



Vol. VIII. No. 35

CHICAGO, ILLINOIS, APRIL 19, 1924

\$2.00 A YEAR

He Is Risen!

***K**NOW ye not that a little leaven
leaveneth the whole lump?
Purge out therefore the old leaven,
that ye may be a new lump, as ye
are unleavened. For even Christ
our passover is sacrificed for us:
therefore let us keep the feast, not
with old leaven, neither with the
leaven of malice and wickedness;
but with the unleavened bread of
sincerity and truth.*

—the Easter Epistle

Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

A SERVICE OF PREPARATION

There is one service held in our parish each year at which the Church is crowded to the doors. It is the service of preparation for the Easter Communion, and is held on Maundy Thursday evening. At the hour appointed we have two or three hymns, so as to give time for the congregation to assemble. We have no choir. The service is one approved by the Bishop. I print it in full.

A SERVICE OF PREPARATION FOR THE EASTER COMMUNION

(Authorized by the Bishop of the Diocese)

Hymn No. 359.

The Apostles' Creed.

The Lord's Prayer.

(Still kneeling, the responses will be made by all together.)

I. The Covenant of Baptism—Prayer Book, p. 261.

II. The Covenant of Confirmation—Prayer Book, p. 274.

III. What is required of those who come to the Lord's Supper?—Prayer Book, p. 272.

The Exhortation—Prayer Book, p. 240.
Reading of The Law—Prayer Book, p. 222.

(After each Commandment the response will be made; then will follow a prayer by the minister; after which a brief interval of silence for self-examination and prayer.)

The General Confession, Absolution, Comfortable Words—Prayer Book, p. 231.
The General Thanksgiving—Prayer Book, p. 15.

The Grace of Our Lord, Etc.

Hymn No. 606.

The Address.

Hymn No. 363.

Prayer and Benediction.

(After which the people will go quietly to their homes.)

The sermon is very short, and deals with some great theme such as "The Love of God," "Forgiveness," or "The Companionship of Christ."

From the interest of the people in this service I infer several things:

(1) The people like a service that is purely devotional.

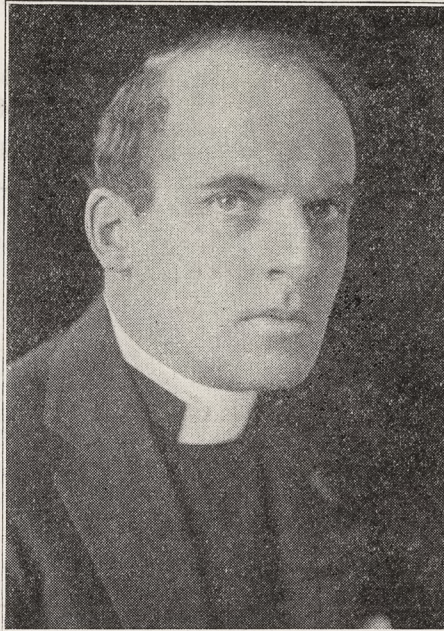
(2) The people like services that are different in form, yet preserve the Prayer Book values.

(3) The people may be trained, by persistent effort, to support services at unusual times.

(4) The service is plainly printed on a sheet of paper, and the people readily follow it. They like services which are plainly outlined.

NEW CHURCH NEARLY COMPLETE

It is expected that the new St. James Episcopal Church, being erected in Winsted, Conn., will be completed early in May, and that about one more month will be required to install the pipe organ, pews and altar. The altar is to be of French limestone, and the columns, caps and arches are of imitation limestone. The electrical fixtures will be of hammered wrought iron.



Rev. Geo. Craig Stewart, D. D.

The Church and Labor

By W. S. Keller, M.D.

The Social Service Editor of the Witness was glad of the opportunity to present to our readers recently a very constructive aspect of a labor program.

Seldom do we think of the scientific and broad intellectual features of a labor program. If it can be made to permeate those classes of the community, who are usually fed with calculated misinformation and actuated by heated prejudice in the presence of strikes and other labor troubles, it will do much to make possible intelligent progress toward a solution of one of the gravest modern problems.

A reserve force of intelligent people, possessing good-will and enlightenment and actuated by Christian motives, can render an invisible, but a different and highly useful service. For many years I belonged to that rather large group of persons prejudiced against labor.

My prejudice was based on misinformation. Since I have familiarized myself with the splendid statement of principles of the Church League for Industrial Democracy I have come to see the problems of labor in a much different light.

The purpose of the Church League for Industrial Democracy is to unite for intercessions and modern scientific understanding, those within the Episcopal

Church who believe that it is an essential part of the Church's function to make justice and love the controlling motives in all social change.

The League also proposes that its members shall, as Christians, promote all sound movements looking toward the democratization of industry and the socialization of life.

The Rev. Wm. B. Spofford, managing editor of the Witness, has recently been elected secretary of the C. L. I. D. Through the efforts of interested laymen, Mr. Spofford has recently addressed several thousand college and university students and churchmen in Central and Southern Ohio. In every college and university in which Mr. Spofford has spoken he has been asked for a return engagement. His duties with the League do not interfere with the splendid service he is rendering the Witness. We command his services as a lecturer on Labor Problems and Industry.

Our Council

George Craig Stewart was born in Saginaw, Michigan, August 18, 1879. He graduated from the Evanston Academy in 1898 and from the College of Liberal Arts of Northwestern University in 1902. Having served as a student pastor in the Methodist Church since 1897, he entered the Church in 1902 and was ordered deacon and priest in 1903. In that year he was made an honorary alumni of Western Theological Seminary.

In 1904 he came to St. Lukes, Evanston, as rector, and is now, therefore, celebrating his twentieth anniversary. During his rectorate the communicants have increased from 240 to 1,340. He has presented more than 1,000 persons for confirmation. The properties have increased from \$5,000 to one-half million dollars.

In 1915 he was given the degree of L. H. D. by Kenyon College. In 1917 Northwestern University conferred upon him the degree of D. D.

He has been dean of the Chicago Delegation to the General Convention of 1910, 1916, 1919, 1922, and is a member of the committee on Constitution and Canon of the General Convention.

He is a member of the National Council, of the Department of Religious Education, of the World Commission on Faith and Order. He is a trustee of Northwestern University, General Theological Seminary, Western Theological Seminary; chairman of the Finance Committee of the Diocese of Chicago; associate editor of the Anglican Theological Review and of THE WITNESS. He is the author of "Evolution: A Witness to God," "Christianity and Spiritism" and "The Colors of the Republic."

Plan your vacation NOW!

Let it find you attending

The RACINE CONFERENCE

FOR CHURCH WORKERS

Place: Racine College, Racine, Wisconsin.

Time: June 30th-July 11th.

Where It All Happened

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

VII.—JERUSALEM

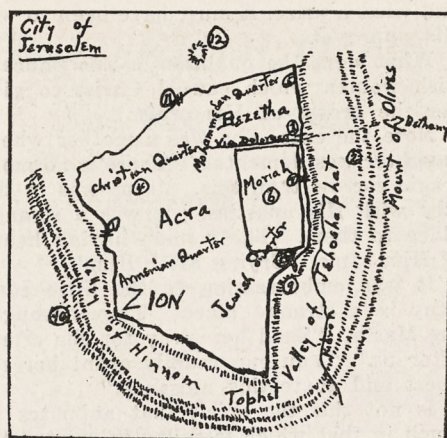
On December 10, 1917, the world was stirred by the thrilling news that Jerusalem had fallen into Christian hands after eight hundred years of uninterrupted Moslem control.

The official entry was made through the Jaffa Gate (1). General Allenby, who had been in command of the British forces, quietly walked in with the commanding officer of the French detachment on his right and the commanding officer of the Italian detachment on his left. Less than 150 troops accompanied him. There was a total absence of military display—no guns, no trumpets, no evidence of violence. The city was wholly unharmed, for the plan of campaign had eliminated the use of shell-fire out of reverence for the holy places. At the base of the Tower of David, which was there in our Lord's day also, the proclamation of military law was read and then the little procession retired by the same way it had entered. No flag was raised over the Holy City, not even the British flag during the ceremony of occupation. In all its seventeen captures Jerusalem had never been so treated by a victorious army.

One cannot refrain from soliloquizing over the contrast between this and the flamboyant entry of the Kaiser in 1898 through the same Jaffa Gate. He must enter in state befitting his exalted position. The gate itself was too narrow to admit his royal carriage, and a special opening was cut in the city wall beside the gate in order that the Mighty Exponent of the Mailed Fist might make known his dashing presence in the humble city of the Prince of Peace.

Jerusalem dates back to the Genesis story of Melchizedek when it was called Salem. When Israel came into Canaan it was occupied by the Jebusites and was called Jebus. It was finally captured by David and the two names were combined into "Jerusalem," meaning the "possession of peace." David made it his capital. Solomon built the first Temple and the king's palace in it. The successors of Solomon kept it as the capital of the southern Kingdom of Judah until it fell before the armies of Nebuchadnezzar. During that period the city was entered by the hostile forces of Shishak, king of Egypt, by the Philistines and Arabs, by Jehoash, king of the northern kingdom of Israel, and was besieged by Sennacherib, king of Assyria.

After the return from the exile it was rebuilt in the fifth century B. C. by Nehemiah, Zerubbabel, Haggai and their co-workers. Later Alexander the Great occupied Jerusalem. It was taken over by the Egyptian Ptolomey Soter and then by the Syrian Antiochus. It was taken again under Antiochus IV and then went back and forth between the Syrians and the Maccabees. The Roman Pompey besieged and took the city and in 70 A. D. the Roman Titus subjected it to a terrible siege and left it in ruins. In the next century Hadrian built a pagan city on the ancient



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|----------------------------|---------------------|
| 1—Jaffa Gate | 6—Temple of Solomon |
| 2—Gethsemane | 7—Golden Gate |
| 3—St. Stephen's Gate | 8—Water Gate |
| 4—Church of Holy Sepulchre | 9—Pool of Siloam |
| 5—Pool of Bethesda | 10—Aceldama |
| | 11—Damascus Gate |
| | 12—Calvary |

site and called it Aelia Capitolina. When the Moslems captured it some five hundred years later, they restored its old name. The Crusaders took it and lost it. And now the British have brought it back into Christendom.

Twenty-five hundred feet above the sea, it lies in the hills of Judea. It is an isolated spot, out of touch with the progress of the world, on no highway, with no natural advantages except the natural defenses offered by the surrounding mountains. No one today would ever think of choosing it as a site for a modern city.

It is surrounded on all sides but the north with deep valleys. On the east is the valley of Jehoshaphat, through which flows the Kidron stream over which our Saviour passed on His way to Gethsemane. (2) The Mount of Olives is across this valley and just over the crest on the road to Jericho lies Bethany, home of Lazarus and his sisters, where our Lord stayed during the final Passover Feast. When the pilgrims came up to this feast, the Judeans were encamped outside the city to the west and the Galileans to the east. The north was left theoretically for the Samaritans who never came. That's why the crucifixion had to take place north of the city because it was the only open ground during the feast. You will also remember that our Lord rode into Jerusalem on Palm Sunday from the east through St. Stephen's Gate. (3) Of course that was the one place where He would receive the heartiest welcome because He was surrounded there by the Galileans among whom He was best known.

Around the west side of the city ran the valley of Hinnom which curved down about the south and ran into the valley of Jehoshaphat. This southern depression was called Tophet. It was the place where the rubbish from the city was cast out and burned. There was a perpetual fire flaring there consuming useless wastage. "Gehenna" was another name for Hinnom. The pictorial accompaniments of "hell" are thus easily understandable.

The city proper is built upon four hills. The highest is Zion where the ancient citadel was situated. This part was called

the City of David and it is now the Armenian Quarter. Acra is the lower hill which is now the Christian Quarter. Here stands the Church of the Holy Sepulchre (4), though it seems quite sure that it is not the spot where our Saviour was buried. The Moslem quarter is northeast on the hill Bezetha. The Pool of Bethesda (5) where Christ cured the impotent man is there and the Via Dolorosa over which the Saviour stumbled bearing His cross to Calvary.

The fourth hill is Mount Moriah, in the southeast, and it is now the Jewish Quarter. On this spot Melchizedek sacrificed and Abraham prepared to offer up his son Isaac. It was a threshing floor for Araunah the Jebusite until David bought it. Solomon built his great Temple (6) on this same mount. In the same place Zerubbabel built the second Temple which was desecrated by Antiochus Epiphanes and wrecked by Herod. Then Herod built a greater Temple than them all on the same ground which was destroyed by Titus and his Roman legions. When Hadrian built his Aelia Capitolina he erected a temple to Jupiter on Mount Moriah, which in its turn was burnt. Mohammed prayed there. The Moslems built a mosque where he prayed which the Crusaders converted into a Christian Church and which became a mosque again when the Crusaders were driven out. Here is the "Wailing Place" of the Jews where they come every Friday to mourn over the lost glories of Israel.

St. Stephen's Gate is the entrance by the Jericho Road. It is supposed to be the gate through which St. Stephen was taken to be stoned. A little to the south is the Golden Gate (7) which is solidly sealed up. Still further down is the Water Gate (8) where the golden pitcher was filled for the Feast of Tabernacles. Just below is the Pool of Siloam (9). Around on the west side across the valley of Hinnom is the field "Aceldama" (10) where Judas ended his wretched career.

In the north wall is the Damascus Gate (11) through which Saul set out on his hunt for Christians. It was also through this same gate that our Saviour went forth to His death on Good Friday. It must have been just about here that He met Simon of Cyrene who relieved Him of the burden of His cross. Only a little farther on is Calvary (12).

Is it any wonder that we have learned to call this the "Holy City"?

DR. VAN ALLEN TO PRESIDE

Rev. William H. van Allen, rector of the Church of the Advent, Boston, will preside at the April 30 sessions of the national Episcopal priests' convention in Philadelphia, April 29-30. Over 600 already have registered to attend. Opening masses will be held at St. Mark's for the clergy and at St. Clement's for the laity. Bishop Garland will welcome the convention to his see city and presiding Bishop Ethelbert Talbot and Bishop Thomas Gailor, president of the national council, will attend. General topics are: "The Incarnation," "The Holy Eucharist," "Moral Theology," "The Devotional Life," and "The Church and Reunion."

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The Editorial

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

THE PRAISE OF CHRIST

So many people take themselves so seriously and God so lightly that they place their own sufferings above the will and purpose of God.

What we want and don't want is more important to us than what God would have us to do.

It is just this contrast in Christ which is brought out during the events of Holy Week.

Christ dreaded the ordeal as only a sensitive nature could dread it.

"Father, if them be willing remove this cup from me; nevertheless not my will, but thine be done."

And, being in an agony, he prayed more earnestly. And His sweat was as it were great drops of blood falling to the ground."

And yet there was no faltering, no complaining, no bitterness.

As St. Paul looked upon the athletic games in the Corinthian arena, he was impressed by the careful training, the self-inflicted punishment and the superhuman exertion which athletes would endure to win a corruptible crown, which in Corinth consisted merely of a pine wreath.

He contrasted this with the feeble efforts which men were willing to make to win the praise of God, which is indeed an incorruptible crown.

In the same way so many people take the plaudits of their fellow-men seriously and the praise of Christ lightly.

How hard people struggle to keep up appearances to be seen of men.

Their heads are constantly twisted to one side to see what men think of them, but seldom uplifted to find out what God is thinking of them.

It was seldom that Christ praised men. They must have been intolerably dull and stupid to Him. But now and then He did find someone, usually an obscure person in some out of the way place to whom He gave warm praise.

A timid woman who gave two mites, a Samaritan leper who turned back, a Syro-Phoenician woman who persisted through obstacles in her petition won His approval

and what a prize, it must have been to win His approval.

What were the qualities in this Caucasian woman which caused Christ to give her the crown of His praise?

Note the case: She was a mother whose daughter was demented. There is no more tragic sorrow than this. Jesus was in the city with His apostles. It was a strange place to them. The woman having heard of Him came, "Crying after Him."

It was embarrassing to the little company in a strange place. They besought the Master, "Send her away for she crieth after us." "You can readily grant her request and abate this nuisance."

Is not this the spirit that animates so much in that which is called "Charity" today?

Here are people who are starving. I cannot eat my dinner comfortably knowing this fact. Here is a Check. Send them away for they cry after us. Or someone is injured in the street, send for the County ambulance and take him away for he crieth after us.

Look at all this poverty in a great city. Let us organize our charities. Send it away for it crieth after us.

Not an unkindly note of supplication but lacking in any affectionate note.

If the beggar or the victim were an intimate friend we would act very differently. We could personally conduct our sympathy in such a case. Christ knew of thousands of mothers whose daughters had devils, but because "offenses must needs come," He did not heal them.

He was seeking a deeper note than the patching up of human misery.

To relieve human suffering by the wholesale would be to increase human selfishness to the nth degree.

Just the other day the Rector of a Church who is also in charge of the poor-relief in the city voiced this sentiment:

"I get bitter reactions from those whom I visit as rector without any cash, than I do from those to whom I distribute thousands of dollars for which they show little or no gratitude."

Christ came not to clean up the Angean stables of human misery but to find faith on the earth.

We take ourselves too seriously, ignoring the facts, when we suppose that God's chief interest lies in the solving of human suffering unless in so doing, He may secure some permanent result.

Christ could have healed the woman as you give a quarter to a beggar to get rid of him, and with the same results; he could have enjoyed his meal better and you would have taken more satisfaction in yours.

The Syrophenician woman was a type of human need and she went through the same experiences that you have in your prayers.

Her first request was made and Christ answered never a word.

She made her second request more vehemently than the first and she was met with a rebuff, "I am not sent but unto the lost sheep of the House of Israel."

She persisted in her third attempt and was met with a seeming insult; "It is not meet to take the Children's bread and to cast it to dogs."

And here the woman showed the rare

quality that called forth our Master's praise.

"Truth, Lord: yet the dogs eat of the crumbs that fall from the Master's table."

Then Jesus said to the woman, "O woman, great is thy faith; be it unto thee even as thou wilt."

What was the secret underlying the approval of Christ? Unquestionably He approved of her persistence through obstacles; but that was not all.

I think it is this one quality which she possessed that captivated Christ.

Through it all she kept her good nature. She did not allow anything to turn her sweetness into bitterness.

The one thing that shines through the story is good nature breaking into good humor.

It fits in with the description, which I recently received in a letter of the work done by a prominent newspaper reporter and theatrical reviewer.

"She had a long string of misfortunes, one after the other. Father and husband died, money lost, health gone, ending in a broken back. For four years she lay in a plaster cast in the hospital. She endured operations of all descriptions. Through it all she dictated her column in the papers to stenographers."

Finally she has published a book dealing with her experiences in a humorous way. She called it "Right off the Chest."

There are hundreds of others who are suffering likewise; some stoically; some fretfully; some patiently; but few there are who can keep up good humor, no matter what they encounter.

It isn't what happens to us, but it is the way we take it, that matters.

There will be many good people who will observe Holy Week and Good Friday by fasting and self-denial.

Of course one cannot pass these days without sadness at the sufferings of our beloved Master; but that is not consonant with personal irritability, which is such a frequent bar sinister in the escutcheon of spiritual-minded people.

It is not merely spiritual persistence but unvariable personal good nature which is acceptable to Christ, and wins from Him the praise that He gave this poor woman.

There are too many spiritually-minded people who are personally disagreeable.

There is nothing virtuous in being ill-tempered. You have to go through about so many irritating experiences between the cradle and the grave. You can take them sourly or sweetly as you please; but if you allow them to embitter you, you only make it more intolerable to endure them.

It is the "salt" of the Gospel to take your grievances good-naturedly and to meet the irritations of life with unfailing good humor. Don't say that it can't be done, because it can, and it grows easier and easier to do as life goes on.

CHURCH SERVES THE FOREIGN-BORN

The Episcopal Church now has sixty or seventy missions for foreign-born where services are conducted in their various tongues, while some six or seven hundred parishes regularly or occasionally lend their buildings for the use of similar groups.

THE HOUSEHOLD OF FAITH

The Resurrection

By Rt. Rev. Paul Matthews, D.D.

1 PROOF

The Resurrection of our Lord Jesus Christ is the cardinal doctrine of Christianity, because on its truth depends our faith in the reality of God's Revelation of Himself in the Person of our Lord. The Resurrection is "the article of a falling or a standing Church"; on its reality depends our faith in the reality and validity of the claims of Jesus Christ to be the Light of the World and His Gospel to be "the power of God unto Salvation" "if Christ be not raised, our faith is vain." (1 Cor. 15:17.)

To the Apostles, the fact of the Resurrection was the supreme *proof* that what the Master had taught them to believe about Himself was absolutely true, that He "was declared to be the Son of God with power by the Resurrection from the dead." (Rom. 1:4.)

In support of this statement, I refer the reader to the following passages: Acts 2:22-36; Acts 3:13-15; Acts 10:36-43; Acts 1:1-5; Acts 1:22; Acts 17:30-31; 1 Cor. 15:1-58; 1 S. Peter 1:3 and 3:21.

The Resurrection was then to the Apostles, and must be to us, the proof that our Lord was the Eternal and Only Begotten Son of God, the "Brightness of His Glory and the Express Image of His Person." (Heb. 1:3), that He was the Eternal Word, "Who was with God in the beginning, who was God, and who was made flesh, and dwelt among us, whose glory they beheld, the glory as of the only begotten of the Father, full of grace and truth." In a word, if Jesus Christ did not rise from the dead as the Gospels record, there is no truth whatever in the Christian religion.

The Resurrection is also the stamp and mark of the supernatural character of Christianity. The attempt to take the miraculous elements out of religion is useless as long as you leave the resurrection in. If that supreme miracle be allowed, why stumble and find difficulty over such lesser miracles as the feeding of the five thousand, the calming of the tempest or the raising of Lazarus?

It is amazing what unbelievers expect us to believe! It does not, to my mind, seem a real difficulty to believe that Jesus Christ rose from the dead, if *He is God manifest in the flesh*, but if He did not rise from the dead, He is not God, nor in any real

sense supernatural, therefore I must believe that the record found in the Gospels is either

(a) *a delusion*, or

(b) *an imposture*.

If it is either a delusion or an imposture it must really be a mixture of both, for such a delusion could not have arisen without contrivance. I must believe, therefore, that the records of the evangelists are impostures. Few things could be clearer, however, than the original witnesses to the Resurrection were transparently honest, and utterly sincere in their absolute belief of the exact and entire truth of what they were testifying to, and also fully aware of its supreme importance. We must believe, therefore, contrary to all the records, and the laws of evidence, that the Apostles were deceivers. That is one great difficulty of unbelief.

Out of all this mass of imposture and hallucination has sprung the huge *delusion of the Church of Christ*, which, with its holy sacraments and its saintly lives of faith and martyrdom, has been the *greatest force for good in the history of the world*. Is the light of Christian truth all based on a mistake? Is it only an *ignis fatuus*, emanating from the putrid decay of a slimy bog, or is it a "light from heaven above the brightness of the sun" as St. Paul saw it to be? Unbelievers must believe that it is all a delusion, and that St. Paul, was of a disordered mind, that St. Peter, St. John and the rest of the Apostles, were deluded fools or designing impostors, and that the whole fabric of Christianity with its inestimable benefits to the world has sprung from such a source and is based on such a foundation!

The "moral miracle" of the transformation of the Apostles from timidity and cowardice to lion-like courage must also be explained. None of them, though St. Peter protested to the Master that they would die with Him rather than deny Him, dared to acknowledge Him when He was undergoing His cruel trial. "They all forsook Him and fled." Only St. John, with the women, ventured to stand by His cross. Yet, within a few days after they had seen him risen glorious from the dead, they braved everything, scorn, persecution, and death itself, to bear witness to what "they had seen and heard, and their hands had handled

of the Word of Life," (1 St. John 1:1,) and that they had "not followed cunningly devised fables when they made known the power and coming of our Lord Jesus Christ, but were eyewitnesses of His Majesty." (2 St. Peter 1:16.)

What had they to gain by publishing an imposture or fostering a delusion? Nothing but shame, imprisonment, punishment and death, which indeed was their earthly reward, which they gladly endured for their Masters sake, that the world might know the truth; and within their own life-time they accomplished the greater moral miracle of "turning the world upside down" as their enemies said, but in reality they wrought such a huge change in the social and religious relations of the world that it would be better described by saying that they had turned the world right side up!

There have been delusions in history but never such a one as this which unbelievers must believe the Church of Christ to be. That institution has been, and is today, the supreme moral power in human society; a regenerating influence that is today the one hope of a disordered world. If it is all a lie, then moral life itself is a delusion. Purity, heroism, unselfishness, love, peace, liberty and human rights are only names, and are unrealities along with faith. Indeed, unbelievers set a hard task on our credulity.

II. PROMISE

The Resurrection is not only the *proof of our faith*; it is also the *promise of our eternal life hereafter*. Because Christ lives we shall live also. (1 S. Jno. 4:9) We believe in our resurrection because we believe in His.

Much effort has been made by Modernists to suggest doubt as to our bodily resurrection, by quoting S. Paul's use of the phrase "there is a spiritual body" as if "spiritual" were necessarily the opposite of "material" or "bodily." If this were so it would make S. Paul's reference mean an immaterial or disembodied body, which is a contradiction in terms.

The body may be spiritual and yet remain a real body, quite truly material, but under the supreme control of the spirit and living absolutely under spiritual conditions.

The Church has never believed or taught that the absolute physical

particles of our bodies would be re-assembled at our resurrection. Our own bodies, with which we were born have changed enormously, perhaps entirely, since birth, and yet somehow they remain the same; they are *our* own bodies, and have been all along, in spite of the obvious changes that they have undergone.

In our Lord's Resurrection, a mysterious but significant change is to be noted in His Risen Body, and this *change* is emphasized in the Sacred Narrative as strongly as its *identity* and *reality* are emphasized. So what Christians should believe as to their resurrection is, that we shall hereafter have risen and glorified, but perfectly real, bodies, and that such bodies will be our own. They will, of course, exist under quite different conditions from those of our earthly life, not needing food, not subject to decay, disease nor death. But we shall not be disembodied spirits.

This gives the Christian believer a great and glorious hope. We live in the "confidence of a certain faith" that hereafter we may look upon the very face of Christ our Lord, and also see and know and recognize those we love. "We know not what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as he is." (1 S. Jno. 3:2). "And when we wake up after His likeness we shall be satisfied with it!" (Ps. 17:15).

It is not more difficult to believe that our human spirits will be "clothed upon" and will manifest their activity through a body hereafter, than to understand how they do so here, which is obviously the case. In fact, the facts of life as we know them would make such a future rather more likely than not. Our faith in the resurrection of the body is in accord with the observed and well-known facts of our present human experience. May we not reasonably believe that the future life will not be a complete reversal of earthly conditions? It will be a new and a higher life, surely, but it is promised that there shall be not only a new heaven but also a new *earth*; which suggests that the material as well as the spiritual will be an essential part of our future.

When the priest places the Blessed Sacrament in the hands of the Communicant it is with the words "The Body of our Lord Jesus Christ, which was given for thee, preserve *thy* body and soul unto everlasting life." And some confidently look forward to the resurrection of the body.

III. POWER

The Resurrection is not only the proof of the Supernatural character

of our religion, and the *promise* of our own future resurrection life, but it is also the *source of power* from which springs all Christian life and grace.

It is from the Risen and Glorified Humanity of our Lord that the Church comes, "His Mystical Body," and the Sacraments which unite us to Him in His Church derive all their *meaning* and their power from His Resurrection.

The Sacraments are Resurrection Rites. The Church and the Christian Sacraments are in themselves a strong additional witness to the fact of the Resurrection, because neither the Christian Church nor the Sacraments could have sprung up as they did and spread as rapidly as they did all over the known world within the lifetime of the Apostles had not there been a vivid primitive faith in the reality of the Resurrection and a belief in its vital importance to human life.

The Sacraments are Resurrection Rites also because they derive all their meaning and significance from the Resurrection. Their symbolic teaching is derived from faith in Christ, risen glorious from the dead and triumphant over the grave.

As to Holy Baptism, we are "buried with Him by Baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Ro. 6:4 also Co. 2:12.) So Baptism is defined in the Catechism as "a death unto sin and a new birth unto righteousness."

As to the Holy Communion, it is clear that the Eucharist, "the Thanksgiving" is not a feast of sadness but one of gladness; it is not a funeral Feast but the "wedding feast of the King's Son," the "Marriage supper of the Lamb." It was celebrated everywhere with joy and gladness by the Christians, not merely as a memorial of their Master's death, but as a solemn and joyful commemoration of His Rising from the grave. The essence of the meaning of the Eucharist is a gift of life to us, and not merely a reminder of our Saviour's death and sacrifice.

And not only do the sacraments derive their meaning from the Resurrection, they derive all their power from it as well. Our Lord's Risen Humanity is the *gift of a new life* to those who believe on Him and who receive Him sacramentally.

In Holy Baptism, we are incorporated into His Body Mystical, the Church, and made *Members of Christ*, as well as Children of God,

and inheritors of the Kingdom.

In the Holy Communion, our souls are fed, built up, and refreshed and nourished by His Body and Blood, as our bodies are sustained by our earthly food. New life comes to us by our feeding upon this Bread from Heaven, a new life that can come in no other way, for "Except ye eat the Flesh of the Son of Man and drink His Blood ye have no life in you." (S. Jno. 6:53.) We are saved and redeemed by the precious Blood of Jesus Christ (1 S. Pe. 1:19) but it is not only His Blood shed in sacrifice in His death upon the Cross, the "Blood of sprinkling which speaketh better things than that of Abel" (Heb. 12:24) which purifies and cleanses us, but it is also His life Blood, by which new life is infused into us, and imparted to us, which supports, strengthens and purifies our souls, as our life blood supports, strengthens and purifies our bodies. In the Eucharist there is more than an *imputation* of Christ's righteousness; there is an *impartation* of His *life*; that risen and glorified life which was manifested in the Resurrection.

The Christian Sacraments are therefore proofs of the *truth* of the Resurrection and signs of its *meaning*; and they are manifestations of its *power*; and the means by which that power is applied to the lives of believers.

It is clear, if the foregoing is true, that the Incarnation, the Resurrection, the Church and the Sacraments are all one; the Church is the "extension of the Incarnation" and the Resurrection is the demonstration and manifestation of the power and presence in the world of the Incarnate Life of God, and the Sacraments are the application to the believer of the benefits of Christ's Atonement in His Sacrifice and death upon the Cross, in His Blood-shed, and self-oblation, and, because it was not possible that He should be holden of death, His glorious Resurrection in triumph from death was the demonstration and manifestation of the "Power of an Endless Life," and by means of His Sacraments, believers brought into union with Christ in His Body the Church, are regenerated, nourished, built up and forgiven by the Power of His Life, so wonderfully manifested to the world. S. Paul sums it up in the words "that I may know Him and the power of His resurrection." (Phil. 3:10)

"By the Mystery of Thy Holy Incarnation; by Thy Cross and Passion; by Thy glorious Resurrection and Ascension; and by the Coming of the Holy Ghost,

"Good Lord, deliver us."

PRESENT DAY SOCIAL AND INTELLECTUAL UNREST

By SHERWOOD EDDY, LL. D.

AMERICA'S CHANCE

Again, are we ninety-eight per cent all right in America in the matter of racial autocracy? What treatment have we meted out to our fourteen million foreigners and our twelve million Negroes? Since 1885 we have had some 4,000 lynchings, an average of two a week, or 100 a year. A Southern Methodist minister, who is an authority upon the subject, testified that in certain regions nearly all the lynchings had been Methodist or Baptist lynchings; that is, the majority of the mob were professing to be Christian Church members. I have never known a single case of lynching during the last twenty-seven years that I have been working in Asia—the people of Japan, China and India and on the continent of Europe, or in Latin America. This barbarous and inhuman practice is a serious and growing hindrance to our mission work abroad. I found the papers of Japan, China and India not only publishing accounts of the latest lynchings in America, but sometimes giving horrible photographs of the deed.

I have just returned from Russia, where I have seen the effects of a "class war," where some hundreds of thousands perished in the red terror, to find our once united commonwealth of America now in the beginning of what must lead to a class war on the part of the Ku Klux Klan. In the state of Indiana, in Ohio, in certain other states, I have found well-meaning Protestant ministers and laymen leading in this movement against the Jew, the Catholic, the Negro, the foreigner and the liberal. We owe more to the Jew than to any other people in the world, more even than to the Greek or Roman. And to one member of that race we owe more than to all the rest of humanity combined. Can we in the spirit of Jesus start a campaign of racial and religious hatred against the brethren of our Lord according to the flesh?

I found Protestant Christians also starting a campaign of hatred and of falsehood against the Catholics, sending boy scouts and members of the Sunday school from house to house circulating that false and bogus oath which they have attributed to the Knights of Columbus and which they do not and never have used. I found in one city the poor negroes arming by hundreds with cheap revolvers in deadly terror against this campaign of racial and religious class war, lead by Protestant followers of the meek and lowly Jesus.

America holds the moral leadership of the world—if she will take it. Shall we forfeit that leadership for materialism, autocratic imperialism, or militarism? The expenditure of the United States government for all civil expenditures, on government education and public works for 1922, was 14.2 per cent of the national budget. For wars past and future, including interest, pensions, direct and indirect, military expenditures, 85.8 per cent. Our Secretary of War is now asking for a larger army. Is the course of America to be one of competitive mili-

tarism and economic imperialism, or that of high moral leadership for the world back to the paths of peace?

Herbert Gray, that discerning and kindly critic, after visiting our colleges, found our student life distracted by college "activities"—dances, games and jazz, while the rest of the world is seething with social and intellectual unrest and drifting back toward war. He says, "Your students are strangely docile in mind. Everywhere else in the world I find the rising generation in conscious and intense rebellion against the conventions and methods of life and thought which dominated their fathers, and which led the world to the present disaster. But young Americans are not rebelling to discover a new way for mankind, which is the real hope of the world today."

The call today is not for a hand full of volunteers. Thousands here will be needed to press into those distant and needy lands. Shirkers of that foreign challenge will never perform the task at home. Every man is called to follow Jesus' way of life, of love, and of peace.

Many are going out to make money, to

grow rich in a poor world, to grow fat while others starve. They will lay up for themselves treasures on earth, to serve "Mammon," which is simply the Aramaic vernacular word for riches.

Jesus challenges your purpose of going out to "make money." He challenges your right to take more from the community than your service is worth. Are you going to turn the world upside down, or slavishly conform to the old order of Mammon?

There are some who will not bow the knee to Baal. There are some in revolt. There are some who will join the constructive revolution of Jesus. There are some who will lead a youth movement in America. Some will go back as individuals and as groups to stand for a life abundant, lived with God as Father. We will stand for Jesus' principle of the worth of each and the brotherhood of all, whether white or black, rich or poor, employer, laborer, Jew or Gentile, Catholic or Protestant. We will not merely dream of some Utopian future, but will begin to apply these principles for real brotherhood.

The Task of the Church

THIS series of articles starts next week. Those who are now taking bundles should let us know **at once** whether or not they care to have their bundle continued.

Those desiring a bundle should **telegraph** us before Monday evening, April 21st, in order to receive the issue of April 26th.

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THE WITNESS

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The Religious Life

By Mother Eva Mary, C.T.

One of the old names for the Religious Life was the Regular Life, because it was regulated or under rule. Indeed, the term was further applied to the clergy, the regular clergy being those under religious rule, as opposed to the secular or parochial clergy who were not under such obligations.

Some rule of life, of course, is necessary to every one. Most people call it habit, sometimes it may be even a rut, but it is a fact that without a considerable amount of regularity in one's habits, not much can be accomplished in life. If this is true of business it is supereminently true of the religious life. A recent book has attracted a good deal of attention, called *Vita Monastica*, but what it praises and advocates is a life of dignified and retired and scholastic leisure rather than the true ideal of the Monastic life. As a matter of fact, the real Monastic life is a very busy one; vast works are undertaken and achieved by it, but there is never the sense of hurry or breathlessness about it; there is the atmosphere of calm in the convent, even on its busiest days and when there is a press of work to be accomplished, and this suggestion of quiet swiftness and activity in accomplished by the rule. As a clock with so many ticks to be made in an hour never hurries any one, but finishes the exact number at the exact time, so does the Rule working on the human hands and minds and hearts of a community, without hurry and without disturbance produce each day the appointed round of work and prayer.

The Rule is threefold in its character, comprehensive of the whole life in its threefold aspects of prayer, work and social intercourse. The Rule is the pivot on which the whole round of life moves. Prayer is the framework that holds it all in place. That is why it is technically called the Religious Life, because life and its duties are fitted into a religious framework, instead of, as in the world, the religion being fitted into the framework of business, or domestic duties or social engagements. It expresses a difference in kind not in degree. There is no intention by such a name to draw any invidious comparisons or make any inordinate claims. It merely states a different kind of plan on which the life is based.

To pray by rule seems to some people to take the heart out of religion, to make it a formal, a cold and loveless affair. Yet they would not argue in that way about anything else they cared about. They do not think, for example, that it takes the love out of home to have it regulated by exactness and care, to have the meals served on time, and the other points of home etiquette exactly attended to. The slipshod house is quite as apt to lose the love as the well regulated house, indeed, a good deal more so, other things being equal. So, to have regular times for prayers, regular offices to be said, regular meditations to make, does not of itself make it less easy to pray with simple and hearty devotion. Of course, different people fill these outward forms with different degrees of love and

fervour, but even where the emotional fire is absent the will to pray may be there, making a stronger thing of prayer than any mere gush of emotional excitement can. And the great advantage of gathering the whole community together at stated hours for prayer is that the prayer of all is bound to be stronger than the prayer of any one; it is sure to react upon the different assembled souls as fire is struck when flint and steel clash together, and the Community makes an offering of its whole that is greater than any of its parts, and, because we pass out of the range of the finite into the infinities, it is really greater than all its parts together.

In a Religious House there should be an altar in the chapel, and, if possible, daily, at least very frequent, celebrations of the Eucharist upon it. And the so-called religious "Office" is but an echo repeated at different times of the day of that sweet half hour of Communion with the Sacramental Christ with which the day begins. It is a complete whole, no part of it can be dropped out, though intervals, sometimes considerable intervals of time intervene. The Rule provides the hours and the manner of saying the office and makes the whole of it obligatory every day upon each member of the community. A "Chapter of Faults" held frequently is for the purpose of seeing that the Rule is observed in all its parts, and keeps up the morale of the whole community.

But while the Rule deals chiefly with the religious observances of the Community, it is by no means slack in controlling and regulating the other parts of the life. It secures that each one has his time fully occupied with work according to his capacity, insisting on obedience to the Superiors in that as in other matters, while also it has a restraining influence over the social life of the members of the community, eliminating cliques and the personal intimacies that result in cliques, while cultivating the Community spirit in each one, the pleasant interchange of a common affection in the hours of recreation and social intercourse. Then there is the rule of silence at certain times of the day when speech is forbidden, except in the exercise of one's office or in the pursuit of necessary work. There is the great silence from 9:00 p. m. to 9:00 a. m. and the little silence from noon till 3:00 p. m. The silence is for the double purpose of disciplining the tongue which so often offends by hasty speech, and the recollection of the pregnant silence of Christ upon the Cross. It is obvious a teacher must speak to her class, or that all may join in a religious service in times of silence. The voice of prayer is never at any time breaking the silence, for the very purpose of the silence is prayer mental and vocal. And there is the silence, not only of time, but of place ordered by the Rule, in halls and on the stairs, in the cells and wherever it might disturb the quiet of the house.

And all elections, officers, and the whole machinery of government is settled by the Rule. And this guards the Community from the danger of a too autocratic government on the one hand, or of disorderly lack of discipline on the other. The very Sisters admitted to profession

in a Community are voted upon by its members and none are admitted who have a majority against them, either by reason of a general unpopularity or a general sense of the candidate's unfitness for the life. The most exclusive club is not more particular about its membership than a Religious Community, only, of course, the qualifications are very different.

The Rule might seem to make the life monotonous. Indeed, that is one of the popular fallacies concerning the Religious Life that causes real amusement to those who are living it, and are caught into the ever increasing interest and romance of it. Romance and chivalry were founded on religion and almost the only part of modern life they have not died out of is the Religious Life. But while the Rule might seem to keep the members of a Community going round in a circle of constant repetition, it is really a spiral, an ascending series of circles, and the more closely coiled it is the stronger is the spring that gives power to the life. While it forms the character of each member of the Community moulded by it, also it forms and gives character to the Community as a whole. The oneness of the Community is never lost sight of in the individualizing of its members, and neither are the members of the Community all the same like beads held together with a string. While all are poured into the mould of the Rule, it has a different effect on each, and so the essential unity of the whole is secured, for the different members fit into the place made for them. A collection of entities exactly alike do not make a whole thing. But a unity of differing members all working together for the same end makes a complete body. So the Rule is not meant to make everybody exactly alike, but to make each one fit into the Community harmoniously, and it is rather a mould for the whole than for the individual parts, while the character it produces and impresses is upon the Community as a whole.

And no two Communities are alike, for each has its own Rule. The foundation principles on which Community life is founded are always and everywhere the same: they are the three great laws of Poverty, Chastity and Obedience. The Rule is the practical application of these general principles to the needs, the ideals and the circumstances of each particular Community.

There are three general types of Rule much used in the Western Churches, all reverting to ancient sources, but with many modern adaptations to modern needs. First, there is the Benedictine Rule which looks upon the religious house as a family, with a rather patriarchal form of government and much insistence on the duty of obedience. There is a cloistral ideal in the Benedictine rules that every often makes itself felt even in some of its most modern developments. The second type of Rule that is popular, perhaps more in idea than in practice, is the Franciscan Rule which is much more loosely constituted as to government than the Benedictine, and its note of emphasis is on poverty. There are so few successful examples of this in the English and American Church that it is difficult to say just what its modern developments would be in our Church life, though one would think

it could be well adapted to social service and to missionary endeavors. That, at least, was the purpose of its founder. And third, there is the most ancient of all, the Augustinian Rue, the followers of which in the Middle Ages called themselves Canons and Canonesses, or those who lived by Rule. It was the most popular of all the forms of the Religious Life in England in the Thirteenth and Fourteenth Centuries and it is the one, to my mind, that seems to suit the genius of the English and American Churches better than any other. Its emphasis, subtly expressed, seems rather more on the note of Chastity than on that of Poverty or Obedience and its adaptations to the needs and mind of the American Church in particular seem easy and natural. More democratic in government than the Benedictine, yet closer knit than the Franciscan, milder in its discipline than either, and more insistent on the spirit than the latter, it seems to fit our especial type of Church life, as it has always appealed to the English mind that seems to find its strength in moderation.

Lenten Thoughts

By Rev. William Porkess

Twenty-ninth Day

If we fail to make use of the special days for intensively considering Christ's supreme claim, then we can never have rank in His victorious army. Here is where the Lord's Day rises superior to the rest of the week's pleasures, activities and time consumed.

Thirtieth Day

A man who, in the summer time, is careless about his religion, as expressed through worship, has increased his difficulty of being careful regarding this same great question at other times of the year.

Thirty-first Day

Before we attack other people's sincerity or throw cold water on the quality of their work, would it not be well to be quite sure that we ourselves are sincere, and also are producing something that will stand the world's severest scrutiny? Such a plan will cause us to be wonderfully hesitant in attacking the other man.

Thirty-second Day

Never, by so many as today, through the automobile, is more territory being covered, and thus God's Book of Nature so extensively seen. Unless it all be so used as to cause an advance in the field of permanent acquisition, and to see with that vision that can never be dimmed, then we are speeding along the downgrade of life.

Thirty-third Day

The man who is conscious of his limitations holds the key that opens the gates into life's confines of the progressive.

Thirty-fourth Day

Christianity is by no means played out. It has really only just begun to be played in.

The Guild of St. Barnabas' for Nurses is splendidly represented in Oklahoma by the branch in Christ Church, El Reno, of which the Rev. John A. Gardner is minister in charge. There are over thirty young women enrolled.

Many Students Gather in Washington to Consider Law Violation

Also Discuss the Corruption of the Government as it Has Been Revealed by the Oil Investigation

Youth tackled the prohibition question and discussed the necessity of fundamental righteousness and loyalty to orderly methods of government last week.

Students from all over the United States came to Washington for a conference on law observance on last Saturday and Sunday. Prohibition was the chief matter for discussion, but the disclosure of corruption in the oil investigation came in for a large part of attention. The meeting is part of the general work of the Citizens' Committee of One Thousand which was formed as a result of the Citizens' Conference in Washington last fall.

The most conspicuous and outstanding leaders of 150 of the leading institutions of the country attended. In addition, college presidents and faculty members were present and some of them made addresses. Most of the talking, however, was done by the students.

Most authentic reports on drinking and violations of law in the colleges and universities and in adjacent communities was made by students. Faculty members reported their judgment as to whether there is an increase in drinking on the campus since the prohibition laws went into effect.

Though faculty members attended, the conference was almost entirely in charge of the students. It is a part of the youth movement sweeping the young men and women of the country.

Patrick Murphy Malin, a student of the University of Pennsylvania, was chairman of the conference. George Stewart of Yale University was secretary. At least three college presidents attended, and fourteen are deeply interested, serving on the convening committee made up largely of students. The call for the conference said:

"The following considerations have led to the calling of this important gathering.

"First, in recognition of the fact that as a part of the apparent tendency everywhere to disregard lawful and orderly methods of life this same spirit has manifested itself to a degree among the students of the institutions of higher education. The committee does not believe these violations are of such proportions that they are to be regarded as an indictment of the vast majority of those attending the colleges and universities, but they represent a tendency which it is believed ought to be promptly corrected.

"Second, in recognition of the further fact that these students represent an ever-increasing element of power and influence in the citizenry of the nation, not only as an earnest of the future, but even more in the immediate present, and that the full impact of their service in behalf of respect for, and enforcement of law can be best realized in a Conference where they may consider these peculiar phases of the subject which involve the educational centers.

"Third, the belief that students can make a profound contribution in re-establishing confidence in the larger questions of honesty and integrity in national public life. While the Conference will give special attention to the issue of lawlessness as indicated in the violations of the Eighteenth Amendment and its enforcing acts, the deeper and far more important topic of a real, thorough-going awakening of the nation to the necessity of fundamental righteousness and loyalty to orderly methods of government will be fully considered and discussed.

"Students are vitally interested in subjects of this character. Therefore the Conference is called for the immediate benefit of the student communities, but also that these students may thus be able to formulate a program which will bring the full force of their influence to bear upon the life of the nation in a period of great anxiety.

"Fourth, that the organized interest in law enforcement, which has already manifested itself among students in several parts of the country, may be conserved and made available as a National Message."

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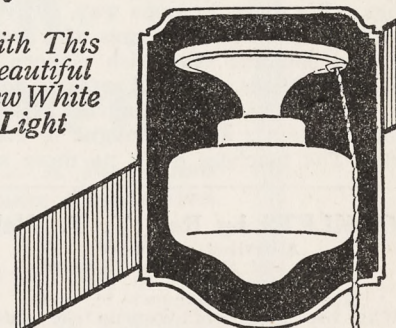
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President Bell Pleads for Colleges with Limited Enrollments

Objects to Specialization Which Prevents the Young Student From Working Out Any Theory of Life

An interview with President Bell of St. Stephen's College, on the central problem in higher education, appeared in a recent issue of the New York Herald. The editor was much struck by some things said on this subject by Dr. Bell in a recent sermon at the Cathedral of St. John the Divine in New York and at once secured the interview. A few extracts from it follow:

"Dr. Bell contends that one thing the matter with our young children is that they are run through a mill and that it is the undue size of our colleges which make this inevitable. He thinks that American colleges have grown into great mills that pour into American life men and women who are dazed, who are incapable of intelligent citizenship or rational living. You cannot teach urbanity and understanding of life, you cannot give men poise and imagination to understand others when you rush them through classrooms by wholesale, in job lots. There must be a proper atmosphere in the college to teach them things like these.

"The second thing the matter is that public opinion which insists that education must be what it calls 'practical.' The modern college sometimes makes a student specialize before he has had time to work out any theory of life. He has no time or inspiration to learn anything about his own body and soul. He gives no thought to the philosophic purpose of the world and of himself."

The personal touch in American colleges is lost, President Bell thinks. The life of the students got out of the control of the faculty when the colleges grew too large. The real problem is how to disintegrate our huge institutions into units sufficiently small for men to be really influenced in something else than purely intellectual things. We must, in some way, revive the old life of American colleges of a century ago, and combine that with modern educational methods. As things are now in our great knowledge-foundries, students report to classes as they might to manual work. The teachers know no more about

them, where they come from or where they go, than does the foreman of his workmen on the job. What we must again have is such intimacy between the faculty and the student body, between the older men and the younger men, that the president of the college will be as much interested in Jones as Jones is in himself.

President Bell sees room in the metropolitan area about New York room for ten new colleges of a limited student membership. He believes that the time will come when great colleges and universities will be almost entirely professional and graduate schools. The undergraduate work, he says, will then be obtained in smaller and more intimate places, all of which, however, shall conform to certain universal standards.

BISHOP GARLAND INSTALLED MAY 1

Rt. Rev. Thomas J. Garland will be installed Episcopal bishop of Pennsylvania in Holy Trinity Church, Philadelphia, May 1. Presiding Bishop Ethelbert Talbot, conducting the installation, and Bishop Thomas F. Gailor, president of the national council, preaching. Representatives of practically every religious body and various civic and other organizations will be guests. A hotel luncheon and reception will follow the service.

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EASY AFTER THE FIRST HUNDRED YEARS

People live long in the Diocese of Central New York. Last month the oldest communicant in the diocese (possibly in the American Church) died at Dexter, N. Y., Mrs. Sarah Adelaide Riggs Rounds, aged 104. Mrs. Rounds had never been ill till three years ago, when she had influenza, but completely recovered. She died from a fall. At the age of 102 she made a journey to Chammont, near the Canadian border, in the side car of a motorcycle!

Mrs. George B. Sloan, the oldest communicant of Christ Church, Oswego, recently celebrated her 90th birthday, and the Rev. William M. Beauchamp, the oldest clergyman in the diocese, preached to a congregation of 500 people in Syracuse on his 94th birthday, March 25. Among recent deaths in the diocese are Mrs. Mary A. Chadwicks, who built St. George's Church in the village named for her husband's family, aged 92; Mrs. Jane Mott, a communicant of St. Luke's, Utica, aged 91; Mrs. George Walker, of the same parish, aged 99; and Mrs. Esther Beebe, of St. John's, Oneida, aged 92.

Bishop Olmsted, who died March 26, was 82 years of age.



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CANON ADDERLEY TALKS ON ENGLISH CONDITIONS

"The Church's Challenge to Social and Political Life" was voiced at a great meeting of the industrial Christian Fellowship at which some notable utterances were made, reports a London correspondent, who tells how the Bishop of Lichfield recalled the story of that eminent early Victorian, Lord Melbourne, that once he came out of church pale with indignation, and exclaimed, "What are we coming to? What is to happen if religion is going to interfere with a man's personal life!" We have got beyond that, said the Bishop. Everyone who calls himself a Christian now recognizes that his Christianity must touch his personal life, else he is not a Christian at all; many of us would go further and say that religion must touch every part of life, and that in making this claim we are only following the practice of the Christian Church during the centuries, except for a short eclipse since the industrial revolution, when religion became self-centered instead of God-centered. The Bishop suggested that St. Paul's well known words might be thus translated into modern ideas: "There is neither capitalist nor workman, neither English nor German, neither male nor female."

Canon Adderley insists, continues our correspondent, that clergymen must get out of their heads the idea that Christian social reform is a sort of extra subject which has only to do with materialistic things like bread and butter and wages: "No parson need worry himself that he is taking to something unspiritual if he embarks on Social Reform. It is primarily spiritual, because it has to do with justice and mercy and truth and beauty." Mr. Adderley urges ministers to go outside their churches and into the world of social and industrial life, and get to know what people say and think and have to do every day of their lives; and not to mind the empty pews if outside the church there are hearts full of faith and hope and yearning for a more abundant life.

Our correspondent reports the formation of a Society of Socialist Christians, representing all denominations, to work and pray for the spiritual and economic eman-

cipation of the people from the bondage of material things and the establishment of the Kingdom of God on earth; also to strive for the creation of an international Socialist order, based on the communal control of the means of life and co-operation in freedom for the common weal. The aim is the transformation of the social order by a general change of heart, mind, and will, and a corresponding change of political and industrial arrangements; substituting mutual service for exploitation, and a social democracy for the struggle of individuals and classes.

CHAPLAIN KNOX PLEADS FOR TOLERANCE

The abolition of war as the foremost task of civilization was urged by Chaplain Raymond C. Knox at a vesper service in St. Paul's Chapel, Columbia University, which was attended by the West Point cadet choir and students of the university.

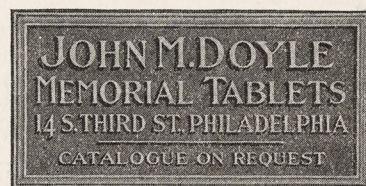
"One of the most unfortunate sights now is the spread of intolerance," Chaplain Knox said. "We see groups organized to attack other groups. We see men insisting that laws be passed to compel other men to think and to act as they dictate."

Chaplain Knox said that the motive of those who would end war by pleading men never to defend their country was sincere in many cases, but that their judgment was faulty.

The Rt. Rev. Charles T. Olmsted, Bishop of Central New York, who died March 26, has left his house in Utica to the diocese for diocesan headquarters, together with a fund for its maintenance and repair.

CHINA AND JAPAN TRIMMING US ON READING BIBLE

China and Japan rival the United States in the number of volumes of Christian Scriptures circulated annually. The total circulated in 1923 by the American Bible Society in those Eastern countries was 2,868,605 as against 2,395,000 in the United States. The increase in the Orient was more than 770,000 volumes, or 30 per cent over the preceding year. According to Frank H. Mann, general secretary, there was no increase in the society's budget for that year to account for this large expansion in the Far East. It is believed that the growing respect for the moral and spiritual values of the Bible accounts for this phenomenal increase in circulation.



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Production—Famous Players-Lasky Corporation

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EPISCOPAL CHAPLAINS ARE TO MEET

The following letter, announcing a meeting of Army and Navy chaplains, has been sent to all those serving as such by the Rev. H. Percy Silver, in the name of the Army and Navy Commission:

"The Executive Committee of the Army and Navy Commission are very anxious to get the chaplains of our own Church serving both in the Army and Navy together in a real fellowship conference. It has been decided to hold this conference on Governors Island, New York City, on the 6th, 7th and probably the 8th of May. It is our earnest hope that you will make every endeavor to be present. Please make your plans to report to Chaplain Swan at Governors Island, on the evening of Monday, the 5th of May. This will then give us two and possibly three full days for conference.

"We have no program for the conference but hope that each man attending will feel perfectly free to bring up for discussion anything out of his experience that may prove helpful to all the chaplains. It is the desire of the commission that each man serving as a chaplain of the Church will feel the power of the Church and the Church's life more intimately related to his work than has heretofore been the case.

"We are calling this conference not simply to meet one another, but for the larger purpose of relating the Church to her representatives in the Army and the Navy in the hope of finding a way whereby the whole Church may better interpret her message and express her life through her representatives."

ALASKA SENDS HELP TO JAPAN

From the Rev. William A. Thomas, St. Thomas' Mission, Point Hope, Alaska, to the Department of Missions, January 10, 1924:

Enclosed you will find a check for \$35.06, which represents the balance of the Communion Alms for the year 1923. It is the wish of our people that this amount be their gift to the mission stations in Japan which suffered so terribly. They would send more if they had it. Times are not prosperous with them, and with the drop in the fur market which we have heard reported and the poor prospects for the present trapping season, winter and spring will not be easy.

THE RECTOR DECIDES TO MOVE

Rev. Charles L. Gompf, rector of Grace Church, Newark, N. J., lives in a house on land worth \$5,000,000. It is at the southeast corner of Broad and Walnut streets, Newark. The United Cigar Stores Company concluded negotiations for a lease of the corner for eighty-four years, beginning May 1, for which it will pay the wardens of Grace Church a total rental of \$5,000,000.

The property is 51x100 feet in size and was purchased by the Church in 1848 from Abraham Van Nest, who was referred to in the conveyance as a "gentleman of New York." The following year the church decided away its realty in error, which was not discovered until several years later. It

happened the churchmen obtained a mortgage on the property, but instead of filing a deed of indebtedness they conveyed the property. After long litigation the Court of Chancery restored ownership to the Church.

The old rectory will be razed and a one-story building containing eight stores erected by the cigar company. Later the company will build on seven additional stories.

The wardens of the Church have secured the property at 13 Walnut Street, directly across from the present rectory, as a new home for Dr. Gompf.

MEMORIAL SERVICE TO SOUTHERN RECTOR

Memorial services for the Rev. G. Sherwood Whitney, late rector of St. Paul's Church, Augusta, were conducted by the Bishop of Georgia, at St. Paul's Church, Sunday afternoon, March 31. The service was simple but beautiful, with appropriate psalms and scripture lessons, and with a special musical program, and was attended by many friends from other churches. The Rev. Jackson H. Harris, rector of the Church of the Atonement, and the Rev. J. M. Wright, the new Vicar of Christ Church, assisted in the service, and the memorial address was given by Bishop Reese, who in paying tribute to Mr. Whitney, said among other things, "Mr. Whitney was not merely a parish priest, but a citizen of this community. He identified himself with its moral, religious and civic interests. He was ready to serve or to lead as opportunity and duty required, and he filled a large place in the life of the city and in the esteem and affection of his fellow-citizens." This is but a small part of the just and deserving words spoken in appreciation of a priest and friend by his Bishop.

The congregation of St. Paul's Church expects to realize one of Mr. Whitney's desires by placing a window above the altar in memory of the rector they loved so devotedly. A committee has been formed to receive contributions which it is believed will include donations from scores of people not members of the Church. Already the fund has been started, and contributions have been received without solicitation.

CONFERENCE OF SECRETARIES SCHEDULED FOR MAY

The Conference of Educational Executives meeting for the fifth successive year brings together about a hundred leaders, diocesan officers and others, from all parts of the country. It takes place this year at the Church of Our Saviour, Brookline, Mass., May 2 to 5.

The outstanding subject for consideration is the Training of Teachers and Leaders, various means of training teachers, within and without the parish, the securing of leaders for other groups, the whole development of lay leadership assisting the clergy.

Professor Erskine of Columbia, Dr. George Craig Stewart, Archdeacon Severance of Spokane, are among the speakers announced.

HAVE HARD TIME IN JERUSALEM

The American Committee on the Preservation of the Sacred Places in the Holy Land, of which Bishop Manning is chairman, announces the transmission of \$30,000 of their funds on hand to the Patriarch of Jerusalem. This is the first contribution from the American churches co-operating with the committee towards this important object, and it is hoped will be but the beginning toward the raising of the sum necessary to relieve the Patriarchate of debt and revive its languishing activities.

The loss of revenues from Russian properties, from offerings and from pilgrims, deprived the Patriarchate in the Holy Land of 64 per cent of its pre-war income and caused during the war the piling up of a debt of approximately two and a half million. The regular recurrent income of the Patriarchate is but \$132,000. After paying the interest on their debt this leaves an assured income of but \$14,000 towards the present \$135,000 budget. (This before the war required \$400,000 a year.) To cover the difference between this practically starvation budget and its meager income continuous sales of property have been resorted to, thereby further weakening the Church.

America is the only country that is in a position to aid the stricken Church. Her assistance in lifting the burden of debt will mean the repair and preservation of the holy places, restoration of now abandoned schools, hospital work, care of the poor, and payment to the parochial clergy of a more adequate salary than the \$250 a year which is now their lot.

MOVING PICTURE PRODUCER ACCEPTS RESPONSIBILITY

The definite social responsibilities which fall upon the shoulders of the modern motion picture producer was the topic discussed recently by Cecil B. DeMille, whose masterpiece, "The Ten Commandments," is now playing at a special meeting of the Associated Motion Picture Advertisers, Cafe Boulevard, Los Angeles.

"The motion picture producer has a far greater responsibility than the banker who handles your money," stated Mr. DeMille, "far greater even than the engineer who guides you at sixty miles an hour over the route of a fast limited. We who make the films talk to the world's largest audience. We have the same opportunity to educate, entertain and uplift at one and the same time. And we reach thousands of people who would ordinarily not be touched by either educative or moral influences."

Cured Her Rheumatism

Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 204 Davis Avenue, B59, Bloomington, Ill., is so thankful of having cured herself out of pure gratitude she is anxious to tell all other sufferers just how to get rid of their torture by a simple way at home.

Mrs. Hurst has nothing to sell. Merely cut out this notice, mail it to her, with your own name and address, and she will gladly send you this valuable information entirely free. Write her at once before you forget.

THE CHURCH MOVES TO OUTLAW WAR

A general movement obtains to induce the great legislative bodies of the churches which meet this Spring to declare war a sin, and definitely to take churches into the lists of those who refuse to fight. Outlawing war, and declaring it to be no part of patriotism to support it, is being held by increasing numbers of Christian people to be the only stand to take, if wholesale killing of people is ever to stop. Methodist district conferences are taking a stand far in advance of any taken by them before. Presbyteries and diocesan conventions have not yet asked members of their churches to refuse to enter war or permit their sons to do so, but they are taking much more advanced steps in that direction than were ever taken before in any religious body in any country.

The Methodist General Conference at Springfield will be asked to act; so also will be the Northern Baptist Convention at Milwaukee and the Presbyterian General Assembly at Grand Rapids. Disciples of Christ, in their convention next fall, will have to consider the same matter, for of late a more advanced stand has been taken among Disciples than in any other body,

or than they themselves have ever taken before. The arguments put forth by these Christian leaders are that if war is ever stopped it will be because, when war comes, people simply refuse to fight, and let authorities do their worst. They say also that the churches must lead in this stand at this time; if not, when the next war comes they will be to blame for failure to avert it.

STIRRING INTEREST FOR A CATHEDRAL

Interest in an Episcopal cathedral for Chicago is being awakened by a series of three Sunday lectures, the last to be given tomorrow in three Chicago churches on English cathedrals by Rev. Herbert Prince, rector of the Church of the Holy Spirit, Lake Forest, Ill., under the Cathedral League, which is thus taking first steps to estimate the city's desire for a cathedral.

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.

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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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Rector Dr. van Allen.

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

MINNEAPOLIS, MINN.

GETHSEMANE CHURCH

4th Ave. So. at 9th St.

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

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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

Madison Avenue and 35th Street

Rev. H. Percy Silver, S. T. D., Rector.
Sundays: 8 and 11 a. m.; 4 p. m.
Daily, 12:20 P. M.

NEW YORK

GRACE CHURCH

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

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

NEW YORK

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Broadway and Wall Streets.

The Rev. Caleb R. Stetson, S. T. D.,
Sunday Services: 7:30, 9:00, 11:00 and 3:30.
Daily Services: 7:15, 12:00 and 4:45.
April 14, 15, 16, 17 and 18. (Holy week and the Three Hours Service on Good Friday).
The Rt. Rev. Charles Fiske, D.D., Bishop-Coadjutor of Central New York.

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J. Christopher Marks, Mus.D., Organist.
Sunday Services: 8 and 11 A. M.; 8 P. M.
You are cordially invited to worship with us.

CLEVELAND, OHIO

TRINITY CATHEDRAL

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

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

THE RECTOR'S ANNIVERSARY CELEBRATION

ST. LUKE'S CHURCH, EVANSTON, ILL.

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

AN UNUSUAL ORDINATION AT SEATTLE

A most impressive and unusual service was held in St. Mark's Church, Seattle, Washington, March 30th, when Mr. Olaf Hansen, a deaf-mute, was presented by the rector, Dr. J. D. McLauchlan, to the Rt. Rev. P. T. Rowe, to be ordained to the diaconate to minister to his own people. For the many years of his faithful service as a layman, assisted by his devoted wife, also deaf, it has been his great desire to attain to this opportunity for further usefulness, and he has held together under many discouragements the little band of these Christians who were attached or attracted to the Church, as a satisfying home for them.

The work among the deaf-mutes was begun in 1909 by Dr. Gowen, while rector of Trinity Church, their services held on the third Sunday of each month, continued during his rectorship. With the coming of Dr. McLauchlan to be rector of St. Mark's, the little flock found another sympathetic friend, and their services have continued at St. Mark's regularly on Sunday afternoons for the past three years.

The Rev. George F. Flick, rector of All Angels' Church, Chicago, very kindly came out for the ordination, preaching to the

congregation in the sign language, the sermon being read by Dr. McLauchlan, an exceedingly good sermon, full of information, on the efforts made by the Church in the last fifty years, for our silent members.

Mr. Flick also, standing during the celebration, at the choir desk, immediately before the pews of the deaf-mutes, gave in the sign language, the words being recited by Bishop Rowe, the celebrant. In the Communion the deaf-mutes only received.

Luncheon was served after the service in the Guild room, and a happy social hour enjoyed by the forty or fifty deaf-mutes present. At 3 o'clock they adjourned to the Church for their usual service, but with the added and unusual happiness of

having with them their priest who again preached to them.

The Rev. Olaf Hansen will continue with increased zeal and efficiency in this blessed work for his people, and with the earnest prayers of his many friends in Seattle and the State.

ATLANTIC CITY, N. J.

CHURCH OF THE ASCENSION
Pacific and Kentucky Avenues
Rev. H. Eugene Allston Durell, M. A., Rector.
Sundays: 7:30, Eucharist; 10:30, Matins; 12:00, Eucharist; 8:00 P. M., Evensong.
Daily: 7:30, Eucharist; 10:30, Matins, Monday, Tuesday, Saturday; Litany, Wednesday, Friday; Eucharist, Thursdays and Holy Days.

DALLAS, TEXAS

ST. MATTHEW'S CATHEDRAL

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

MINNEAPOLIS

ST. MARK'S CHURCH
Oak Grove St. and Hennepin Ave.
The Rev. Phillips Endicott Osgood, Rector.
The Rev. Hanford Livingston Russell, Associate.
Sunday Services:
Holy Communion, 8 a. m.; Bible Class, 10 a. m.; Morning Service and Church School, 11 a. m.; Community Service, 4 p. m.; "Hearthfire Time," 5:30 p. m.

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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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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.

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Marshall and Knapp Streets.
Rev. Holmes Whitmore, Rector.
Sundays: 8 and 11 A. M., 7 P. M.
Church School: 9:30 A. M.
Saints' Days: 9:30 A. M.

PITTSBURGH, PA.

ST. ANDREW'S CHURCH
Hampton St. and No. Euclid Ave. (East End).
Rev. Harry B. Heald, Rector.
Sunday Services: 8 and 11 a. m. and 4 p. m.
Fridays and Holy Days: 10 a. m.
Take car 71 or 73 to Hampton St.

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AN ORDINATION IN COLORADO

In the Church of the Good Samaritan, Gunnison, Colo., on the Feast of the Annunciation, March 25, 1924, the Right Reverend Fred Ingley, S.T.D., Coadjutor Bishop of the Diocese advanced to the Priesthood the Reverend Bernard Francis Geiser.

The Candidate was presented by the Rev. John S. Foster of St. Paul's Montrose. The sermon was preached by the Rev. Robert Y. Davis of St. James', Meeker, who also acted as Bishop's Chaplain. The Rev. Edwin S. Johnson of St. Barnabas, Glenwood Springs was Epistoler. The Master of Ceremonies was the Rev. W. McMurdo Brown of St. Matthew's, Grand Junction who also read the Litany.

The Reverend Mr. Geiser served his country during the Great War and later in France studied Ecclesiastical Art and Architecture at Bohné. He determined to enter the Ministry as a result of participating in a Student's Conference at Boulder, Colo., being impressed by the sincerity of the lay speakers. He studied at St. John's Theological Seminary at Greeley, Colo., and was for a time in charge of the Church's work at Alamosa, Colo. He will remain as Priest-in-charge at Gunnison and adjacent missions in which places a constructive work is being done.

The Wicket Gate

-- By --

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COLORADO NOTES

The Rev. Ernest W. Wood, U. S. Chaplain at Fort Logan, is acting as locum tenens at St. John's Cathedral, Denver, for four months, having an accumulation of leave which he could devote to that purpose.

The Vestry hopes to call a rector to succeed Dean Browne in the near future, who becomes Dean of the Cathedral by the approval of the Bishop.

The trustees of the Diocese of Colorado are arranging for the purchase of an Episcopal Residence in Denver.

On the completion of the transaction, Bishop Johnson will remove from Colorado Springs to Denver.

Bishop Johnson will take the noonday services in Shreveport, La., and the services during Holy Week at Trinity Church, New Orleans.

Bishop Johnson has held parochial missions since the first of the year in the following places: Trinidad, Alamosa, Manitou, Golden, Sterling, Fort Collins, Boulder and Pueblo, besides filling the pulpit at the Cathedral during the Sundays in March and a series of Sunday evening lectures on Modern Controversies in St. Mark's Church, Denver.

The arrangements have been completed for the merging of Grace Church and St. Stephen's in Colorado Springs under a vestry that has been selected by both parishes. The two rectors are to become associate rectors of the two parishes, the Rev. Arthur N. Taft having the precedence by reason of length of service, having been rector of St. Stephen's for more than twenty-five years. Plans have been accepted for the building of a new church on the site recently acquired by St. Stephens and now occupied by the parish house, which will be removed.

The present St. Stephen's Church will become a parish hall to be known as St. Stephen's Hall, while the parish will take the name of "Grace" which is the title of the mother parish.

It is a matter of great regret that the former Grace Church will probably be sold, or the grounds leased.

In the will of Mrs. B. F. Hottel, the

GERMAN CHILDREN'S FUND

Five million German children are 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:

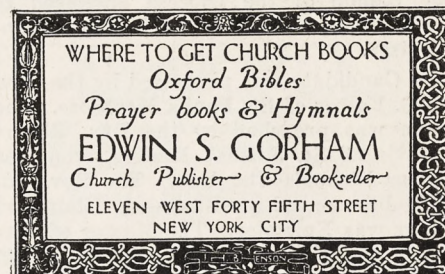
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wife of the Senior Warden of St. Luke's, Fort Collins, the sum of one thousand dollars was designated for the use of the parish.

CONGRESSMEN PRAY

Five congressmen, all members of the House, are ordained ministers—Upshaw of Georgia, Baptist Evangelist; Kvale of Minnesota, Lutheran; Hudson of Michigan, Baptist; McLaughlin of Nebraska, United Brethren, and Temple of Pennsylvania, United Presbyterian. Denominational affiliations of congressmen are: Methodist, 119; Episcopalian, 74; Congregational, 31; Disciples, 17; Lutheran, 14; Jewish, 9; Uni-

tarian, 5; Dutch Reformed, Quaker and Mormon, 3 each, and United Brethren, Mennonite, Christian Science, Evangelical and Universalist, 1 each. Nine-tenths of the members belong to a church, and the rest are regular church-goers.



The Task of the Church

- - By - -

VERY REV. ROBERT S. CHALMERS

The first of a series of articles on this subject will appear in The Witness next week. It will be followed in the issue of May third by an article on the same topic by Rev. George H. Thomas, Rector of St. Paul's Church, Chicago. Other leaders are to contribute to the series, and with the issue of May tenth a page is to be given to the communications on the topics received from our readers.

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The Tenth Anniversary of The Hebrew-Christian Publication Society, held at St. Thomas' Protestant Episcopal Church in New York City, is reported in the Anniversary Number of the Society's organ, The People, The Land and The Book.

Besides this there are several timely and valuable articles by Mr. B. A. M. Schapiro, The Managing Director of the Society, under the titles, "The Doctrine of the Incarnation in the Old Testament," "The Meaning of the Word Almoh" (Virgin), "The Genealogy of Jesus," and "What the Rabbis Have to Say on the 53rd of Isaiah."

This is a double number, containing 128 pages, and like the other publications of the Society, is free upon mentioning The Witness. Other publications just issued: "The Sure Word of Prophecy," and "The Messiah According to the Old and New Testaments."

FROM BISHOP GAILOR

My dear Mr. Schapiro:

I have read your interesting and convincing article on the doctrine of the Incarnation in the Old Testament, and have especially enjoyed your scholarly interpretation of the meaning of "Almoh."

Thank you very much for letting me see the proof, which I enclose; and I am Very sincerely yours.

(Signed) Thos. F. Gailor,

President National Council.

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