve.

This is enough to indicate how simple is Christ's answer and yet what great dangers are involved when ye interpret the text in this manner and especially when we adopt this interpretation as the basis of our Christian thinking and living. It is too superficial and shallow a view to take of life and it will no longer satisfy. One thing further is certain; such an interpretation can never get us out of the mess we are in at the present time.

What then did Christ mean? Let us start with the assumption that God is the creator of all things. Every Christian bets his life on that belief. It has nowhere been more clearly and beautifully expressed than in the opening verses of St. John's gospel: "In the beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with God. All things were made through Him; and without Him was not anything made that was made." If this is true then Bob Smillie was right when he challenged Lord Durham with statement that "the earth is the Lord's and the fullness thereof." And it follows that if Lord Durham and others usurp God's ownership they at least must recognize the supremacy of God's will and see that it is carried out. We then make another assumption that all this business of creation has a purpose. We believe that in spite of

much that would encourage us to believe otherwise, there is behind all a great and magnificent purpose and that purpose is one with God. The purpose of God is seen in Christ's teaching that the Kingdom of God is the ultimate aim of all the struggle and achievement of life. If these two assumptions are true, that God is the creator of all things, and that there is a purpose in His creation, then we can make our final assumption that every department of life is potentially a sacrament, and that all life should be the manifestation of the Creator and His purpose. There is no room for a divided loyalty here. We must see the real meaning of the text in the last clause, 'render unto God the things that are God's.' If we do render unto God the things that are God's, there is precious little, if anything, left for Caesar, and even that is ultimately God's. And according to the Christian conception of God and man all things must be rendered unto God. Upon this foundation the Church of Christ was built, and the present organization of industry and our economic life is defective and doomed to disaster just because it lacks such a coordinating spiritual principle to bind it into a rational whole. With such a unifying principle there can be only one loyalty and that is to God and His kingdom, and all life will be directed with reference to that loyalty.

Whatever ministry, vocation, or profession, men give their lives to, the principle is just the same. The Church, the nation, the factory, the bank, the hospital, and the law courts, are all instruments of God working out His purpose, and if we consecrate our lives to them as such they will in time become sacraments, in which the will and purpose of God will be made manifest. If we render unto God all that we have, our property, our money, our gifts, our love, all life will be an expression of the Divine life. We will build up a society in which business and industry will be based on the ethics of Christ and not the pagan ethics of the wolf pack. We will recognize the present mad rush to accumulate wealth as covetousness, the sin of idolatry, and, turning from it, seek first His kingdom. We will consecrate our politics to the service of the highest will and good of the people and not make it a slave to Tea Pot Dome or the ethics of Wall Street. We will interpret patriotism to our country as meaning loyalty to the principle of the essential unity of mankind, and the unequivocal repudiation of war, rather than the sacrifice of human life and property on the altar of international competition and greed. In other words when we are called upon to render unto Caesar, we will remember that we must first be sure that we have rendered all to God that belongs to God. There is no escape, for even what we would render unto Caesar must at all times be that which we would be willing to render unto God.

It is a big task and a hard one. It may mean suffering hardship, and ridicule. Of one thing we can be sure, it will need disciplined thinking, Christian character, and a vision of the kingdom. To bring it about the cooperation of human wills is required. When that day comes Christ will return to reign over us and the Kingdom of the world will become the Kingdom of our Lord and His Christ.

The Council's Work

By Mr. Alfred Newbery

WANTED: A REAPING MACHINE

Said the Episcopal little lady to her Presbyterian boy neighbor, "Yawter come to my Sunday School. 'Snice one!"

"How'se it a nice one? Whaddye do?"

"Oh, we sing hymns and have the collect, and —"

"Nothin' doin'," replied the little boy, "I had the colic once and it hurt sumpin' awful."

Whatever be the reason, faulty environment or internal rebellion, there are a great many little gentlemen and little ladies who say, "Nothin' doin'," and there are a great many elders who aid and abet them.

In the largest city in this country, of 850,000 children enrolled in the public schools, less than half (400,000) are claimed by any church, Roman Catholic, Protestant or Jew. The number of children in the whole country who are not formally attached to any religious body is in the millions. Put it at twenty-five millions and you would not be making a wild guess. It is no laughing matter that to great hosts of children in our country, at the age when their purposes and ideals are taking shape, the call of God and His Church is not made. What can be done about it? In the days of reaping machines we try to harvest by hand.

One thing we can do is to help the Church School to be a better one, to make it possible for a teacher of good motive and fair industry to present his subject winningly, to feel that when his class moves on to the next teacher, it will be a part of an orderly process that aims to get somewhere, a process which is educational as well as pious and is constructive as well as attractive. One way is to help the teacher fit himself to teach by putting into his hands the material itself, carefully adapted to his needs, and show him how to use it. One way is to take the teacher and the school seriously.

That is what the Department of Religious Education has been doing for many years with the result that it offers today to our 496,000 pupils in Church Sunday Schools and to their 55,000 teachers a series of principles for religious instruction. These principles cover the needs of every age from kindergarten through high school. They are thorough, inclusive and they are right. The Christian Nurture Series of manuals embodies these principles, but the Department's main service to the Church is not the series of manuals but the series of principles.

Because we have a central clearing house on the subject of instruction, in other words because we have a Department of Religious Education under the National Council and a similar department in each diocese, it is possible to bring to the doors of every Sunday School in the Church, material that otherwise only a few could have, posters, charts, information, that keeps the children part of the whole Church, which brings them up with a horizon of world opportunities, which gives new dignity to the school in the eyes of parents and public alike.

But the Church School is not enough. There is a growing realization that moral

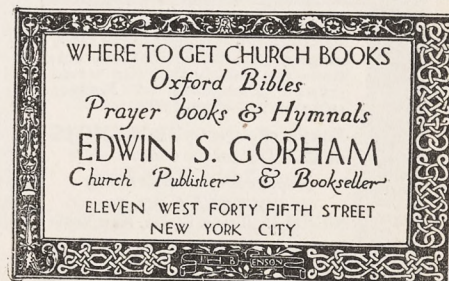
and spiritual power are not absorbed out of the air, that non-religious teaching in public schools must necessarily pass over some most important aspects of the development of character. We cannot take religion into the schools, therefore, we take the schools to religion. With the co-operation of school and parent the child gets week-day religious instruction from the church of his choice at the church and as part of his week-day program. The school boards in two hundred cities have sanctioned this, and thousands of church schools, many of which are ours, are taking advantage of the opportunity. In promoting it, in winning school authorities to it, in planning material for it, the Church has turned to the Department of Religious Education.

There are twenty-seven thousand young people of the Church in college today, in need of the Church's guidance, full of ideals, full of questions. Are they shepherded, are they led, are they held safe in their Church loyalty or are they allowed to fall away from the Church? The Department of Religious Education has tried to help the Church to answer that question by establishing associations of college students, of college student pastors, and by visits helping to keep the contact alive.

In eight colleges the Department has placed the pastor, paid part or all of his stipend, in order that the right man in the right place might work out the right thing to do and tell the rest of us about it.

When my rector tells me to include in my Lenten resolutions a determination to read the Bible daily, he can also put in my hands a copy of "Daily Bible Readings for 1924" which he obtained from the Department of Religious Education.

Whether it be in giving the Church proper material for Sunday School use, or promoting week-day religious education, or training teachers, or cultivating the college student, or recruiting for the ministry or helping the Young People's Fellowships to study their movement, or establishing the Church School Service League program of activity, or bringing the little ones into the service of the Kingdom in "The Little Helpers" or making it possible for a parish to use the teaching power of pageantry, the Department of Religious Education is a servant of the Church. Every one of these things it does, but it does not do every bit of them. It cooperates with province and diocese and parish. Its commissions are made up of busy men and women who come in from the field. It could not and would not claim the credit of doing all the work. What we do claim for it, however, is that the thing it stands for is good, that the results under that head are gratifying and that in the accomplishment of such results the Department itself has been a necessary factor.



Bishop of New York Asked to Preach at Liverpool Cathedral

New English Cathedral is to Have Series of Services in Connection With the Consecration this Summer

Bishop William T. Manning of New York has been invited to preach at one of the services in connection with the consecration of the Liverpool Cathedral. There is to be a series of services in connection with this great event, closing on Sunday, July 27th. On this day the Bishop of Liverpool is himself to preach in the afternoon and Bishop Manning has been invited by the Bishop and Chapter to preach in the morning. Bishop Manning has not as yet accepted the invitation due to a full calendar, but it is hoped that he will be able to do so. The new Liverpool Cathedral, fourth largest in the world, was started in 1904, when the cornerstone was laid by the king. Two years later, the foundations being in, the construction of the superstructure and the Lady Chapel was undertaken. In 1910 the chapel was completed and consecrated. War then interfered with the work on the main building.

The New York World, in an editorial, comments as follows on the invitation:

"The high esteem in which the Church of England holds Bishop Manning is shown by the invitation extended to him to preach the sermon at the consecration of the choir of the new Liverpool Cathedral. Perhaps in extending it Bishop David had in mind Dr. Manning's long connection with Trinity Parish, which in pre-Revolution days was a link between the Church in England and in the Colonies. What Bishop David certainly had in mind was Dr. Manning's fame as a preacher and as an able and resourceful churchman.

"The new Liverpool Cathedral is one of the greatest works of modern architecture. There is a romance connected with its design in the fact that although all of England's greatest architects submitted

plans for it those selected came from the brain of a young man scarcely out of his teens. He is Giles Gilbert Scott, grandson of one of the most famous ecclesiastical architects of modern times. In the actual carrying out of the work of building the noble pile, begun twenty years ago, Mr. Scott has had others associated with him, but the conception of a church that would interpret and recall some of the loveliest Gothic of the fourteenth century is entirely his.

Not for many years will the Cathedral be finished. When it is finished it will be larger than any cathedral in the world save St. Peter's in Rome and possibly the cathedrals of Seville and Milan. It will be approximately one and a half times the size of York Minster, now England's largest cathedral.

That a divine from this city should be invited to take so prominent a part in so historic an event as will take place in Liverpool next July should please churchmen of all denominations in New York and throughout the country."

RECTOR PREACHES AT SYNAGOGUE

For the third time, the Rev. B. Talbot Rogers, D.D., rector of St. Matthew's, Sunbury, Pa., has been invited to make an address in the Jewish Synagogue of Sunbury.

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UNITE FOR SERVICES IN HARTFORD

"Contributions to the Life of the Church," by Episcopal, Methodist, Presbyterian, Baptist and Congregational clergymen, is the subject of the evening assembly hour addresses at the annual Lenten School of Asylum Hill Congregational Church, Hartford, Conn., held every Thursday, March 6-April 3. The school program is: 3:45, children's hour; 6, supper; 7, discussion group; 7:45, devotions; 8, assembly.

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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CHICAGO

English Clergy are Loud in their Praise Of the New Premier

Another Vicar Writes that the English Church Must go Slow in
Their Moves Towards Unity with Rome

By Rev. A. Manby Lloyd

Preaching at St. Alban's, Holborn, the venerable Fr. Russell called the attention of the congregation to a block of houses not far from the Church, known as Duncan Buildings. "Look up for a moment," he said, "to the top floor in the roof and recall that in one of those rooms, alone and unbefriended, with none of the opportunities that money and books and universities bring—there lived some years ago a man who is now our Prime Minister. Here, poor and struggling, lived Ramsay MacDonald.

In later years, when the world had found him out and knew his powers and gifts, the London County Council sent him to us as one of the managers of our schools, where he set a standard of efficiency and diligence that might be a model to all of us."

Another interesting reminiscence comes from the Rev. Bruce Cornford, who runs the most original Parish Magazine in England, *The Gadfly*, of which you have already had some account in these columns.

He says, "In the far 90's, when I was living at Southampton, a young journalist came to stay for a day or two at my house. He had no money, no influence and very few friends. I was helping the subsequent election of my conservative friends into Parliament. The young journalist was the candidate for what was then known as the 'Independent Labour Party.' He had no chance whatever, and only polled 900 votes. One afternoon, when he was going out to address a meeting, my wife said, 'I am not going to let you go out of my house like that.' She sternly took him into the dining-room, and made him stand upon the table! There, with deft fingers and a pair of scissors, she removed what are usually known as 'whiskers' from the lowest extremities of his trousers! Then she let him go. That man is now Prime Minister of Great Britain."

This month's (March) *Gadfly* keeps up the editors reputation. He has just raised over \$6,000 in nine weeks, and nearly completed one of the most wonderful of modern Churches in England. To celebrate the event, Mr. Cornford has changed "*Gadfly*" into "*Mayfly*."

He recalls the time when he had three libel actions on at once. "The '*Gadfly*' was sometimes an agnostic, sometimes a Plymouth rock." It abused Bishops and Deans and Archdeacons and Philistines of all descriptions. Now the Editor promises to be good. The "*Mayfly*" takes its place.

It is a pretty lively number, even for a "*Mayfly*." Turn over the page, and we read as follows:

"On Jan. 31, I walked into the Church of St. Agatha, Landport, and just thanked God for the inspiration given me by Robert Dolling. He still lives in that Church.

I knew him first in 1893, and watched the Church in building."

"When I came here and realized my program, I went to Canon Grant (then vicar of Portsmouth), and said to him: 'How does Dolling raise all this money?'

"He said: 'By exaggeration.'

"But the Hon. Canon of Winchester was wrong. It was by love.

"I beg to protest," he continued, "with all my might, against the shameful body-snatching business now going on in Egypt. Surely the bodies of the dead should be allowed to rest in peace. What difference does wealth or years make? If Dr. Bosworth Smith were to make application to the cemetery authorities, at Eastney to exhume the body of Jane Smith, buried in 1871, to see whether she was buried in her wedding ring, what chance would the learned doctor have? What is the difference? The last enemy that is to be destroyed is not apparently death, but Mr. Carter. It is an outrage."

Then the most fearless Vicar in the British Isles goes on to consider the "conversations" with Cardinal Mercier. He says: "This dear old Cardinal views England as in a state of Protestantism, 'passing through progressive stages of liberalism and indifference to atheism and final anarchy.'

"It is true," says Mr. Cornford, "that our Church fell under the influence of such intellectual maniacs as Luther, Calvin and Zwingle, but, we are Catholic, or nothing at all.

"In September, 1896, when the Pope declared Anglican orders invalid, our position was in no way changed. We were just as much affected by His Holiness' word on the matter, as a Colonel in the Scots' Guards would be if the Queen of

Madagascar told him he was not a Colonel at all.

You say: 'She has UNITY.'

Wait a moment.

Do you not really mean "ABSORPTION?"

Listen to this clever old Cardinal. (Quotes passages).

Rome used to burn these invalids in the market place.

Now she desires to "tend" and "lead" them.

Who says Rome does not change?

But the net result is precisely the same.

In the fifteenth century it was 'Come inside, or burn.' In the twentieth Century it is, 'Come inside, or decay and bleed to death.'

Union with Rome today means either submission or absorption.

When Rome comes to England and says, 'We extend to you a loving hand of fellowship, we admit your orders and sacraments, we allow a married clergy, we concede to you complete financial independence, your provincials shall have full authority, etc.,' then, perhaps, the time will have arrived to talk.

Then, perhaps, we may say: 'That hand of fellowship we hold. We recognize the Pope as the visible head of the Church of Christ on earth, in all essentials, unity; in all non-essentials, charity.'

Rheumatism

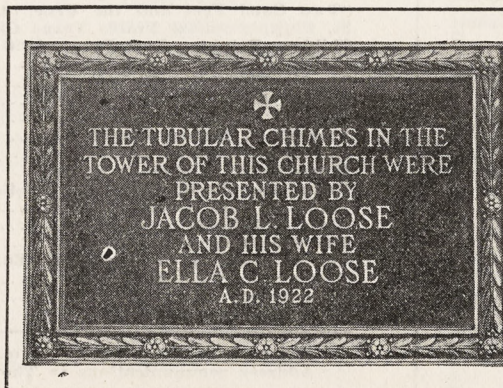
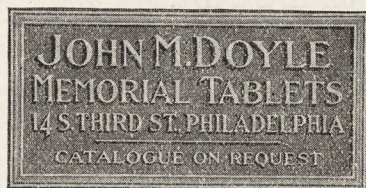
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In the year of 1883 I was attacked by Muscular and Sub-Acute Rheumatism. I suffered as only those who are thus afflicted know for over three years. I tried remedy after remedy, but such relief as I obtained was only temporary. Finally, I found a treatment that cured me completely and such a pitiful condition has never returned. I have given it to a number who were terribly afflicted, even bedridden, some of them seventy to eighty years old, and the results were the same as in my own case.

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.



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COLORED STUDENTS LAUNCH THEIR OWN STUDENT COUNCIL

The colored students of the South have been holding a remarkably interesting and highly important conference at St. Augustine's School, Raleigh, N. C. It is the first gathering of students in the name of the National Student Council of the American Church Institute for Negroes formed last June.

Some of the delegates were clergy and professors, but the majority were students. Rev. Robert Patton, D.D., and Rev. Paul Micou, represented the American Church Institute for Negroes, and the latter represented also the National Student Council of the Episcopal Church.

If we pass over the addresses in this report, it is only that we may give the more space to the constitutional matters which engaged the attention of the delegates. The conference, while by no means lacking in inspirational features, was essentially a constitutional convention. The meeting which organized the Council last June left most of such matters to this meeting.

The organization was planned to parallel the National Student Council of the Episcopal Church, the agency which works under the Department of Religious Education for all students, but which had not so far organized the students in colored schools and colleges. The recent meeting felt that it had a clear cut field of operation in those institutions. If it were left to the other Council to organize the colored students, the sense of responsibility would not be developed among the colored youth of the South, and the colored work would "come out at the small end of the horn" in the deliberations of the already over-worked Council made up of white students. No scheme of proportionate membership could ever give the colored students more than a small minority, if there were only one Council.

There is a further problem involved, in that the new Council plans to work in the preparatory schools as well as in the colleges, while the older Council works only in colleges. This is necessary in the present stage of negro education, and is involved in the relation of this Council to the American Church Institute for Negroes, which provides its secretary and budget.

The connection between the two Councils is provided by the Executive Secretaries of each being consulting secretaries of the other, and (it is hoped) by stand-

MIST

O slow gray tone that hovers o'er
the sky,
Spreading a canopy of filmy lace
Upon all earthly things, so that the
eye
Sees only dense, impenetrable
space,—
Fling round my form thy mystic
shroud of gray,
And hide me from the glaring
light of day.

Thy great, dull, cloud-like banks
that inward roll
From the dim sea that lies beyond
our ken
Beckon with formless hands, until
my soul
Longs to forsake the friendless
haunts of men.
O Mist! If there be none to bid me
stay,
Open thine arms, and take me far
away!

—Harold M. Wilson.

ing committees on "relations" in each conferring regularly with each other.

The consulting secretaries and the heads of these committees shall have the right to be present at the meetings of each organization. Under the circumstances the colored Council is glad to assign to the older Council the care of colored youths in institutions where both white and colored are students, though it naturally would determine general policies for colored students throughout the nation. Its field of operations, however, will be chiefly in the South where white and colored are taught in separate schools.

It is hoped that segregation in the student work of our Church has thus been avoided, except as a necessary executive

arrangement. Both groups of students have the same name for their Councils, the same motto, the same paper, the same program (with some verbal differences only). The colored students meet in a general assembly every two years, and in regional assemblies in the intervening year. Their Council numbers fourteen members, is composed of three school students, five college students, one school teacher, one college professor, one school chaplain, one clergyman in a college community, one negro bishop, and one representative of the American Church Institute for Negroes. The Institute also appoints the Executive Secretary and furnishes the budget.

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The Spirit of Missions

G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Assistant Editor

Vol. LXXXIX.

MARCH, 1924

No. 3

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DEATH TAKES MISSIONARY OF PHILIPPINES

A cable from Manila announces the death of Miss Frances R. Fletcher, after an operation in St. Luke's Hospital. Miss Fletcher went to the Philippines in the early autumn of 1923 from the Diocese of Dallas. Bishop Mosher assigned her to work at Easter School, Baguio. There her varied experience in this country, especially her work among young people, gave promise of finding rich fruition in practical service. Writing shortly before the illness that resulted in her death, Miss Fletcher asid:

"I am most wonderfully fortunate in the field to which I have been sent, in the Bishop under whom I work and the environment in which the work is to be done. I have often said that it seems the irony of fate to offer one's self to go any place the Church most needed one, and be really willing to make any kind of necessary sacrifice and then find one's self in surroundings that fulfill all the dreams of one's past life. All my life I have dreamed of living in pine woods under the kind of primitive conditions that obtain here, only more so; and the pleasure of waking in the crisp morning to hear the dripping pines murmur and see them glisten in the light of the rising

sun is such a continual surprise that I find myself pinching myself to make sure it is not a dream. And then the beauty that confronts the eye on every turn—beauty that seems to defy emulation from other spots and yet is equalled by the next view that meets the eye.

"I have several times said half jokingly and yet almost reverently that I feel like apologizing for doing missionary work in heaven—or that I should feel that way were it not that there is so much to be done here and so little to do it with. This is not a complaint as to equipment or funds or anything. After the complete wipe-out of the Japanese work and the wonderful faith shown by Bishop McKim and his workers no one could have the heart to complain, but of course missionary needs must always grow faster than the home Church can understand, and the workers on the field will always feel impatient while the people at home are growing into an understanding of the needs."

CHURCH SERVICES

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Holy Days: 10 A. M.

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Saint's Days, 10 A. M.

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Thursdays at 8 P. M.

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Daily Services: 5 P. M.
Wednesdays, Thursdays, Fridays and Holy Days, 11 A. M.

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THE RECTOR'S ANNIVERSARY CELEBRATION

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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.

THE DEANERIES OF CANTERBURY AND CARLISLE

Mr. Ramsay Macdonald's first ecclesiastical appointment—that of the Rev. G. K. A. Bell to the Deanery of Canterbury—has given general satisfaction; that as chaplain to the Archbishop of Canterbury, Mr. Bell has been closely associated with his grace, and in his new position will be able to continue to cooperate with him in the wider work of the Church. The Guardian points out that the heavy and increasing duties of an Archbishop of Canterbury, which bring him into touch with all churches and all parts of the world, demand that he should have at hand a body of councillors intimately acquainted with the inner history of negotiations and discussions; such a body the Chapter of Canterbury might well be. The Guardian has no wish to see the primacy of all England become another pope, but, in carrying out the multifarious duties of that high office, it thinks that a body of officials of the nature of cardinals, would be of the greatest assistance to him. The Church Times urges that more use should be made of our ancient, spacious churches. Canterbury Cathedral is visited by thousands and the Church Times believes that "it means at least as much to America as it does to us. We must," it adds, "build up the altars that are broken down, and not only furnish them but use them. We must make the cathedral a spiritual home connected intimately and vitally with the lives of the people. The last impression that our cathedrals should convey is that of deadness; they were built for the needs of men to whom the House of God was home; their walls are saturated with the prayers of generations."

Another deanery, that of Carlisle, also has fallen vacant by the lamented death of Rev. Dr. Hastings Rashdall, at the age of sixty-five, who was one of the most distinguished men in the Church of England. An erudite scholar and powerful thinker, speaking and writing with great clarity and precision, his utterances always commanded respectful attention by Christians of all communions and theologians of all schools of thought. Ecclesiastically he was one of the broadest and most truly Catholic, and theologically one of the most advanced men in the Anglican communion. He made no exclusive claims for the Church of England, and quietly and fearlessly rejected all dogmas and doctrines that are alien to the modern mind. On excellent terms with the Nonconformists, he invited neighboring Free Church

ministers to fraternities at the Deanery, which, one participant testifies, will ever be regarded as occasions when not only theological and social matters were discussed but when a real and warm-hearted fellowship was enjoyed.

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

MISS ROYDEN LOSES DR. DEARMER'S AID

The Fellowship Services started in London four years ago by Miss Maude Royden and Rev. Percy Dearmer on new lines have been remarkably successful and are thoroughly well established. Increasing pressure of work in other directions, chiefly literary, makes it impossible for Dr. Dearmer to find any longer the necessary time for Guildhouse services, committees, and other activities, and he has been compelled reluctantly to relinquish them. Dr. Dearmer and Miss Royden have worked most happily together, and when he first spoke of resignation she felt it almost impossible to contemplate going on without him, but as other work is increasingly claiming his time and strength and he has made many sacrifices for the Fellowship Guild, she confesses that she could not press him to remain. It is not expected that Miss Royden will attempt to find another colleague to fill the place left vacant by Dr. Dearmer. Rev. W. Hudson Shaw, rector of St. Botolph's, Bishopsgate, will render some assistance, and the nature of the Sunday afternoon meeting, "Five Quarters," conducted by Dr. Dearmer will be changed, addresses being given by different speakers.

ORDINATION IN THE DIOCESE OF ALBANY

At St. Peter's Church, Albany, New York, on March 15, 1924, the Rt. Rev. Dr. Richard H. Nelson, Bishop of the Diocese, advanced to the priesthood the Rev. Alfred John Miller, priest-in-charge of St. Mark's Church, Philmont. The candidate was presented by the rector of St. Peter's, the Rev. Charles C. Harri-man. The Litany was said by the Ven. R. H. Brooks, Archdeacon of Albany, and Bishop Nelson preached the sermon. Mr. Miller was continue in charge of the church at Philmont and several associated missions, in all of which places he has been doing a constructive work.

DOING SOME STUDYING DOWN IN DALLAS

On the first Monday in Lent the Dallas Round Table Fellowship met in St. Matthew's Cathedral with an attendance of approximately one hundred.

The Round Table Fellowship is to devote itself to six weeks of intensive study on matters connected with the Church's life, and it made a very auspicious beginning. All of the Dallas parishes participated, and only those were admitted to membership who pledged themselves to attend during the entire six weeks session.

The program consisted of supper, followed by an inspirational talk and a fel-

lowship period. Then the members divided themselves into classes. The subjects of study are as follows: The Parish Organization as a unit for social Service, leader, the Rev. E. C. Snowden; Aspects of the Earthly Life of Our Lord, leader, the Rev. E. H. Eckel; Church School Ideals, leader, Miss Martha Russ; The Task of the Church, leader, Mrs. C. L. Kribs, Jr.; Religion in Modern Literature, leader, Dean Chalmers.

Bishop Moore delivered the opening address. Visiting speakers are expected at each session.

CONFIRM OVER FIFTY IN NEW YORK PARISH

The largest class in the history of the parish was confirmed by Bishop Manning in St. Thomas's Church, Mamaroneck, on Sunday, March 9th, when 56 persons were presented by the rector, the Rev. Frank Dean Gifford. About one-half of the class were adults and more than one half were from other religious bodies.

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BISHOPS LECTURE IN TRINITY CHAPEL

Members of many parishes in New York and New Jersey and Long Island, as well as a number of clergy, attended Bishop Gailor's series of five lectures on The Teaching of the Church, given early in Lent in Trinity Chapel, New York. The lectures were extremely lucid and concise summaries of the Church's historical position in regard to Scriptures, Creed, Doctrine and Sacraments, matters of fact and authority too frequently ignored in popular discussion. The lectures are probably to be published.

Bishop Reifsnider was a welcome speaker at the monthly meeting of the Trinity Chapel Missionary Society on March 17. He made clear the strategical relation of Japan, especially Tokyo, to the whole Orient, and the consequent importance of building up Christian character there; Japan, especially Tokyo, to the whole every department of life, and the consequent necessity of reconstructing and continuing such institutions as our own, to supply the Christian training without which their education leads to disruptive individualism, license and atheism. The Bishop cited wonderful cases of sheer saintliness in Japanese Christians, showing the fine human material of which and for which we build up the Japanese Church.

WOMEN GET TOGETHER ON MISSIONS

On Thursday, March 8th, the women of the various missionary societies of the

several religious bodies in Sunbury, Pa., held an united Lenten Prayer Service at Zion Lutheran Church, Sunbury. Sister Anna Freidrich, of the Zion Lutheran Church, presided. She and Deaconess Anna L. Ransom, of the Episcopal parish in Sunbury, were the speakers of the evening. A permanent organization, named The Women's Federated Missionary Society of Sunbury, was effected, with Sister Anna Freidrich as president. Deaconess Ransom, who plans to return next year to the mission held in Japan, delivered a forceful address on "The Power of Prayer in Japan." At the close of the meeting, Deaconess Ransom was presented with a purse of \$20.00 for use in her preparations for her return to the Orient.

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