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Present Day Social and Intellectual Unrest

By Sherwood Eddy

The Creed—A Constitution

By Irving P. Johnson

A Plea for Action

By George P. Atwater

AFTER EASTER A Series on the Task Of the Church

Cheerful Confidences

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

A FINAL PLEA. IV

Last week I wrote of the need of a "Book of Services" which would make the pathway of our services more plain to the chance attendant, and would inspire him with some glimmer of hope that he might find a clue to the maze of difficulties which he encounters.

Have we lost sight of the need to make a favorable impression upon the stranger who attends our service? It is a moment presenting the best educational opportunity.

If we could put into his hand a book that would help him in the service, a book that would explain carefully why we do so many things that to him are as odd as the formal opening of a parliament would be to an American Indian who never before had left the reservation; a book that would burn some conception of the Church into his mind, at a receptive moment; a book that he could take home and read again, then we should be making an approach to the great body of outsiders that would be worth a dozen street signs or an "ad" in the daily papers.

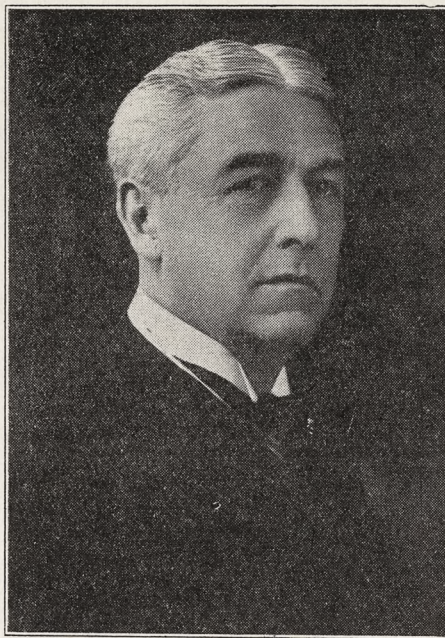
As I have said, it is not a major need, and does not loom up with the Woolworth-like proportions of the N. W. C. nor the preaching plan of the Washington Cathedral. It is simple, plain, practical need.

There are probably at least ten thousand services held in our Church each Sunday. It is fair to assume that at least one stranger attends each service, speaking in averages. Ten thousand persons who are prompted to enter the doors of our Church each Sunday of the year. A half million a year. And we placidly sit by and let them depart without a single bit of literature in their hands that would tempt them to consider the claims of the Church. We may greet them and say we are glad to see them, but that is not enough. This Church needs explanation and interpretation. The most likely people to whom we may explain are the ones who come to the service.

What would it cost to print and use half-a-million such books each year. Perhaps \$50,000, or five cents a year from each of our million members. It would be less than two mills out of every dollar now expended by our Church annually. It would add about \$15 to a \$10,000 parish budget.

It is not a major plan, but it is the removing of an obstacle which is a serious obstacle in the path of strangers. I once held a Lenten service at which I had expected a fair-sized congregation. We had made numerous announcements. But only a few were there. The custodian had neglected to unlock the front door. The few who entered knew of the second entrance.

It is not fair to the clergy, nor to the men whom we train for the ministry, to leave any effort unmade that might make less difficult their task. I know positively that there is a critical point in the life of every person not familiar with the Church. That critical point is the time when he first attends our service. The reaction is



Hon. Philip S. Parker

apt to be unfavorable. The Church at that time ought to be alert, instead of coldly silent. The person is left bewildered, instead of enlightened. And half a million people a year, at least, give us a fair chance, and we do not take it.

Who is responsible for this program of indifference? I am, for one. And I am going to accept my share in the responsibility. But I cannot initiate a movement to secure the result. It should be done by those in authority. It should be done by our National Council.

Here are the names of the National Council. I appeal to you, leaders of our Church, responsible factors of our corporate actions, to give this matter serious and sympathetic attention. And if any of my readers agree with me, write to one or more of these men, pleading for action. They may decide adversely. If so, I shall be content, having done my duty, and trusting their combined judgment as more likely to be right than my own.

The National Council

The Rt. Rev. Thomas F. Gailor, D.D., 281 Fourth Avenue, New York City; the Rt. Rev. E. S. Lines, D.D., 21 Washington Street, Newark, N. J.; the Rt. Rev. Wm. C. Brown, D.D., 906 Park Avenue, Richmond, Va.; the Rt. Rev. Wm. T. Manning, D.D., Bishop's House, Cathedral Close, Amsterdam Avenue, 110th Street, New York City; the Rt. Rev. T. I. Reese, D.D., Ontario Building, 277 Long Street, Columbus, Ohio; the Rev. E. M. Stires, D.D., 3 West 53d Street, New York City; the Rev. W. H. Milton, D.D., 125 South Fourth Street, Wilmington, N. C.; the Rev. Thomas Casady, 506 South 26th Street, Omaha, Neb.; the Rev. Geo. C. Stewart, D.D., Evanston, Ill.; Mr. Burton Mansfield, 42 Church Street, New Haven, Conn.; Mr. George Wharton Pepper, 2231 Land Title Building, Philadelphia, Pa.; Mr. Stephen Baker, 320 Park Avenue, New York City; Mr. John Stewart Bryan, care News Leader, Richmond, Va.; Mr. Samuel Mather, Western Reserve Building, Cleveland, Ohio; Mr. Harper Sibley, 100 Sibley Block, Rochester, N. Y.; Mr. H. C. Wyckoff, Watsonville, Calif.; Mr. Philip S. Parker,

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NEW RECTORY COMPLETED AT MOUNT JOY, PA.

What is said to be one of the most attractive rectories in America has recently been completed in St. Luke's parish, Mount Joy, Pa., the Rev. P. H. Asheton-Martin, rector. The new rectory stands on a lot attached to the church property, and is built of blue limestone to harmonize with the church. The total cost is about \$18,000. The present rector assumed charge of the parish about eighteen months ago, and since his coming, the parish has been a hive of activity. Mr. Asheton-Martin was one of the promoters of the Men's Federation of Mount Joy, an organization for the men of the town. In his own parish he has organized an active men's club, and has started organizations for the young people.

APPOINT NEW CHANCELLOR IN NEW JERSEY

The appointment of Hon. Charles W. Parker, of the Supreme Court of New Jersey, as Chancellor of the Diocese to succeed Mr. William Read Howe, is announced. Mr. Parker, like his father, Mr. Courtlandt Parker, a great laymen of the diocese, and like his brother, Hon. R. Wayne Parker, for eighteen years a member of Congress, recently deceased, is a distinguished lawyer with large knowledge of the diocese and very genuine interest in its welfare.

Our Council

Philip Stanley Parker was born in Boston on 1868. He graduated from Harvard in 1890 and from the Harvard Law School in 1895. Since then he has been practicing law in Boston, and in Brookline, a suburb of Boston, where Mr. Parker lives. He has been a member of the board of selectmen of Brookline since 1906 and has been the chairman of the board since 1910. He also serves as special justice of the Municipal Court of Brookline, and is the trustee of several of the institutions of the town. He is the Junior Warden of the Church of Our Saviour, and is a member of the diocesan standing committee, the Bishop and Council, and is chairman of the Finance Department. Mr. Parker has been a delegate to several General Conventions and is a member of the National Council of the Church.

Where It All Happened

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

V. GALILEE

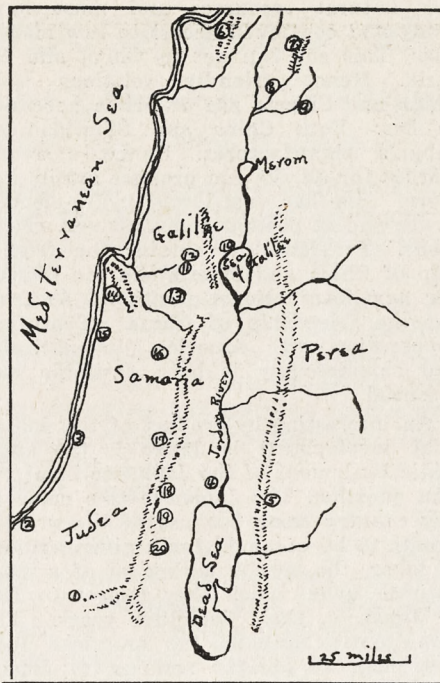
The central upland country of Palestine (between the Mediterranean and the Jordan River) is best considered in three sections—Galilee, Samaria and Judea.

Galilee is at the north and means the country west and north of the Sea of Galilee. It was always a section of mixed population, so much so that in the times of the prophets southern Israel contemptuously spoke of it as "Galilee of the Gentiles." Four tribes settled there originally under Joshua's leadership, but the subsequent history of the region is vague. During the time of the Greek conquests (in the fourth century B. C.) many Greeks settled there, and in our Lord's time it was the center of Greek influence for all Palestine. The Romans also built cities and fortresses around the sea. Plainly it was a district where rigid Jewish traditionalism would be least in evidence.

The hills in Palestine are mostly low and rolling except where the Lebanon mountains and Mount Hermon rise to considerable height. The proximity of these mountains, especially Mount Hermon with its snow and natural waters, is largely responsible for the wonderful fertility of the whole surrounding country. In Samaria and Judea drought was often a serious difficulty, but there was always moisture in Galilee. Today the whole place is in ruins but in apostolic times it was swarming with vigorous activity. The ground everywhere was under cultivation, sown to many kinds of grain, and bearing all manner of trees from oaks to palms. Of course it was in Galilee that our Saviour told His parables of the sower and of the wheat and tares. Of course it was also in Galilee that the disciples plucked the ears of corn on the Sabbath and were rebuked by the Pharisees.

There were far too many places of interest in Galilee to mention them all here. Greatest of all, of course, is Nazareth (11). It is situated in a depression up in the hills about half way between the Sea of Galilee and the sea coast. It was an obscure village in olden days. Its name does not even appear in the Old Testament and it is not even a Hebrew name. Yet it was not exactly out of touch with the world life of its day, as is sometimes suggested. The whole world went by and around Nazareth. One of the chief features of Galilee's development was the criss-crossing of important commercial and military highways which ran among its hills from all directions. At the foot of the hill where Nazareth was located there was a junction point for some of the most important of them. A boy growing up in Nazareth could get a liberal education from the neighboring hill-top merely by using his eyes on any clear day.

Nazareth was the home of St. Mary and St. Joseph. Here the boy Jesus grew to manhood. The Virgin's well is still there where He must have gone almost daily with His mother to carry water for their household needs. In the synagogue of Nazareth He met with His first rejection when "a prophet was not without honor save in His own country."



- | | |
|---------------------|--------------|
| 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 |

Nearby to the north-east is Cana, Nathanael's home, and the scene of our Lord's first miracle (12). To the south is Nain, where He raised the widow's son; on another slope of the same hill was the ancient Endor where Saul went to consult the witch; off to the east is Mt. Tabor where Deborah and Barak fought Sisera in the days of the Judges.

The greater part of our Lord's ministry was spent in Galilee. After His rejection at Nazareth He went to Capernaum (10) on the Sea of Galilee, and henceforth made that His home. Around that bend of the Sea lies the plain of Gennesaret and there were several vigorous cities standing there in those earlier days. There was Magdala, home of St. Mary Magdalene; there was also Bethsaida, the home of St. Philip, St. Andrew, and St. Peter; there was Tiberias, a splendid Roman city still in existence today.

Capernaum was the scene of our Lord's second rejection. He taught in the synagogue at Capernaum. There he raised the daughter of Jairus, a ruler of the synagogue, and cured the servant of the centurion who had built it for the Jews. In Capernaum He called St. Matthew who collected revenue for the government on the great eastern highway which ran through the city. From Capernaum He went back a few miles into the country and spent a night in prayer, after which He taught a large number of people on what is now called the "Mount of the Beatitudes." Its proper name is Hattin and it was on the plains at the foot of Hattin that the Crusaders suffered their final crushing defeat at the hands of the Moslem Saladin in the twelfth century. Was there something fitting, perhaps, in the breakdown of a

Gospel of Christian violence at the very spot where the Prince of Peace had preached His incomparable Sermon on the Mount? Just nearby is Safed, perched high on a bald hill-top and visible for many miles—surely, the "city set on a hill which cannot be hid" of which He spoke in that memorable address. A little farther north is probably the place where He fed the five thousand.

Finally there is the Sea of Galilee itself. It is still beautiful and still teems with fish, but there is now little activity about it and little travel upon it. In New Testament times, however, fishing was a busy and profitable occupation. The curing of fish for foreign markets was a thriving industry. Indeed the fish of Galilee were known all over the Roman Empire. It was no precarious, hand-to-mouth existence of incompetents which the apostles pursued in following their fisherman's trade on Galilee. Andrew, Peter, James, and John, by virtue of their business, had reason for something of a world vision when Christ called them to the greater work of saving that world from its own sins.

"Not by chance," says Papini, "did Jesus select His first companions from among fishermen. The fisherman who lives a great part of his days in the pure solitude of the water is the man who knows how to wait. He is the patient, unhurried man who lets down his nets and leaves the rest to God.—He consoles himself for bad days by thinking of the good days which have been and which will come.—He washes his hands in water and his spirit in solitude."

SOMETHING ABOUT OUR NEW PRESIDING BISHOP

Through the death of Bishop Garrett on February 18 Bishop Talbot of Bethlehem, next in order of consecration, succeeds to the office of Presiding Bishop, to serve until the office becomes elective at the next meeting of General Convention, in New Orleans, September, 1925.

The Right Rev. Ethelbert Talbot, D.D., was born in Fayette, Mo., on October 9, 1848. He was graduated from Dartmouth in 1870, and from the General Theological Seminary in 1873, and was ordained deacon and priest in the latter year. He served in Missouri until General Convention meeting in Chicago in October, 1886, created the missionary district of Wyoming and Idaho, and elected Dr. Talbot its first missionary bishop.

The new bishop's territory was in that section of the Rocky Mountain region where frontier conditions still largely prevailed. Bishop Tuttle on becoming Bishop of Missouri, had just relinquished his jurisdiction over a part of the district. Bishop Talbot therefore is among the pioneers responsible for the settlement and development of the present flourishing states of Idaho and Wyoming. His book, "My People of the Plains," contains reminiscences of his ten years as a missionary bishop during one of the most interesting periods in the history of the region.

In 1898 Bishop Talbot was transferred to Central Pennsylvania now the Diocese of Bethlehem.

The Witness

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The Great Adventure In Japan

By Rt. Rev. Charles S. Reifsnider, L.H.D.

Japan, and more particularly Tokyo, is the strategic center of the Orient for all activities, commercial, educational, diplomatic, religious.

Thousands of young men and women from all over the Orient come to Tokyo every year for contacts with western civilization in all these various activities. They go to Tokyo rather than to the western world for reasons of economy and because of Japan's progress in western civilization and acknowledged leadership in the Orient.

There is a decided, perhaps undue, centralization of all the activities of the Empire in Tokyo; hence Tokyo is today one of the strategic centers of the world.

As world diplomacy must give due attention to the attitude of Japan, so must world commerce and education and more particularly missionary endeavor consider Japan as a considerable and often determining factor in their international ramifications. Hence Japan wields today an influence second to none in world affairs.

The one country above all others that Japan looks to for guidance and inspiration in spite of our anti-Japanese legislation is America. Our policies as to China and Russia cause her to reshape her own, our commercial ideals she is making her own, our educational system is her inspiration and our religion is the reforming influence that is transforming her national life.

This is the Great Adventure in Japan today to have a part in the transformation and remoulding of the unquestioned leader of the Orient.

The facts are these. The new international position accorded Japan in world affairs as one of the five great nations of the world means that as an agricultural nation, which until recently she has been, she cannot finance her new international position and responsibilities and must become an industrial nation. But she has

few natural resources and must have ready and continued access to raw materials. This she can get in China and Siberia. Hence friendly relations with China and Siberia are of prime necessity to her. Both China and Siberia need Japan's manufactures. Hence a ready market for all she can produce awaits her there. She has vast latent hydro-electric power and at present comparatively cheap labor. Provided she obtains the friendship of China and Siberia she can finance her new international position. America has the friendship of China. Therefore cooperation with America diplomatically and commercially is both desirable and essential.

An interesting by-product of this industrial development in Japan is the automatic settlement of the Japanese immigration question. The Japanese who come to this country come because of the greater profits to be obtained for a given amount of labor, the speedy laying up of a competence upon which they expect to live in Japan in their declining years. The same motive actuates the American business man at present residing in Japan. Only a negligible number of Japanese desire to become citizens of this country. An industrial Japan will mean that these emigrants will be absorbed into productive enterprises at home, wages will increase and the present large body of unemployed in the large cities of Japan will find employment. There will be no inducement to go into a strange environment, as equally great opportunities for wealth and advancement will be available in Japan.

But even then the situation is but half met. Japanese education is strongly nationalistic. Her young men talk repeatedly of the need of an "international mind" but have only a faint conception of its meaning. Education is frankly non-religious and the resulting philosophy and attitude of mind is atheistic or at best agnostic, and there is a consequent lowering of public morals, evidenced in illicit sexual relations and extreme socialism. The fine optimistic loyalty of ancient Japan has, through illy balanced curricula and over-emphasis on the secular, as contrasted with the ethical, side of education, degenerated into license both in thought and action.

The old religions of Japan, Buddhism with its fine philosophy of life, Shintoism with its ancestor and emperor worship, and Confucianism with its high ethical teachings, have little or no influence on the lives of the masses today. Christianity is the only religious force adequate to the moral and spiritual needs of present-day Japan. The old religions, trying to reform themselves, are incorporating, or engulfing Christian ideals and teachings into or upon the systems for which they stand. We have the anomaly of Buddhist young men's and young women's associations, Buddhist Sunday schools and woman's auxiliaries. There is a reformed sect of Buddhism which is nine-tenths Christian in character and teaching.

The Japanese Government recently requested the Christian forces in Japan to lead a crusade in cooperation with Buddhism and Shintoism against unlicensed national thought in an endeavor to raise the popular morale lowered by the earthquake. Christianity has been cleared in popular estimation from the stigma of

being a religion opposed to the Japanese national spirit, and Christ has been accepted by the multitudes as being one of the world's great moral heroes—a great step toward the personal appropriation of Christianity.

The government schools have thrown open their doors to Christians. Universities have incorporated courses on Christianity and Christian ethics in their curricula and have consented to the establishment of Christian hostels on or near their campuses for the ethical and religious culture of their students. Middle school principals in various sections of the country have sanctioned the opening of Bible classes for their students. Even more significant, primary schools in Tokyo at the request of the mayor have been opened for an hour's Christian teaching once a week.

The opportunity has come. The barriers are down. If we will but do our part, Christ will come into His own.

As you will have seen, it is the substitution of American ideals for German in every phase of national activity. Germany previous to the world war was Japan's inspiration, diplomatically, commercially, educationally and ethically. Today she turns to America. Our responsibility is great, but our opportunity is even greater. Let us enter upon the Great Adventure.

The Wicket Gate

-- By --

G. A. STUDDERT-KENNEDY
(Woodbine Willie)

—o—

In this book he does with the Lord's Prayer what he did with the creeds in "I Believe." It speaks to the hearts of men on the burning questions of the hour.

—o—

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THE HOUSEHOLD OF FAITH

The Creed—A Constitution

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

The two chief sources of moral action and spiritual endeavor today are Greek Philosophy and the Christian Religion.

The Greek intellect represented by Socrates, Plato and Aristotle was the effort of the human mind to solve the problems of the one (which corresponds to the idea of God), and of the universal (which covers the field of human action and relationships).

On the foundations laid by these thinkers, successive generations have built various systems of philosophy and philosophic religions which have had vogue at various times.

There are certain limitations to philosophy which must be apparent to all:

(1) The number who can engage in it, or even understand it, is limited to those who have both the leisure and the mentality to pursue it.

(2) At the best, philosophy has never motivated men to heroic sacrifices in the line of missionary endeavor, nor has it ever attempted to convert large groups of men to accept its obligations.

(3) It is always hampered by man's limited powers of observation and so has never furnished its disciples with any firm convictions as to the final objective of life.

Still, Greek philosophy and its successors have made large contributions to human culture.

* * *

The Christian Religion has its roots in Hebrew tradition, which presupposes the existence of a personal God, who not only created the world, but is imminent in the world which He made. He is, in contrast with the pagan god, accepted by contemporary ancient nations, one God, who is just and not capricious, merciful and not vindictive, holy and not malicious.

So we may define religion as personal relationship with a personal God in whom men believe with sufficient fervor to affect their moral conduct. And we may define philosophy as intellectual speculation about the idea of God which need not be tinged with emotion sufficiently to result in human action.

Religion presupposes a personal God in whom we believe and whom we ought to obey, and it also presup-

poses that God cares sufficiently for men to reveal Himself to them in such a way as to inspire spiritual effort on their part. This is the working hypothesis of religion and cannot be replaced by the philosophic idea that God is to be reached by the effort of the human intellect, without changing our religion into a philosophy, making it something different than it is.

But, inasmuch as religion has been a more universal form than philosophy in affecting the action and character of men, we are justified in assuming that it is a legitimate part of man's inheritance; and that man may follow his religious intention to accept the principle of revelation as one of the axioms that govern human action. He may subsequently discover philosophic reasons for interpreting revelation and act upon them, but he cannot substitute philosophic speculation for revelation without changing the powerful dynamo of religion into the weak battery of philosophic opinion.

I accept religion as the motivation for human action much as I accept electricity as the best system of lighting, heating and moving objects.

I cannot adequately explain the essence of revelation or electricity, but I can test its illuminating, heating and energizing principles.

It may be that philosophers may find many things in the Christian religion which they may desire to appropriate, and no doubt they are welcome to it, but they cannot use the electric plant to generate their pale phosphorescent light which neither heats nor energizes, for the Christian Church was created to generate an entirely different kind of power than philosophy has ever even sought to create.

Hebrew revelation was not the product of human philosophy.

Jesus Christ was not the last word in a philosophic system.

The Church was never intended to be a school of philosophy.

The Creed was not the product of an academy.

Philosophy may borrow these things, but it never created them.

It is true, to the Greek these things were foolishness, for he had no faith in revelation; but St. Paul, the outstanding representative of the Christian position, and intellectually the equal of any contemporary philosopher, regarded philosophy (or as

he calls it, "the wisdom of men") as foolishness with God. It is a different attitude of different types against the position of a rival.

"I will raise up thy sons, O Zion, against thy sons, O Greece" is a clear, prophetic statement of the situation.

The Christian traditionalist starts from a different premise and therefore reaches a different conclusion about the facts in the Creed from the modernist, who places philosophy above revelation.

What, then, is the Creed?

It is in no sense an attempt to give a philosophic analysis of anything. It is merely the effort to put in a concrete form the testimony of contemporaries as to the facts in Christ's life.

Christ Himself avoided a philosophical foundation for His statements, claiming that they were revealed to Him from God. So "He taught them as one having authority" and not according to the method of philosophers. His whole system was different. He lived a unique life, collected a jury of twelve men, brought over to His cause the chief prosecutor against Him, and left the whole cause to His apostles, with the words, "Be ye witnesses unto me."

There was no effort on the part of the apostles to substitute their own theories for the facts with which He had supplied them. Their whole temper was against such efforts. St. Paul was so impressed with the necessity of this that he used the strongest possible language to enforce his judgment:

"Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."

And he felt this principle so strongly that he immediately reiterated it:

"As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."

And this negative statement of St. Paul is reinforced by a positive statement as to the essence of that gospel which he preached: "Moreover brethren, I declare unto you the gospel which I preached unto you, which also ye have received and wherein ye stand; by which also ye are saved, if ye keep in memory

what I preached unto you unless ye have believed in vain. For I delivered unto you first of all *that which I also received*, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures and that He was seen of Peter; then of the twelve," etc.

Here we have the kind of thing on which the Christian religion is founded as against the kind of thing on which philosophy is founded.

The real controversy between modernists and traditionalists is not over the historicity of the virgin birth as being essential to salvation. The real controversy is over the principle of substituting philosophic speculation for contemporary testimony.

It is the effort to substitute one kind of a thing for another kind of a thing as the basis of Christian faith. The Christian faith is a matter of evidence and testimony.

The articles of the Creed were not inserted as the pious opinion or philosophic speculation of individuals. They came down to us as the testimony of the primitive Church as to the essential facts in the life of the Savior.

The institution which has preserved the Creeds, Scriptures, sacraments and ministry is an institution which was instituted for the express purpose of keeping that which was entrusted to its care. It was to preserve "the form of sound words"; it was to keep that which was committed to its trust; it was to be guided by God's Holy Spirit for the express purpose of bringing all things to their remembrance, of being a witness unto Him, of being the pillar and ground of the Church.

Now, one may, if he chooses, reject the Church as having been faithless to its trust, but one may not use the Church to betray its own chief function.

It is essentially an institution which was created to be a trust company; it cannot be faithful to its charter and become a curb broker.

The historic Church is the home of tradition in which speculation has been discouraged so that speculative minds have despised it and called it names.

Why seek to utilize an old fogey concern to promote modern enterprises unless one desires to use an established reputation in order to sell stocks that cannot be handled on their intrinsic merits.

The Church is essential to the traditionalists. The Church is purely an incident to the philosopher.

If philosophy should succeed in

depriving the Church of its accredited assets, the traditionalists could be put out of business from the nature of his premise. Whereas, if the traditionalist refuse to turn over the assets of the Church to speculative philosophy, it has not deprived the latter of a single asset that it values.

Revealed religion is based on authority and tradition.

Speculative philosophy openly derides both.

Why should men who are truly liberal desire to deprive the traditionalist of the foundation of his faith, whereas, the speculative philosopher is contemptuous of the Church which he seeks to exploit?

The Hebrew mind is just as ubiquitous as the Greek mind and has been far more potent in extending the gospel.

Speculative philosophy is the property of special privilege. The enjoyment of it is confined to men of leisure and intellectual ability.

The great run of common people depend upon the Creed and Scriptures for the spiritual life that they possess. They could not, if they would, drink at the fountain of speculative philosophy. Where are the millions going for their daily bread if traditional standards are destroyed in order that speculative philosophy may enjoy the privileges and emoluments built up by traditional faith?

For the Church, the Creed, the sacraments, the Scriptures and the apostolic ministry have been preserved by a belief in the spiritual value of tradition. To destroy these things is not to provide the masses with a substitute, for the masses have neither the leisure, the ability nor the inclination to take their pabulum from higher critics or historical antiquarians.

The millions have depended and do depend upon the stability of trust companies to preserve the faith. They cannot and should not be sacrificed in order that a select group of philosophers may become spiritual adventurers.

It is the nature of men that they enjoy the greatest liberty under institutions, constitutions, authorized forms of government, established traditions, adequate police regulations.

The Church is a necessity for the preservation of those standards which provide a working faith for the common man.

We cannot calmly sit by and allow the safeguards of the faith to be plundered by a band of spiritual banditti, who have no constructive popular faith to offer, but merely desire to loot the treasury of the historic faith in order that they may

sustain their own vagabondage for a season.

When some one comes to you and offers to install a new lighting and heating system for that which you are now enjoying, you want some other evidence of the qualities claimed than the assurance of the salesman that they are giving you a superior article.

After all, it is the old contrast which St. Paul points out: you may choose between the wisdom of men and the power of God.

I know what the traditional faith has done for despondent sinners, for ignorant heathen and for Christian homes. I know nothing of the real power to give light and heat and energy to the common man which modernism claims to be superior to the way. They have never yet done anything to demonstrate their power except argue that they have it.

For Jesus Christ came not into the world to create smug congregations of philosophers, but to give light and hope to sinful souls.

In all the varieties of my religious experience I never could light a torch from the phosphorescent light of ecclesiastical philosophers; from those who despise authority, speak evil of dignities and loudly proclaim their own intellectual superiority.

The Creed is the constitution of the Church containing the testimony of the Church to the facts in Christ's life. It is testimony, not philosophy. The evidence has been taken; the witnesses examined; the jury has been polled; the verdict has been given. Christendom has acted upon the case. There are no new witnesses to examine; no new jury can be called; no universal verdict can possibly be given.

You cannot substitute opinion for evidence. You cannot reconstruct the basis of traditional religion and build upon it a man-made substitute for the faith of the apostles.

The trouble is not with the faith; it is with the limitations of the human soul to believe in any miracles but those of its own creation.

What a miracle it would be if the world could be redeemed by the grace of human philosophy, for this would indeed be a new thing under the sun.

NEW MISSION ESTABLISHED IN NEW JERSEY

A new mission is established in a portable chapel at Haworth, N. J., to be associated with Bergenfield and Dumont under Rev. William J. White. The missions are near the site of Camp Merritt, from which more soldiers went to the war than from any other one camp.

PRESENT DAY SOCIAL AND INTELLECTUAL UNREST

BY SHERWOOD EDDY, LL.D.

On my last trip, extending for more than a year through twenty-two countries, across Asia and Europe, I found in almost every land unmistakable signs of social and intellectual unrest.

We face an insurgent world. Revolution is astir. Mankind is torn with strife—national, racial and industrial.

Throughout the world, in Orient and Occident alike, I found a semi-pagan social order of selfish materialism, autocratic exploitation and strife. But everywhere I found men in revolt, especially in the ranks of youth, against these three great evils of present social order.

There is a revolt against the materialism of "our machine-made civilization." We have progressed in the development of material resources by scientific invention more than in the discovery of moral and spiritual forces with which to control them. Since 1914, the world has made more advance in the science of destruction than in spiritual construction and social reconstruction. There has been an over-development of the material to the neglect of the spiritual. "The world is too much with us," with its mad hurry, its feverish activity, its enslaving unremitting toil, its over-work and under-pay for some, and hoarded wealth and frivolous dissipation for others.

There is a revolt against authority and against the exploitation of the many by and for the few. It is a revolt against autocracy in all its forms—intellectual, political, industrial and racial. It is a revolt against intellectual autocracy where the dead-hand of tradition lays its paralyzing restraint upon the rising generation. It is a revolt against conservatism, reaction, formalism and all repression of freedom of thought, speech and action.

There is a revolt against political autocracy in the rising demand for liberty and self-determination. In almost every mature people, the tides of democracy are sweeping around the world.

There is a revolt also against industrial autocracy, as labor everywhere is demanding a voice in determining the conditions of its working life. We found an increasing number of strikes and signs of industrial unrest throughout Asia, Europe and America.

There is a revolt against racial auto-

cracy, especially against the claim of racial "superiority" and all exploitation of weaker races or defenceless people. It seems like hypocritical cant to speak of "the white man's burden," the so-called yellow peril, the brown or black peril, when it is the white peril that has actually caused nine-tenths of the wars of the modern world, occasioned by the land-grabbing, the economic imperialism, military exploitation and colonial subjugation of people in the interests of a supposedly "superior" white race.

There is social and intellectual unrest in certain typical nations of the Orient and Occident, especially in Japan, Korea, the Philippines, China, India, the youth movement of Europe, Soviet Russia and North America. I know this from personal observation.

Even in the Philippines we found revolt, not only in the whole student body, but in the rising generation and among the majority of the older people. They admit the benefits conferred upon them by the American government, but instead of what they regard as a paternal, autocratic control of authority, they demand immediate and complete independence in the adolescent revolt of the youth of the land. Whether they are ready or unready, there is the same demand for liberty and independence in Korea, the Philippines and India today that there was in America in 1776.

Space forbids a description of the demand for independence and self-determination in the lands of the East—Egypt, Palestine and Mesopotamia. The awakening lands of Asia are in revolt against the old order and in deep social and intellectual unrest.

The youth movement of Europe, like

that of Asia, presents the same revolt against the old order. It is an insurgent uprising against sordid materialism with its massed wealth and sensuous pleasure on the one hand and its grinding toil and poverty of the masses on the other. Over Europe as a whole, one-tenth of the people possess approximately nine-tenths of the wealth, and the remaining nine-tenths of the people have only one-tenth of the wealth. The youth movement of Europe is in revolt against all autocracy, whether intellectual, political, industrial or racial.

The youth movement of Germany began some twenty-five years ago in the protest of the gymnasias or high school students against the tyranny of the Prussian military and educational system. Organizing as "Wandervoegel," or "Birds of Passage," the students of Germany, in negligee attire, with their musical instruments, took to the open country on hikes. They turned against the tyranny of the materialism, autocracy and militarism of the old order and sought communion with one another in the heart of nature. The movement spread through Germany, Austria, Switzerland and the continent of Europe. In all of its three forms, Idealistic, Proletarian and Christian, whether among the young liberals, the workers or among the religious youth, the movement is a protest against the old social order. (The second article by Dr. Eddy will be printed next week.)

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Kennedy Tells England Of our Troubles

By Rev. A. Manby Lloyd

The Lenten Pastorals of Cardinal Logere and his brethren are directed this year not against the terrorism of the Irish Irregulars, who have shot their bolt, but against dancing and low-necked dresses. They remind one of the story of the Irish parish priest who once addressed the girls of his congregation in epigrammatic fashion thus: "What with your V's and your knees, some of ye have hardly a stitch of clothing on ye."

Mr. Studdert-Kennedy has soon got to business on his return from U. S. A. Preaching at St. Martin's to the Industrial Christian Fellowship he displayed all the eloquence and fire for which he is distinguished. "Is life a comedy or a tragedy?" he began. France and Germany were on opposite sides of a barrier of misunderstanding and ignorance in 1914, and the result was a blind plunge into a world of dreadful dreams. The conceptions nations held of other people's nations were absolutely ridiculous.

How was this tragic element to be done away with? He had gone to America to dispel his blank ignorance of that nation, and now returned with a new fiction substituted for the one he had held before, but which might be rather nearer the real fact. The impression he carried away was that America was colossal and immense. When Americans came to England they simply told the truth, while we thought they were drawing the long bow. Our littleness was what impressed the American, for America simply is colossal. For over seventy years Europe had been pouring into the United States all the surplus population of its various countries in a continuous procession "out and out and out to the Far West rolls that human tide seeking life and new life." The result is that the task before America is terrific. How is she going to make a social unity out of that enormous concourse of people with all their varying racial temperaments and customs?

The almost super-human task laid on America should win for her sympathy and goodwill of every nation in the world. It was only equalled by that facing the British Empire. The population numbered between 105 millions and 110 millions and had been doubling during the last forty years, and they had to make a social unity out of that. "I still doubt—very greatly and seriously doubt—how it is to come about, for America has still to learn the lesson bitterly learned in Europe that unity for war was no foundation whatever on which to build a foundation for the unity for peace."

The preacher developed his theme by showing how greatly mankind acted in response to instincts and impulses rather than reason. Reason simply could not be used apart from emotions and feelings; which were, in a figure, the power-box of our characters. The unity for war was the result of a basic appeal to the herd instinct, and afterwards (as always happened when man was carried away by instinct), there was a reaction when they asked what the devil it was all about.

America had still to find another motive on which to build the unity of a lasting peace, which would stand four-square, not on the sand, but on a rock. The task and the solution before the British Empire, which stretched arms across India, South Africa, Canada and Australia was the same. Over 2,000 years ago One had given the answer, when He asked His followers what they thought of Him. The answer was given by a common man, a poor fisher. "Thou art the Christ!" Why Peter? Was he not the ordinary, weak, impulsive, passion-swayed man? Build an empire on a weak man's faith and it will last for ever. To build on a strong man's faith means the collapse of the order when the strong man dies.

Humanity redeemed in Christ, God in the human race, Christ crucified in and for man was the one solution. Politicians of whatever party could not solve the problems before them while people remained as they were, and the choice before the world was a great world-wide religious and moral revival, or an unprecedented chaos.

A Program for Education

By Dr. William S. Keller

The educational platform recently constructed at Plattsburg by the New York State Federation of Labor is close to the ideal.

As a whole, it will appeal strongly to educational theorists, and, while much can not be put into effect at once, a great deal of the proposal should eventually enlist the support of all school authorities who wish to see education improved and extended.

At first glance, it may seem strange that a body of workers, whose life calls them in such a different direction, should be among the leaders in offering a progressive program of education. But this attitude is in keeping with history both in this country and in England. Labor and public education have ever advanced shoulder to shoulder. Their interests are inextricably connected. As the franchise has been extended, and the lot of the worker has been improved, he has felt more and more the value of knowledge and intellectual training, and has sought to secure free and efficient education for his children.

As a group, laboring men have naturally been sturdy supporters of public education, and trade unions have, from the beginning, insisted upon the right of the working classes to substantial education provided by a national system. And this desire upon the part of the workers themselves has been endorsed and supplemented by all others possessed of sufficient foresight to realize what perils would arise in case the electorate were left without education.

The influence of labor on common school education in England dates back as early as 1833. Further extension of the franchise in 1868 led to the Educational Act in 1870, which formed the Magna Charta of public education in England.

Upon this latter occasion, Robert Lowe exhorted his fellow liberals: "Let us now educate our new masters." Those memorable words became the slogan for pre-

paring millions of the masses for new responsibilities and authority in public affairs which have since been placed in their hands.

In the United States, the agitation started by labor unions contributed in no small measure to the establishment of public systems of education in American cities.

As early as 1829, a meeting of laboring men in New York demanded a natural organization of education, affording an enlightened, practical and systematic course of instruction, and in the following year similar action was taken by the workers in Boston.

Consequently, an important part came to be played in the establishment of a city board of education in New York (1842) by the campaign of trade unions.

Likewise, through a similar agitation, public boards were established in other large cities.

And ever since the unions have shown a genuine desire to abolish illiteracy, make schooling universal, and secure liberal support for education.

The workers have not ceased their efforts with the foundation of a public school system, but have continually striven to improve it and render it more effective.

They have generally recognized that free schools are of little service, if the children are not required to attend them for a reasonable period, or are deprived of their birthright through child labor, truancy, sickness, or hunger, or through want of text books or proper clothes.

Hence, the various federations of workers have persistently contended for the abolition of child labor, and for the establishment of a school year of ten months, compulsory academic education until fourteen, and pre-vocational training until sixteen, a system of kindergartens, free books, medical inspection, health education, physical training, playgrounds, hot lunches, vacation camps, and, in some instances, they have demanded that food and clothing or support for incapacitated parents be furnished, where the child could not otherwise go to school. That the most may be made of school work, they have likewise insisted upon "a drastic reduction in the size of classes and a limitation of departmental recitations to twenty periods in major subjects." They have also declared themselves in favor of adequate salaries and tenure of position for teachers, the financial independence of school boards, and the elimination of politics from education.

All these and many other detailed reforms constitute planks in the New York Federation's platform.

Certainly the recommendations seem to be in accord with sound pedagogy, educational insight, and breadth of vision.

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Reconstruction of the Japanese Church Is Big Task Before Us

Effort to Raise Fund will Culminate in an Offering of Pledges
And Money to be Taken on May 25th

The committee appointed by the National Council to have charge of the Japan Reconstruction Fund has been actively at work effecting an organization and devising plans. A national committee of a hundred is being formed, with the Presiding Bishop, Bishop Talbot, and the president of the National Council, Bishop Gailor, as honorary chairmen. Colonel Wm. Cooper Proctor of Cincinnati is chairman of the Executive Committee.

It is planned that the effort to raise the fund shall culminate in an offering of pledges and money to be taken on Sunday, May 25th. In the meantime, teams will go out to secure large subscriptions for memorials and otherwise. Later, each parish is asked to organize for a canvass for subscriptions of \$10 and upward, to be conducted between May 5th and May 15th. A general appeal will be mailed to all the communicants and adherents of the Church and the Church school children about a week before the final. A suitable poster is being prepared and will be sent to the parishes and missions. A lecture on the earthquake and reconstruction, illustrated by lantern slides, has been offered to all the parochial clergy. There is also a reel of motion pictures, taken in Tokyo, which has been offered to all who have motion picture machines or can rent machines. The plans include, of course, both spoken and printed publicity.

At a meeting of the Executive Committee in the Church Missions House on Monday, March 24th, it was resolved, "that in making the appeal for the Japan Reconstruction Fund the members of the Church in the mission fields abroad as well as the Church at home be given the opportunity to participate and be asked to make their offering to the fund on the same date as the Church at home."

The committee adopted a resolution that announcement be made that on investigation it had been found possible to provide the cost of all the new land which must be purchased by the use of land now owned in Tokyo known as the Tsukiji tract, on which the Cathedral, St. Luke's Hospital, schools and other buildings were located. With the possible exception of St. Luke's Hospital these buildings must be reconstructed elsewhere. This means

that \$600,000 of the \$3,000,000 required will be provided, thus reducing to \$2,400,000 the amount necessary to ask from the Church.

As to the disposition of the Tsukiji tract, or so much of it as is not used for

reconstruction, the Committee issued a statement explaining why the National Council decided to hold this tract for the present.

The Committee received, and approved, a report showing what disposition had been made of the \$500,000 Emergency Relief Fund raised by the Church immediately after the earthquake. The fund has not all been expended. It will be necessary during the process of reconstruction to continue the support of workers, maintenance of work, repair of buildings, etc., as the earthquake and fire greatly reduced the earning and giving capacity of the native congregations as well as the income of the hospital and the schools. Any unexpended balance will be turned over to the Reconstruction Fund.

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Investigators Issue Appalling Facts on Conditions in Germany

The Government is Obligated to Stop Printing the Mortality Statistics Because of the Alarming Increase

Grim facts regarding the starvation of the children of Germany are presented in a statement issued by the Federal Council of Churches under the title, "Do the Children Need Us?" It paints a "black picture" of the situation not only among the children but also among the aged and the general population.

The churches declare that 2,500,000 children are starving. A half million of them are under school age.

The statement says that "from 50 per cent to 70 per cent of the children in cities and industrial districts are undernourished. This is from one-third to one-half more than last June.

"One ounce of meat per capita per day was the food supply for 1923. It is less now. Only from one-eighth to one-twentieths of the pre-war milk supply is available now—the quantity varying with the district. Children over two years of age get no milk in the cities and industrial districts. Twenty per cent of the children applying for admittance to the schools are not in condition to attend.

"Sickness is playing havoc. There is ten times as much tuberculosis among the school children as formerly. The increase in the death rate for tuberculosis in 1923 was 14 per cent over 1922. In some communities it was double. It will be still greater this year.

"Rickets, blindness, scurvy, spinal curvature, anemia and pellagra are prevalent, all due to undernourishment. To add to the horror of the situation, from one-third to two-thirds of the hospital beds cannot be used for lack of means to heat the buildings and take care of the patients. In the tuberculosis hospitals two-thirds of the patients share beds.

"A startling increase of 21 per cent in infant mortality was reported last year. The birth rate in many places decreased 50 per cent. Germany has stopped printing mortality statistics because of the alarming increase.

"Unemployment had reached a height almost unbelievable in January. There were 4,000,000 unemployed workmen. In addition 3,500,000 were working only part time. The highest unemployment dole for a family is 39 cents per day. This is supposed to keep an entire family. One-third of the population of Germany is dependent. Another one-third is on the verge of dependency.

"The cost of living is twice what it was before the war. Wages are only 60 per

cent of what they were before 1914.

"Germany is doing much to help itself. Over 5,000,000 unemployed workmen and families are receiving government dole. Of the relief distributed by the Friends, 47 per cent has been given by the German government. A special property tax of \$1,250,000 has been levied to feed 500,000 children for five months. In addition another 100,000 children are being fed by German cities. The government is supporting 1,700,000 war widows and orphans. It also takes care of 1,400,000 aged people and invalids. In many cases the aged had the savings of years wiped out by the decreased value of the mark.

"In addition the German people are doing a great deal. The farmers supported free 400,000 children from the cities in the summer of 1923. They are giving 4,300 tons of food monthly to feed 1,250,000 children. Twenty per cent of all relief has been given by the wealthier people of Germany. The distribution and preparation of supplies has been done by volunteers. Germany is unable to feed all her starving children.

"The country can raise only 65 per cent of its minimum food requirements. This is because it is largely an industrial country. Last year Germany was able to export only one-sixth of what was done before the war. For this reason there is no money to buy additional foodstuffs. The supplemental feeding given through American relief costs only 47 cents per month per child, and yet it keeps the youngster."

These facts have been compiled from statistical statements from the American Friends headquarters in Germany and Dr. Haven Emerson of Columbia University and Prof. Ernest M. Patterson of the University of Pennsylvania, both of whom recently returned from central Europe. Ma-

terial was also obtained from government data, the United States Commercial Attache in Berlin and the American religious bodies working there. The facts given are the latest available relating to conditions in Germany on March 1.

HOW ONE RECTOR USES THE WITNESS

The following news item is clipped from the Bulletin of St. Stephen's Church, Wilkensburg, Pa.:

"The Second Round-Table Conference, held last Wednesday evening, immediately after the service, in the Sacristy, awakened considerable interest. Several joined in the discussion. The theme, throughout these conferences, is to be, 'The Household of Faith.' The phase of this theme discussed was, 'The Gospel—A Revelation,' based on an article, written by the Rev. Percy H. Silver, D.D., rector of the Church of the Incarnation, New York City, and appearing in the Church's National Religious Weekly, 'The Witness,' of March 8th issue. The phase, for next Wednesday evening's Conference, March 19th, will be 'The Ministry—A Commission,' by the Rt. Rev. Charles Fiske, D.D., L.L.D., Bishop Coadjutor of Central New York. Those who wish to read the article beforehand will find it, March 15th issue, in St. Stephen's Religious Educational Library, opposite the Rector's Study. Those desiring to immediately become subscribers, and thereby get the benefit of the articles to appear during the Lenten season, are referred to the Managing Editor, the Rev. William B. Spofford, 6140 Cottage Grove Avenue, Chicago, Illinois. The annual subscription is two dollars. All are most cordially welcome to these Conferences, each of which is to terminate before 10 o'clock."

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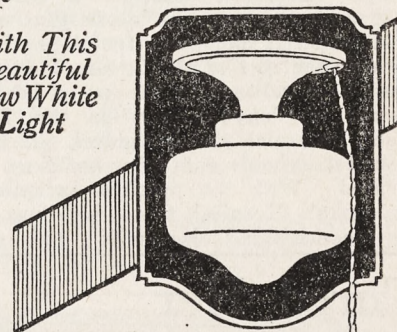
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Churches Made but Slight Gains as Result Of Last Year's Efforts

Interesting Figures are Issued by Government Showing the Total Membership of Various Denominations

BY H. K. CARROLL, LL.D.

Compiler of the First Complete Official Census of Religions in the United States

A year of great activity in various lines of Church work was that of 1923, especially in the gathering and administration of vast funds for missionary, educational and benevolent purposes. If the net increase of church members, certainly not the least important of the aims of the Churches, is somewhat smaller than that of the previous year, it is still well on toward the eight hundred thousand of 1922. The grand total for all religious bodies has now crossed the 45,000,000 line and passed nearly to the half-way stage to 46,000,000. If the significant fact be kept in mind that the evangelical churches, which constitute the largest of the groups, having sixty per cent of the aggregate of church members, have changed their evangelistic methods almost completely in the last decade, the gains of the year, though the percentage is small, yet show a healthy growth.

The grand totals for all religious bodies are 45,457,366 communicants, 206,843 ministers, and 237,404 churches, indicating gains for 1923 of 680,015 communicants, 2,733 ministers and 2,884 churches.

Selecting first the Evangelical bodies which exist as families of two or more members, we have this showing of totals and increases:

Groups	Communicants	Gains
Methodist,	8,622,838	87,683
Baptist,	8,237,021	192,520
Lutheran,	2,465,841	22,825
Presbyterian,	2,462,557	61,290
Disciples of Christ,	1,621,203	68,490
Protestant Episcopal,	1,140,076	10,463
Reformed,	532,700	10,539
United Brethren in Christ	394,563	8,702
German Baptist (Dunkard),	142,695	210
Adventist,	139,348	71
Friends,	116,110	1,973d
Mennonite,	82,639	2,393d
Pentecostal,	16,279	
Scandinavian Evangelical,	42,152	5,350
Moravian,	25,998	744
Evangelistic Associations,	13,933	

Brethren (Plymouth),	13,244	
Brethren (River),	5,962	
Churches of the Living God,	3,500	500
	26,078,659	465,021

Separate Bodies	Communicants	Gains
Congregational,	867,633	9,787
Evangelical Synod,	300,449	9,667
Evangelical Church,	200,962	16,227d
Christian Church,	103,091	2,657
Assemblies of God,	70,000	10,000
Salvation Army,	58,558	6,267
Church of the Nazarene	50,721	2,779
Church of God (Winebrenner),	26,553	181
Churches of God General Assembly,	21,076	
Free Christian Church,	6,225	
Five other bodies,	28,971	3,029
	1,734,239	28,140

This makes an aggregate for the two evangelical groups of 27,812,898 communicants, and an increase of 493,161 in 1923. One who has been reading in the daily and religious press of the controversy over Fundamentalism and Modernism, might inquire how it has affected the membership of the Churches in which it has appeared to be most tense. In the Northern Baptist body, where eight or nine points of difference have been attracting attention for some years, if it has any effect at all it has resulted in a larger increase than usual—17,043, in 1922, the latest official figures. In the Presbyterian Church (Northern) where presbyteries and General Assembly have taken cognizance of five points of difference, the net increase has likewise been larger than in the previous year. In the

Protestant Episcopal Church, where the struggle over the Apostles' Creed has been strenuous, the increase is about as usual.

On the other hand, the Methodist Episcopal Church, which has been an undisturbed onlooker at the tussle between the disputants in the sister Churches, has suddenly dropped from an increase of over 8,000 in 1922, to considerably less than half as many in 1923. And the Unitarians and Universalists, who might be expected to profit by accessions of Modernists, report, respectively, a decrease of 16 ministers and 8 churches, and of 45 ministers and 199 churches.

Of the Baptist group, the largest, the Southern Baptist Convention, has been growing by leaps and bounds. In the last five years it has added more than 700,000 to its membership, and is the largest white denomination in the South. The National Baptist Convention, consisting of two colored organizations reported as one, has far outstripped all other colored denominations in its growth, having considerably over 3,000,000 members. In 1922, however, it reported heavy losses, due to the Negro migration northward and the failure of many to transfer their membership. The loss of members of the Colored Methodist Episcopal Church for 1923, is due to the same cause. Two other Methodist bodies, the African Methodist Episcopal and the African Methodist Episcopal Zion, have reported little growth in the past decade, and are represented in the accompanying tables by the unchanged figures of 1922.

A new body, the Assemblies of God, has come almost suddenly into notice as a growing organization. Represented in our tables two years ago as having 10,000

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members, it now reports 70,000. It is an energetic evangelistic body, formed by the union of evangelistic and pentecostal bodies, holding to the doctrine of sanctification. Its increase in 1923 was 200 ministers, 69 churches, and 10,000 members. It is wide-spread, including most of the country from Pennsylvania west and south.

Two other groups, the Roman Catholic and the Eastern Orthodox, both show large totals and considerable gains—the former of 15,750,260, increase 138,616; countries and languages of Europe are represented in its constituency. This is also true of the Eastern Orthodox group, which also takes in the ancient Bible lands of Greece and Turkey and Syria in Asia.

Changes in the number of ministers are very general among nearly all the Churches, decreases are numerous and often puzzling, the net gain for the year being 2,733 in a total well on to 207,000.

The column of gains of churches is also well starred with decreases, but there is a net gain of nearly 3,000 in place of a net loss of 1,600 in 1922.

The United States is becoming increasingly a polyglot nation. Nearly all the languages of Europe are spoken among our people, and as the inhabitants of Western Europe and of Eastern Asia come in increasing numbers the religions of that section of the world have larger representation here. One can find in our borders almost all the varieties of Christianity, ancient and modern, that the world has produced, including the ancient forms preserved by the Church of Rome, the Hellenic Church, the Armenian, the Syrian, the variation known as the Syrian Antiochian body, whose headquarters are at Antioch, where the disciples were first called Christians, and some cults which are exclusively our own. No nation in the world offers such a variety of faiths from which one may choose. As yet the Abyssinian Church has, so far as known, no organization here, but the followers of Mohammed, the Arabian Prophet, are to be found in some of our great centers. The great pagan faiths of Asia have but little representation in the New World as yet, and among the churches of the Christian and Jewish religions are to be found none such as have stood in the East through centuries as the resort of multitudes of worshippers of the many gods that Asia has produced.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine from any druggist and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful, clear complexion.

Be sure to ask for the double-strength Othine, as this is sold under guarantee of money-back if it fails to remove freckles.

MEN'S CLUB OF COLUMBIA CONDUCTS "GO TO CHURCH" CAMPAIGN

St. Paul's Parish, Columbia, Pa., the Rev. G. F. Caruthers, D.D., rector, has a very active Men's Club. During Lent they are conducting a very effective "Go To Church" campaign. The campaign is being conducted by three flying squadrons of men, and they are scouring the parish for confirmation candidates to be presented to Bishop Darlington when he visits the parish on the Fourth Sunday in Lent. The club has also mailed 250 copies of a pamphlet, giving reasons for attending the church, to as many families in the community. In addition to this, they are also running a large display "ad" in the Saturday edition of the local paper. Neat window cards, carrying argument for the Church, have been placed in numerous homes, and posters have been placed in factories, stores, and office buildings. The campaign is proving a success.

BISHOP BENNETT MANAGES TO KEEP BUSY

During the months of January and February, Bishop Bennett of the Duluth diocese was the principal speaker at twenty-two gatherings—outside of his own diocesan work—in the City of Duluth and immediate vicinity. At the initial Lenten dinner-meeting of the Central Y. M. C. A. attended by over 200 young men, the president of the "Y" gave the Bishop the following tribute: "It is a great thing for Duluth when a big industrial institution decides to locate here. It is an even greater thing for a city when a man of outstanding talents and vision makes this city the arena of his activities. I have heard Bishop Bennett remark that he ex-

pects to make Duluth his home for the rest of his active ministry—that is a greater thing for Duluth than to have an industrial institution come here."

A CHURCH BUILDING FOR PORTO RICO

At last our mission in Mayaguez, Porto Rico, is to have a church building, after many years of working and waiting. This will do away with the necessity of using school rooms for services, and the basement will provide a large bright assembly and school room for the children.

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NOTICE—The following works are gifts for the postage only to Ministers and Students for the Ministry that reside in the United States and Canada.

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"HEAVEN, THE WORLD OF SPIRITS, AND HELL," Cloth, 350 pages, postage 15 cents.

"THE APOCALYPSE REVEALED," Cloth, 1,100 pages, postage 20 cents.

"DIVINE LOVE AND WISDOM," Cloth, 277 pages, postage 15 cents.

Any of the works above may be ordered, or all five of them will be sent, postpaid, for only eighty-five cents. Postage may be sent in stamps, check, money order, or draft.

Address:

Rev. L. G. Landenberger
3741 Windsor Place, St. Louis, Mo.

MAKING A PLAY OF A PAMPHLET

A simple but vividly portrayed missionary pageant in preparation for the Lenten offering, was recently given by eight boys of the Church school of Christ Church, Savannah, Ga. The pageant was compiled by the principal, Mrs. T. P. Waring, by using the pamphlet, "A Call to Service," issued by the National Department of Religious Education to the Y. P. S. L., and the posters sent out by the same department the beginning of Lent to the Church school. The boys in cossocks and cottas and wearing the posters suspended from the neck, carried unlit candles, and represented the different mission fields. The principal as "The Teaching Church," read the lines of the pageant, and from a lighted candle, symbolizing "The Light of the World," lighted a taper at the end of each episode. The procession of "Light bearers" during the recessional was very impressive.

YOUNG PEOPLE'S ASSOCIATION OF CHICAGO MEET

There was a special Lenten service at St. James Church, Cass and Huron Sts., Chicago, on Monday, March 31st, for the young people of the diocese, under the

auspices of the Young People's Association of the Diocese of Chicago.

Dr. Brown, rector of St. James Church, will preach, and Mr. Norton, organist of that parish, will have charge of the music.

This was the first service held by the Association, and, although not all of the societies of the diocese are members, all were invited to the service.

Mr. James Rex, of Grace Church, Oak Park, president, gave a short address.

EDUCATIONAL DAY FOR PHILADELPHIA

Philadelphia has a diocesan "Educational Day" each year, participated in by all the mission study classes of the diocese. In brief outline the events are: an early Eucharist in the Church House Chapel, the "annual diocesan breakfast," three simultaneous mission study class sessions, noon-day intercessions and an address, this year by a Japanese, an afternoon meeting with an address, and a reverent and devotional pageant.

CHURCH SERVICES

CHICAGO, ILL.

GRACE EPISCOPAL CHURCH

Wabash Avenue at 15th Street.

Rev. Wm. Otis Waters, S. T. D., Rector.
Sunday Services: 8 and 11 A. M.
Evensong: 7:30—St. Luke's Hospital.

CHICAGO, ILL.

ST. PAUL'S CHURCH

Dorchester Avenue and 50th Street

Rev. George H. Thomas, Rector.
Sundays: 8, 9:30, 11 A. M. and 5 P. M.
Holy Days: 10 A. M.

CHICAGO

THE CHURCH OF THE ATONEMENT

5749 Kenmore Avenue

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

CINCINNATI, O.

CHRIST CHURCH

Rev. Frank H. Nelson and Rev. C. Russell 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.

CLEVELAND, O.

ST. JAMES CHURCH

East 55th St. at Payne Ave.

Mass Daily, 7:00 A. M.
Sundays: High Mass, 10:30 A. M.
Friday: Devotions, 7:30 P. M.

NORTH ADAMS, MASS.

SAINT JOHN'S

The Rev. Arthur Murray, Rector
Services, 8 and 11 A. M. 7 P. M.
Church School 10 A. M.
Saint's Days, 10 A. M.

OMAHA, NEBRASKA

ALL SAINTS' CHURCH

26th St. and Dewey Ave.

Rev. Thomas Casady, Rector.
Sunday Services: 8:00, 9:30, 11:00 and 5:00.

BUFFALO, NEW YORK

ST. PAUL'S CATHEDRAL

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

CHICAGO

SAINT CHRYSOSTOM'S CHURCH

1424 North Dearborn Parkway.

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

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THE ADVENT

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Rector Dr. van Allen.
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Week days: 7:30, 9 and 5.
Thursdays and Holy Days: 9:30.

MINNEAPOLIS, MINN.

GETHSEMANE CHURCH

4th Ave. So. at 9th St.

Rev. Don Frank Fenn, B. D., Rector
Sundays 8:00 and 11:00 a. m., 7:45 p. m.
Wednesday, Thursday and Holy Days

ALBANY, NEW YORK

THE CATHEDRAL OF ALL SAINTS

The Very Rev. Charles C. Williams Carver, B. D., Dean.

The Lord's Day: 7:30, 9:45, 11:00 and 4:00.
Week Days: 7:30, 9:00 and 5:30.
The Litany: Wednesday and Friday.

NEW YORK, N. Y.

ALL ANGELS' CHURCH

West End Ave. and 81st St.

Rev. S. DeLancey Townsend, D. D., Rector.
Sunday Services: 8 and 11 A. M. and 4 P. M.
Daily Services: 5 P. M.
Wednesdays, Thursdays, Fridays and Holy Days, 11 A. M.

NEW YORK

CHURCH OF THE INCARNATION

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Sundays: 8 and 11 a. m.; 4 p. m.
Daily, 12:20 P. M.

NEW YORK

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Sundays: 8 and 11 a. m., and 8 p. m.
Tuesday, Wednesday, Thursday, and Friday, 9 a. m. and 12:30 p. m.

NEW YORK

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Daily Services: 7:15, 12:00 and 4:45.
Hiday Services, April 7, 8, 9, 10 and 11.
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NEW YORK

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J. Christopher Marks, Mus.D., Organist.
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TRINITY CATHEDRAL

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

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

THE RECTOR'S ANNIVERSARY CELEBRATION

ST. LUKE'S CHURCH, EVANSTON, ILL.

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

MEMORIAL TO DR. HILL

The many friends of the Rev. Joseph Warren Hill will be glad to know that a memorial to him is to be placed in Trinity Church, New York, where he served as a priest for some forty years, up to the time of his death on April 2, 1921. The prime movers in the matter are the members of Trinity Choir Alumni Association, but it is felt that among the large number of clergy and laity to whom he ministered in his long priesthood there will be many who will welcome an opportunity to have a part in honoring his memory.

The memorial at present planned is a set of handsome candlesticks, suitably inscribed, for the altar in Trinity Church, at which he served so faithfully and so reverently. The estimate cost is \$2,500.

Contributions may be sent to the Rev. William B. Kinkaid, 187 Fulton Street, New York City.

WELL ATTENDED LENTEN SERVICES

From all over the diocese of Bethlehem come good reports of the Lenten services held in the different parishes and missions. The interest and attendance is splendid. St. Stephen's parish, Wilkes-Barre, for the first time is holding noon-day services with good results. St. Luke's, Scranton, is one of the pioneers in holding such services. The attendance this year is larger than any previous record.

BISHOP CARSON NEEDS YOUR HELP

Four scholarships of \$30 a month, \$360 a year, are sought by Bishop Carson of Haiti to enable four young Haitians, who are now struggling with religious studies in addition to their regular occupation, to give their full time to study for the min-

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istry. The idea of a national Church is already deeply rooted in Haiti; a foreign ministry could never be so successful as a native ministry, and with these four some relief could be brought to the shortage. Two parishes are now helping with two other young men.

MILWAUKEE, WIS.

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

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

MILWAUKEE, WIS.

ST. PAUL'S CHURCH

Marshall and Knapp Streets.

Rev. Holmes Whitmore, Rector.

Sundays: 8 and 11 A. M., 7 P. M.
Church School: 9:30 A. M.
Saints' Days: 9:30 A. M.

PITTSBURGH, PA.

ST. ANDREW'S CHURCH

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

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day, Tuesday, Saturday; Litany, Wednesday,
Friday; Eucharist, Thursdays and Holy
Days.

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The Very Rev. Robert S. Chalmers, Dean.
The Rev. B. L. Smith, Assistant Pastor.
Sunday Services: 8:00, 11:00 and 7:30.
Daily Services: 7:30, 9:30 and 5:30.

MINNEAPOLIS

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The Rev. Hanford Livingston Russell,
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PHYSICIAN REPORTS HEALTH CONDITIONS IMPROVING IN AUSTRIA

Dr. Mary Griscom, a well known Philadelphia physician, who has spent the last nine months in relief work for the American Friends Service Committee in Austria, has just returned to America.

Dr. Griscom had charge of the anti-tuberculosis work for the Service Committee in accordance with a program supported by that organization and the Austrian Department of Health in a fight against the menacing plague which threatened the lives of tens of thousands of their children.

With the health of her child population sapped by years of undernourishment during the war, Austria was unable to check the invasion of tuberculosis. Very young children are infected with the disease and the government has not been able to provide treatment.

Dr. Griscom has been associated with Dr. Von Pirquet, the famous child specialist in Vienna. Teachers are trained in anti-tuberculosis and child care methods in Dr. Von Pirquet's clinic, then are sent out into the remote districts of the provinces to give instruction in the homes and schools.

The Austrian government is fast regaining her ability to cope with her gigantic health problems, says Dr. Griscom. The Friends Service has been able to save the lives and health of hundreds of children by making it possible for them to have medical attention and suitable food.

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 inventor, Mr. J. A. Stransky, 2318 Eleventh Street, Pukwana, South Dakota, wants agents and is willing to send a sample at his own risk. Write him today.—Adv.

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WORK AMONG THE INDIANS OF MINNESOTA

There are two retired Indian clergy in the Indian field of the Diocese of Duluth—the Rev. F. W. Smith of Redby, and the Rev. Charles T. Wright of Cass Lake. They served in the Indian field at various Missions for almost half a century and had carried the "white man's religion" to the Ojibwa people at a time when many hardships had to be overcome. Both are highly respected by the Indian people.

The Rev. Dr. Haegerty, superintendent of the Indian Missions in the Duluth Diocese, takes active part in clinics that are being held for mothers and children in the Indian field, and in his visits at their missions gives lectures on tuberculosis and other diseases prevalent among the Indians. The Indian is naturally religious and instinctively spiritually inclined and Dr. Haegerty is very often called to offer prayers for the sick—especially babies and children.

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FOUNDER'S DAY IN NEW YORK PARISH

It is now an established custom in the Church of the Holy Communion, located at Sixth Avenue and 20th Street, New York, to set apart the fourth Sunday in Lent (this year March 30) for the observance of Founder's Day in commemoration of the life and work of the Rev. William Augustus Muhlenberg, D. D., who established the first church school in this country, St. Paul's School, College Point, New York; the first free church, that of this Church of the Holy Communion; the first church hospital, Saint Luke's; and that nineteenth century Utopia, Saint Johnland.

The observance of this day consists of a great festival service, and a sermon delivered by a select preacher, who sets forth some special characteristic of the founder and a corresponding achievement of his life.

This year the man chosen is the Rev. James Alan Montgomery, D. D., professor and lecturer in the University of Pennsylvania and in the Philadelphia Divinity School. He began his ministry in this church, and he is deeply imbued with the Muhlenberg spirit.

Because Dr. Muhlenberg has his recognized place among American educators, all the local institutions of higher learning were represented at this service.

Being the father of the Movement for Church Unity, all the different religious communions sent delegations.

He made this the first Institutional church, and he organized systematized charity; therefore many of the philan-

thropic societies by their presence render is 100 feet long by 30 feet wide, and is four stories high.

This church of his founding is now on a substantial financial footing, and gives promise to bear witness to the greatness of this man of God, just as long as New York remains on Manhattan Island.

CHURCH COLLEGE BREAKS GROUND FOR NEW BUILDINGS

On Sunday, March 23, with prayers attended by the entire faculty and student body and a large number of neighbors, led by President Bernard I. Bell, D. D., ground was broken for two new buildings at St. Stephen's College, at Annandale-on-Hudson. The first spadeful of earth was lifted by Professor Irville Davidson, Litt.D., Dean of the College, and by Mr. Burritt B. Bouton, president of the Convocation of Undergraduates.

The two buildings begun were the John R. Hegeman Memorial Science Building, to cost \$125,000, and the E. F. Albee Dormitory, to cost \$100,000. The buildings are of fire-proof construction, of Hudson Valley native stone, trimmed with Indiana limestone. The roofs are of slate, with copper trim. Every latest convenience for undergraduate scientific study will be installed in the Hegeman building, which is 110 feet long and 50 feet deep and four stories high. The Albee dormitory will accommodate 44 men, 24 in single rooms and 20 in suites; and will also contain a faculty lounging room, 35 by 28 feet, with a stone fireplace, paneled walls, kitchenette, and all conveniences, and a similar lounging room for non-fraternity students, 40 by 28 feet in size. The Albee building

The college expects to occupy these buildings on January 1, 1925.

TO MAKE THE MAPS ALL WHITE

A small diocesan map showing the counties in white where there are parishes or missions, and shaded with cross lines where the Church has no work, is an effective means of presenting that information, and gives a definite point of departure for explaining various diocesan needs. Georgia has done this recently.

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:

J. M. Smith	\$ 5.00
L. G. A.	15.00
Ethel M. Young	2.00
Margaret Kittel	5.00
S. H. L.	25.00
A Friend of Little Children ..	5.00
Mrs. A. H. Marsden	3.00
Mrs. Herring	1.00

Millions of German Children Face Starvation

SHALL WE BE GUIDED BY OUR PREJUDICES

when human lives are in the balance?

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

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

Here is an opportunity to carry a message of good-will and brotherhood.
Send contributions to: CHARLES F. JENKINS, Treasurer.

Contributions used without deduction of overhead expenses. Address

THE AMERICAN FRIENDS SERVICE COMMITTEE,

20 South Twelfth Street, Philadelphia, Pa.