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INDULGENCES

The Roman Catholic doctrine of Indulgences rests back upon the earlier doctrine of merit.

Briefly, the idea is that a good deed deserves a reward and that such rewards counterbalance the punishments due for evil deeds. Our Lord, of course, in His human life had an untold number of good deeds to His credit which He did not need because of His sinlessness. Also the saints, by their unusually holy lives, have stored up a surplus of Merit over and above their own personal needs. This surplus Merit, created by our Lord and by the saints, is contained in a Treasury of Merit which is under the disposition of the Pope as the Vicar of Christ on earth.

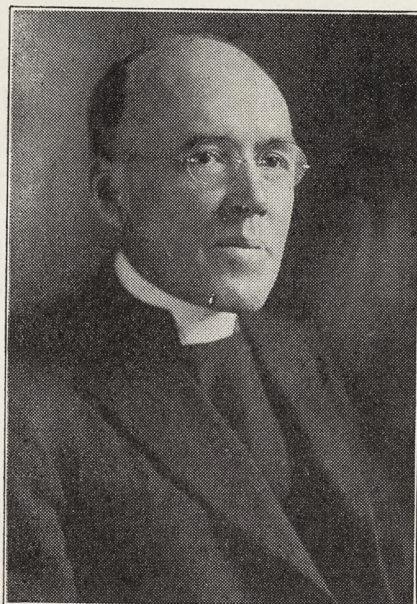
This doctrine had some popular currency in the Middle Ages but it was not dogmatically stated until 1343 by Clement VI as follows: "Upon the altar of the Cross Christ shed of His blood . . . a copious torrent . . . thereby laying up an infinite treasure for mankind. This treasure He neither wrapped up in a napkin nor hid in a field, but entrusted to Blessed Peter, the keybearer, and his successors, that they might, for just and reasonable causes, distribute it to the faithful in full or partial remission of the temporal punishment due to sin."

An indulgence is simply the application of some portion of this surplus Merit to other people in order to release them from some or all of the punishment due for their sins. As taught now this doctrine generally pre-supposes that the recipient shall have already made confession and received absolution. It is not intended to free the penitent from the guilt but only from the punishment, the guilt having been removed in the sacrament of penance. Also the indulgence is granted upon the condition that certain specified things shall have been done—certain prayers said or certain pious acts performed.

There are "plenary" and "partial" indulgences. The former releases one from all punishment, either in this world or in purgatory. The latter relieves one from a portion only of the sufferings of purgatory. It is possible for one in this world to earn an indulgence for one who is already in purgatory and have the Merit credited to the account of the one who has died. Plenary Indulgences are issued only by the Pope. Partial Indulgences may be issued by Bishops or Cardinals by special papal order. But the real authority in the distribution of the surplus Merit rests entirely in the hands of the Pope.

In the later Middle Ages the regulations governing the issuing of Indulgences were not well defined and they were subject to very serious abuses. They were sharply denounced by John Wyclif and they were one of the chief occasions for the revolt of Martin Luther. The commercialized practices accompanying the "sale of Indulgences" were mostly abolished by the Council of Trent in 1565.

There are perpetual Indulgences which may be taken advantage of at any time.



Rev. William H. Milton, D.D.

There are also temporary Indulgences which are offered only for certain special occasions. There are universal Indulgences which are available anywhere and by one's presence in certain holy places. Usually they consist in the repetition of certain prayers or penitential Psalms a certain number of times during a specified number of days. For instance if one possesses a cross blessed by the Pope, the following applies—"All who on Friday shall devoutly meditate on the Passion and Death of Christ and say three Our Fathers and Hail Marys shall gain one hundred days indulgences." Others may be gained by pilgrimages to Rome or to other holy spots.

This is in answer to a question from a correspondent who asks—"What is an indulgence? Is it Catholic and Scriptural?"

It is neither catholic nor scriptural. It is a mediaeval development of the primitive penitential system which died out after the first few centuries. It first appears in the early part of the eleventh century and was probably of French origin.

Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

"HIGH FIRES"

I am fortunate in having as one of my friends and neighbors Mrs. Marjorie Barkley McClure, who has written one of the most widely read books of the season, "High Fires." Mrs. McClure's daughter is a member of my parish.

"High Fires" is a novel of real power. It is a vivid picture of a phase of the conflict between the sturdy notions and practices of our fathers, and the more independent thought and action of our contemporaries. The chief character of the book is a Presbyterian minister, cultured, kind-hearted, but of rigid convictions and an undying purpose to stick to his guns.

The story has several fields of interest. Mrs. McClure has told a story well. Her

narrative style is vivid and she has the gift of using bold and gripping words and images. The conversation is natural and animated. As a story it moves now deliberately, now swiftly to its climax. There are numerous interesting incidents, told in a manner that indicates the author's understanding of our common human nature, and the complex motives which lie behind our actions.

The second interest is the description of a large city, (Detroit) in the interesting period in which the automobile industry was in process of development. The change in the work and attitude of the churches is also set forth.

But the chief plane of interest is the conflict between two types of training, conviction, and practice. The chief field of that conflict is in the hearts of the characters. The Rev. Angus Stevenson is a heroic soul, involved in the meshes of a rigid Puritanism. By nature he is kindly and considerate, and generous. By training he is rigid and uncompromising. His very loyalties are the prey of his theological convictions. But the younger generation, with whose interests his life soon becomes involved, have not his outlook. They have revolted against the older precepts, and judgments. The struggle grows severe, and the culmination is the greater appreciation in each of the participants of the real worth in the character and principles of the other.

The book is worth reading. It will give our clergy a better insight into the inner difficulties of many people who are adrift from the churches, and to whom we are appealing. We must understand their background before we attempt to understand their difficulties.

It is little difficult for a member of the Episcopal church to realize the rigidities of the system in which the Rev. Angus Stevenson was trained. And all people should be glad that such a splendid man, today, would not have to be the victim of the theological scheme, that was a by-product of the controversies of an age of contention and persecution.

Mrs. McClure has given us not only a good story, but an incentive to reappraise the essential values of our Christian heritage. The book shows the careful workmanship of a vigorous mind.

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Bishop of Durham Starts an Argument

By Rev. A. Manby Lloyd

Things are moving. The Rev. H. V. Stuart, a socialist of the old school, who once worked in a coal mine to see how he liked it, has gone to Carlisle as the new dean. Lord Birkenhead has told the Ulstermen not to make fools of themselves, and Philip Snowden has produced a budget which pleases everyone but Ananias and Judas Iscariot. The snappy and sometimes offensive Philip charmed the House, sat down amidst general cheering, and was deliciously applauded by his own men. It is a Free Trade Budget. It is a Temperance Budget. It is not a Socialist Budget. It does little for housing, unemployment, etc.

But other remedies must be found for these evils. The Bishop of Durham (Henson) is quite happy with modern machinery, modern science, and modern industrialism, and has been attacking the "mediaeval"—blessed word—ideas of Mr. A. J. Penty's "Return of Christendom" in the *Review of the Churches*. "The industrial methods of the Middle Ages would be altogether inadequate for providing the indispensable bread of our own more populous societies."

Needless to say, A. J. P. has accepted the challenge and points out (1) that this criticism has been answered over and over again; (2) feeding people depends upon the productivity of the soil, and this is not increased by the use of machinery. (3) Industrialism does *not* feed the people and it never can, because one of its aims is to displace labor by machinery.

A. J. P. does not propose to go back to mediaeval methods, but to mediaeval principles; e. g., he puts agriculture before commerce. But he does not propose to go back to mediaeval methods of farming.

Bishop Henson is fifty years behind the times, just as are the Darwinians who have never heard of Lamarck, or the Modernists who have never heard of Emil Reich or Bergson.

Meanwhile the dear old "Guardian," which our grandmothers used to curl their hair with, is becoming more and more sparkling, and Dr. Ellis Roberts has a lovely article on Chas. Kingsley that would have sent Archbishop Tait to an early grave. Recalling a sermon of Kingsley's preached in a London church in 1851 (on the Mosaic land laws, by which there could be no absolute alienation of the soil), for which he was inhibited by the Bishop of London, Dr. Ellis Roberts says: "These words were then so dangerous that the incumbent of the church contradicted his visitor from the choir stalls, and Bishop Blomfield took the necessary steps to prevent Chas. Kingsley from applying the teaching of Moses to the leasehold system which has notoriously done so much for the City of London. We have moved since 1851. . . ."

We have used the Bible, said Kingsley, as if it was a mere special constable's handbook—a mere book to keep the poor in

Our Council

William Hammond Milton is the rector of St. James Church, Wilmington, North Carolina. He was born in Virginia in 1868, received his education in Virginia, and attended the Theological Seminary at Alexandria. He did missionary work in Virginia for the first few years of his ministry and then served as a rector in Baltimore. In 1899 he became the rector of St. John's Church, Roanoke, Virginia, where he remained until called to his present rectorship in 1911. Dr. Milton became the Executive Secretary of the Nation Wide Campaign after the Detroit Convention, a position which he filled until 1923 when he resigned to return to his parish. Dr. Milton was elected a member of the National Council at the last General Convention.

order; instead of being a book, from beginning to end, to keep the rich in order.

Muckraking

As a rule we do not make unfavorable comment of the work done by our contemporaries. We are glad to further the work of *The Living Church* or *The Southern Churchman* in any way in our power, as both of them are trying to build up the Kingdom. We have felt for some time that *The Churchman* has had an ego complex, with an exaggerated idea of its own integrity and a meddlesome censoriousness in the affairs of those to whom the work of the Church has been entrusted.

In other words it seems to feel that it has a divine mission to rectify the errors of Bishops. It is now engaged in what it calls an impartial investigation of "Darkest Dallas."

Of course a child could see from the title that the whole theory is a prejudged case, and that the impartiality claimed is a burlesque. The subject matter of the articles thus far is such as to justify the suspicion of inveterate prejudice.

Church papers have many useful functions but we do not believe that muckraking is one of them.

After reading two articles we are forced to say two things:

First, that the Bishop of Dallas hasn't a chance of impartial investigation.

Second, knowing the Bishop of Dallas intimately, we protest that he isn't the tyrannical inquisitor which his tormentor paints him to be.

We have a suspicion that if Mr. Heaton had been some poor parson suffering from Episcopal tyranny that he would have been allowed to undergo a peaceful martyrdom.

But Mr. Heaton represents a cause dear to the heart of *The Churchman*, and so instead of demanding a commission of investigation impartially selected, it sends its own representative privately financed to improve its cause by blackening the Church in Dallas.

We protest against this gum shoe policy in ecclesiastical affairs. Call off your dog.
I. P. J.

Japanese Reconstruction

In every parish and mission on Sunday, May 25, there is to be, in so far as the plan of the Japan Reconstruction Fund has been followed, a general offering which marks the culmination of the raising of that Fund.

Immediately after the earthquake and fire, the first week of September, every effort was directed to the raising of an Emergency Fund for the almost desperate needs of the present year and to keep the work going until permanent reconstruction could be accomplished. The distinction between the Emergency and the Reconstruction Fund was explained at the time. The Emergency Fund of \$500,000 was completed, with little or no organization, within four months. By that time full first-hand information had been obtained from Japan, and the Emergency relief was followed by the effort, now at its height, to secure funds which would not only provide permanent physical reconstruction in Tokyo but would fulfill the American Church's desire and determination to continue its great mission to the Japanese.

Every opportunity has been taken to reach the people of the Church with full information. There has been much co-operation from the parochial, diocesan and general Church papers while bishops and clergy have made evident their wholehearted support of the undertaking.

The unprecedented opportunities offered by the needs of the work in Tokyo have, during the past four months, been presented to many groups, and now, as far as possible, all communicants and all the Church school children are to receive information and pledge cards sent out in preparation for the general offering of May 25.

Since, in spite of every effort, there are still Church people who know only too little about the whole great undertaking, it is not superfluous to summarize once more its cause and its purpose. The earthquake and fire literally wiped out the churches, St. Paul's Middle School for boys, St. Margaret's School for Girls, St. Luke's Hospital and our missionaries' homes in Tokyo, and greatly damaged St. Paul's University outside the city. This is the barest possible statement, taking no account of the personal losses of missionaries, or the situation of our Japanese staff, thus left without means of support except as the Emergency Fund carries them for the time being.

The Japan Reconstruction Fund is to build the churches, and the schools, and the great hospital, and the necessary houses for the mission staff. Details and explanations are available, showing the irresistible appeal made by each of these phases of the Church's work. A total of \$3,000,000 is needed, of which \$600,000 is to come from the use or disposition of the land now owned by the Church in Tokyo, leaving \$2,400,000 to be given by the men and women and children of the Church.

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A Consecration Sermon

By Bishop Johnson

The sermon preached in Springfield, Illinois, on May 14th by the Bishop of Colorado at the consecration of the Rt. Rev. John Chanler White.

"Jesus came and spake unto them saying, all power is given unto me in heaven and in earth."—St. Matt. xxviii, 18.

Probably more than a hundred thousand times during the past nineteen centuries bishops have assembled to set apart and consecrate one who has been selected to be a bishop in the Church of God. When St. Peter declared that "one must be ordained to be a witness of Christ's resurrection" they (the assembly) appointed two, and the lot (not St. Peter's mandate) fell upon Matthias. From that time to this present moment, bishops have gathered to ordain and consecrate another bishop to be numbered with those whose chief business, as the Master had declared, is to be a witness of the reality of Christ's resurrection.

Let me quote the Master's last words to His assembled apostles that you may know that this consecration is a vital part of our Lord's plan for His Church:

"Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth."

Power! There are two words in the Greek Testament, each of which has its nicely shaded meaning not carried into the English translation.

"Dunamis!" The power which God possesses is an automatic power that resides in Him who is the source of that other power. "Exonsia," which is the derived power received by Christ from God and given by God who possesses the dunamis which resided in Him alone.

"I am the life," said the Master. We receive our life from Him "who is the Lord and the Giver of life," the Holy Spirit of whom Christ said, "If I depart I will send the comforter unto you," and

so when He said, "Receive ye the Holy Ghost" and bade them abide in Jerusalem "until they should be endued with power from on high," He was not romancing, but exercising the power which the Blessed Trinity possessed as the source of all life and power.

This original power (or dunamis) resides in God without the need of instruments. But when God would transmit to man that power (or exonsia) which becomes the limited power of His creatures, it was fitting and necessary that such power should follow the law of transmission, through external instruments.

To say that power in God exists apart from outward instruments is one thing; to say that God transmits His power to human creatures without the use of external instruments is to say that which is contrary to human experience.

When "the Word became flesh and dwelt among us," God acted not according to His own necessity, but according to the limitations of human need. "He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of man," because if man was to love God, God must accommodate Himself to man's limitation, which is that man can really love man alone, and so, if God would be loved by man, He must be "formed in fashion as a man."

To rob Christ of His historic manhood is to rob us of the power of loving God.

When the Word "became obedient unto death, even the death upon the cross," He again, through external instruments, persuaded man, in a way that nothing else could have done, that God loved us; and if we desire to love Him, we find our satisfaction because we have been made to realize by the cross that "greater love hath no man than this."

And, furthermore, when "God highly exalted Him" in the Resurrection and Ascension of His incarnate Son, He demonstrated that the power of God to win man's love was greater, far greater than the wisdom of man, by observation, to discover it.

ST. PAUL QUOTED

For, as St. Paul learned in his failure on Mar's Hill, and recorded in his subsequent letter to the Corinthians, "When I came to you (the Corinthians), I came not with excellency of speech or of wisdom declaring unto you the testimony of God (as he had done in Athens), for I determined not to know anything among you, save Jesus Christ and Him crucified," to which he added later in the same epistle, "If Christ be not raised, your faith is vain." He finally summed it all up in this epitome:

"Moreover, brethren, I declare unto you the Gospel, which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, unless ye have believed in vain, for I delivered unto you, first of all that which I received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures."

Surely you can see the point of St. Paul's statement that "your faith should

not stand in the wisdom of men, but in the power of God."

Power is one thing; influence is quite another. Julius Caesar had influence when, through arguments and assets and armies, he established the Roman Empire on a firm foundation.

Jesus Christ had power when, by fishermen, by the cross, and by fragile elements, He established the kingdom of heaven on earth.

The one worked through human influence; the other through superhuman power.

The wisdom of man was just as arrogant and self-confident in His day as they are in ours to produce the fruits of the spirit, which are love, joy and peace.

In other words, the Gospels, as confirmed by St. Paul, dwelt upon the reality of the external agencies through which God worked to win man's love, and the record in Acts I and II confirm the almost obvious conclusion that He continued to use eternal instruments for the conveying of His grace.

God used a human body, a wooden cross, and a glorified humanity that had flesh and bone, in order that men might see Him with their eyes, hear Him with their ears and touch Him with their hands, that the life which they had seen might be that to which they bore witness, as the basis of eternal life. And if Christ, during His ministry in the flesh, conveyed His blessings by such external agencies as the word of His mouth and the touch of His hand, then a continuance of this visible manifestation of God's love would be shown by such agencies as man's eyes could see and his hands could touch. So the Holy Spirit came in outward form as tongues of fire and was conveyed in this simple and effective way by the same agencies as Christ used.

For the Sacraments of Baptism and Communion are just this.

GOD'S AGENCIES

God's Holy Spirit operates through the simplest of human agencies—water and bread and wine—to convey to the believer that which is most comprehensible when conveyed through agencies familiar to a little child or an uncultured peasant.

God never intended to limit the bestowal of His love to those rarified agencies of philosophy and psychology which would limit the reception of His grace to those fortunate possessors of special privilege who have the time and ability to observe and speculate.

It was, rather, a religion in which, unless philosophers and psychologists would become as little children, they were totally debarrd from entrance.

It was the manifestation of God's love to fishermen, not to savants.

In the same way the laying on of hands is the simple and effective way by which God insured the continuity of witness and the unity of life which are absolutely essential to the preservation of that which He had by preference entrusted to simple folk, who are not entangled in the vain imaginations of their own conceit.

The sacraments of Baptism, Communion, Confirmation and Ordination are based

upon the same simple principle, the word of Christ and the human touch.

It is homely and familiar; not abstract and intellectual.

In Holy Baptism the child is taken into the arms of Christ's servant, or the adult is taken by the hands, and the exact words of the Master are used. Here it is the word of His mouth and the touch of His hand.

In the Holy Eucharist, the communicant receives into his hands from the hands of the priest the sacred elements which Christ hallowed, and the words of consecration and administration are His words not ours. In the ordination of a priest, the same care is exercised that the word of Christ and the touch of the hand should be the instruments used.

CHURCH UNITY

If Church unity is heavenly and schism is carnal; how, may I ask, could anything less pretentious, more democratic, more evangelical be desired for the purpose of (1) designating who is to be installed in office; (2) conveying the grace necessary for such administration, (3) and preserving the solidarity of it all; than that which has demonstrated the power of God by withstanding the ravages of time and the assaults of enemies without and within? These simple primitive rites are those which as a Church are safeguarding in an institution which has sacrificed neither the liberty of the sons of God nor the treasures which have been committed to its trust.

The fact that there are those who seek the honors and emoluments of this Church while preaching the doctrines of another need not obscure our vision to the fact that the Church nowhere has officially denied itself but has been faithful through the centuries in spite of those who have thought they were doing God service by substituting human wisdom for the power of God. All power is of God. He is the dynamo in which resides the life-giving power which is so precious to human need and so baffling to man's wisdom.

God is not merely the creator of life. He is the constant current of life flowing through the instruments which He has ordained into every tree and animal and child according to the law by which life is continuous on earth.

In this sense the Day of Pentecost is the dynamo, the Historic Church is the conducting wire, priests and bishops are the transformers, Christian men and women who let their light shine before men are the individual bulbs.

The vital thing is, first contact with the dynamo and secondly integrity of the bulb. Man himself cannot out of his own flesh and blood create light or heat or energy.

There is no such thing as a live wire apart from contact. Break the contact between yourself and God and the light will fade away to the vanishing point.

It is essential if we would fulfill God's plan and purpose that we dwell in Him and He in us. But one must discriminate between the reception of energy and the transmission of the same.

The sacramental contact that we have with God is potential for good, but it may also result in much evil if we depart from

the human response to God's grace.

The electric current which enters your home is there to give you light and heat and energy, but if there be defective wiring it may burn down your house or destroy your life.

ALL RELIGION NOT GOOD

Religion is not good necessarily.

The Turk who massacres Armenians, the Mormon who married a dozen wives, the Pharisees who brought about the crucifixion of Christ are all examples of a religious force gone wrong.

So the receiving of power from God is one thing; the adequate transmission of that power is quite another.

God's power is a consuming fire causing much wrath and destruction if the human instruments who are selected to transmit it fail in those human qualities which are essential to its purpose.

A bishop is not necessarily a good thing, although the desire to be may be approved of St. Paul.

Much of the evil which has thrown society into chaos today is due to the fact that the human instruments who have received grace have failed to transmit.

The circuit has been broken and dire evils have resulted.

CHARACTERISTICS FOR BISHOPS

What does God require of us as bishops?

1st. *I think we should be natural.* The winsomeness of Christ lies in the absence of ostentation, of affectation and of self exploitation. It is one thing to magnify your office; it is quite another thing to magnify yourself in your office.

If He was among us as one who served, we are most presumptuous and ineffective if we fancy that we as bishops exist to be waited upon.

Flee the seductions of adulation and deference. They are only skin deep and have no real relation to reverence and esteem.

The simplicity of Christ should be the standard rather than the duplicity of Caiaphas and the complexity of Simon Magus.

2nd. *I think that we should be genial.* It is for us to help our clergy bear the yoke and not to increase their burdens.

The world is infected today with anarchy—the hatred of any authority which limits self will and self indulgence.

The text of the soap-box orator is the arrogance of those in power.

Were all rulers gentle, genial and generous, the soap-box orator would fail to be convincing.

I do not mean that bishops should lack firmness; I mean merely that they should not delight in the kind of power that the Gentiles love.

3rd. *I think we should love men.* You are consecrated in this city from which one sprang of whom it could be truly said that he was a lover of mankind.

There are few men in all history who possessed both power and the peculiar qualities of Abraham Lincoln. We Americans are more fond of praising him than we are of emulating him. He was natural, he was genial, he was a lover of mankind,

and so he remains today the much beloved of those whom he ruled.

As someone has well expressed it, he was an ordinary man raised to a very high power; much grander than to have been an ordinary man dressed in unusual garments, which is the rule among present-day statesmen, who dress well but do little.

All power was given to Christ, and He exercised it with firmness; but His yoke is easy, not galling; and His burden is light because He carries so much of the weight on His side of the yoke.

Be more ready to emulate His consideration for others than the power which He has given you; for only so can power be distributed in a beneficent way, radiating light, heat and energy.

Be industrious and try to deal severely with that spirit of complacency which causes our clergy to turn over in bed when the whistle blows and thank God that they are in the ministry.

There is a French scientist who maintains that all of men's social life has its basis in religion. That without religion man would run in packs like wolves, the enemy of every other pack—and not only that, but willing to tear and rend a brother wolf if wounded or so incapacitated as to make it safe to attack.

It is unfortunately the condition that seems to prevail in Europe today, where not only is nation pitted against nation in jealousy and distrust, but where groups in the same nation are full of envy, hatred, and all uncharitableness; so that there is no solidarity, no friendliness, no reverence in life.

It is only a question of time when the epidemic of hate and discontent will like a bubonic plague infect our own fair land.

There are signs of it in the air already.

The Christian religion is the one common denominator of human faith—not only in God but in one another.

Human selfishness has always been the greatest enemy of Christ. It is made up of self pity, self interest and self righteousness.

These germs of evil have always infected the world. That is to be expected. It is hopeless when this infection pervades the Church.

It is, I take it, my dear brother, your business and mine to strive in our small way to be immune to such infection. It is not easy to do this, but let me give you this charge:

1. Never pity yourself, no matter what happens.

2. Always prefer the interest of your charge and people to your own interest.

3. Never presume that your office gives you any superiority of intelligence, virtue or privilege over your fellow clergy.

It does give you a superiority of responsibility. This you cannot evade at any cost, even though your clergy may invoke it only when it suits their convenience. Strive to acquire the hand of steel in the glove of velvet.

Be genial, be generous, be gracious. Be faithful, be firm, be fervent.

And may the good God preserve and sustain you in a position that is easy to hold but most difficult to fill.

The Task of the Church

By N. R. H. Moor, M. A.

One day I visited the president of a foundry. Entering the office building I found a large force of clerks busily at work. Typewriters and adding machines were clicking away. File-indexes were in constant use. Serious-minded men and women were in frequent consultation.

I next went out into the foundry-room. Men with bulging muscles, splendid types of physical development, were hard at work. Now and then, keen, alert inspectors took a careful mental inventory of the progress of the work. They stopped at each machine and gave it close inspection. They spoke to this man and that man concerning the work he was on.

At the far end of the foundry-room a door opened into the shipping department. I entered it. Between two platforms stood a freight car. Men were boxing the finished product of the foundry and trucking it aboard the car.

Now while there were a large number of men at work in the various departments of the foundry there was no unnecessary confusion. The machinery was doing its work. Each man and woman had his or her particular duty and part to do. The spirit of a common purpose seemed to pervade the atmosphere of the whole place. It was most fascinating to watch the mechanical process and to note the spirit of co-operation among the entire personnel. It gave one a knowledge of what can be done when an idea is blue-printed, visualized, understood, and then produced in a material form. It showed how organization can produce and not become enmeshed in itself.

Before I left the foundry I called upon the president in his office. Knowing that he was very busy I stayed just long enough to ask him one question. "Mr. President," said I, "what is the task of this foundry?" He replied without an instant's hesitation. "This foundry has the job of turning out the best steel castings possible." "Thank you, sir," I said, and bid him good morning. I left with a sure knowledge that the president and every employee of that foundry knew exactly what was the task and ideal of and behind the foundry.

Next I visited the illuminating plant of the city. The room where the great generators were located was very interesting. What gigantic monsters they were! How obedient to their task! Not a snarl or a whine came from them. They purred like great pussy-cats who have just finished a good dinner. One had a feeling that they harnessed power of unlimited magnitude.

I took the elevator and was quickly carried to the second floor of the building. I entered the outer office of the president and handed my card to the girl at the switchboard. In a very short time I was told that the president would be glad to see me. I stepped into his office, took a chair and waited for him to finish a telephone conversation. As I listened to his directions given over the phone, I felt, "Here is a man who knows exactly what his plant must do and how to do it."

"Mr. President, I know that you are

busy. I will take just a moment of your time. What is the task of your plant?" Quick as a flash came back his answer, "Our work is to furnish electric power to the city." I arose, and thanking him, left the office.

THE TASK OF THE CHURCH

What is the task of the church? The question demands a clear, fearless and intelligent answer. The task of the church is to make God, as revealed by Jesus Christ, real to men. God is the Great Reality. The fundamental task of the church is to connect the mind and soul of humanity with God.

I wonder if church people generally realize that this is the supreme task of the church. There are times when one feels that people do not understand the fundamental mission of the church. The ramifications of church activity are multiform and varied. Often I feel we miss the task and fall in love with its by-products. There are numerous ecclesiastical organizations. We hear many creeds expounded. We see differing forms of ritual. We take note of strange and varied customs. It is perhaps no wonder that people in sheer bewilderment ask, What is the task of the church?

Immediately there come many answers. The Socialist, the Christian Scientist and the Spiritualist tells us what the Church must do in order to fulfill her mission to the world. Various schools of thought assure us that the Church's duty is to follow their line of thinking. In the Babel of voices church people and others grow confused.

And, yet, are we not rather stupid and blind? Jesus Christ said, "You who have seen Me have seen God." "Follow Me." If we ask, "Why should we follow Him?" the answer is immediate, "That you may see God and become like Him." "Be ye therefore perfect, even as your Heavenly Father is perfect."

Jesus Christ, the head of the Church, is the great Revealer. In His life He unveiled the life of God. The Church must draw aside the veil which enfolds Jesus Christ so that mankind, looking at Him, may see God. And when the Church steadfastly adheres to Her one supreme task the problems which vex and rend the fabric of civilization will vanish.

I wish I were a great sculptor. Then I would carve a statue of Jesus Christ. I would set it up at the intersection of the thoroughfares of a great city.

*Where cross the crowded ways of life,
Where sound the cries of race and clan.
Above the noise of selfish strife,
We see Thee, O Thou Son of Man.*

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There I would place a great marble statue of Jesus Christ. It would be a material likeness of Him as He shines in the Four Gospels. The statue would not be set on a pedestal. The feet of Jesus would stand on the level of the sidewalk over which countless thousands of His fellow-men walk daily. And when men saw where He was standing they would know that He travels with them along the streets of life.

*'Tis but a half-truth that the poet has sung
Of the house by the side of the way;
Our Master had neither a house nor a home,*

*But He walked with the crowd day by day.
And I think, when I read of the poet's desire,*

*That a house by the road would be good;
But service is found in the tenderest form
When we walk with the crowd in the road.*

So I say, let me walk with the men in the road,

*Let me seek out the burdens that crush,
Let me speak a kind word of good cheer to the weak*

*Who are falling behind in the rush.
I'll go to their side, I'll speak in good cheer,
I'll help them to carry their load;
And I'll smile at the man in the house by the way,*

As I walk with the crowd in the road.

Out there in the road that goes by the house

*Where the poet is singing his song,
I'll walk and I'll work midst the heat of the day,*

*And I'll help falling brothers along.
Too busy to live in the house by the way,
Too happy for such an abode,
And my heart sings its praise to the Master of all,*

Who is helping me serve in the road.

The statue would represent Jesus standing with one foot advanced; assuring the

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world that He is ready to go forth in search of the lost and instant in His response to calls for help. His arms would be extended in gracious welcome to His fellowmen. His feet and His hands would show the print of nails. His side would be disfigured by a gaping wound. Across his breast in letters of shining gold would be carved, "Fear not; I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore."

His face, how would one depict it? I would go to the Gospels and study and pray over them. Then I would carve all the shadows and sunshine of His suffering and love into it. I would reveal His look of joyous surprise in the manifestation of men's faith. "I have not found such faith, no, not in Israel." I would reveal His look of indignation when He saw men placing stumbling blocks in the way of God's children. I would reveal His look of tenderness and pity when He saw the sorrow and burdens of His fellowmen. I would reveal His look of authority, when He said, "I am the Way, the Truth, and the Life." I would reveal His look of enthusiasm and consecration when He cried "Follow Me."

BEHIND THE STATUE

Directly behind the statue of Jesus and just over His head I would carve on a marble slab the figures representing the multitude, who, having tried to follow where His feet hath lead, had passed into the Paradise of God. And from their lips I would have this song, the Christmas anthem, "Glory to God in the Highest and on earth peace good-will toward men."

BEFORE THE STATUE

And before the statue of Jesus I would carve many figures and place them about His feet. These figures would represent humanity. What a group they would form! They would have one similar characteristic; their eyes would be looking up into Jesus' face. And yet, the onlooker would instinctively feel that their gaze had reached His face after having first witnessed the wounds in His feet and hands and side.

Represented in the carved forms before Him would be the infant and childlike of the world. And how the sun, breaking through the dust clouds which overhang the city, would cause His face to shine with loving tenderness. The mystery of birth and childhood's innocence would light His face with the sense of Wonder and Expectancy. "Unless ye become as little children, ye cannot enter the kingdom of heaven."

There would be the youth of the world attracted by the challenge which flames from His eyes, and set itself in the serious lines of His mouth. He appeals to the sense of daring. He enlists the youth of the world in a grand adventure for God and man.

There would be represented the young manhood and womanhood of the world. They are seeking leadership. They have heard within their souls the voice of the Great Teacher. He is the Truth. Stirred by the noblest emotions they consecrate their lives to His great cause.

There would be the men and women who have reached middle age. He sees them carrying their burdens and problems as they pass along the streets of life. They

come toward Him. They seek the shadow of His presence. They reach for the fringe of His garment of purity and hope. They long to rest in the shade of His presence. The midday sun is hot. They reach toward Him. They find themselves gripped by Him and the hands of friendship renew their strength.

There, too, are the aged folk, bent and worn by the storms of life. They sway toward Him. He draws them to Him. And now they lay their heads upon His breast. They feel the harbor, comfort and protection of His arms.

There would be the woman of the streets taking on new dignity and nobleness as hot tears of shame course down her cheeks drawn forth by Jesus' gentle chivalry. Washed away is the hideous paint which has hidden her virtue and made more vivid her sordidness.

There would be the scholars and artists. "We would see Jesus." They have bathed their intellect in the waters of humility. They have dipped their imagination in the blood of His sacrifice. Beauty is consecrated to the spirit of holiness.

Ah! what a congregation stands before Jesus. He draws them to Him. He lifts them into purer and nobler regions of thought and action.

The task of the Church is to reveal God to men. Humanity is seeking to build the bridge between it and God. The task of the Church is the grandest in the world. It calls for the noblest consecration and character, the keenest mind, the most splendid imagination, the highest culture and full-orbed personality. The profoundest regions of the human soul are canvassed.

The Church is not here to propagate herself.

The Church is not on earth to save herself, but to lose herself and thereby reveal her God.

The Church is a Sculptor who has been given the sublime task of forming, with the virtues of truth and love, self-sacrifice and joy, the souls of men into the likeness of Jesus Christ. Thus, she reveals to the world the Great Reality, God Himself, the Father of Jesus Christ, our Father. Her task is to reproduce Christ in you and me.

Centuries ago Jesus Christ said, "I am with you always, even unto the end of the world." He is with His Church. He will strengthen Her. He will guide and finish the work entrusted to Her.

*The sculptor wrought on the marble white
From early dawn till the shades of night
Fell over the landscape far and wide;
Then he looked at his work and sadly
sighed,*

*So poor and incomplete it seemed
Beside the model of which he dreamed.
But all his hopes were centered there—
His days of toil, his nights of care;
And now he thought, with a throb of pain,
That all his labor had been in vain;
For none would see in the work achieved
The grand ideal his soul conceived.
A prayer burst forth from his sorrowing
breast:*

*"O, God," he cried, "I have done my best!"
That night an angel in mercy sent
Over that marble figure bent;
And as he worked the figure grew
More beautiful and fair to view;
For every stroke to form and face
Added some new and subtle grace,
The sculptor came in the early dawn,
With heavy heart and looks forlorn;
But his eyes were dazzled, his brain distraught,
By the wonderful change the night had wrought;*

*With rapturous joy his bosom swelled
At the glorious image his eyes beheld;
And there on the wall, just over his head,
In letters of gold, these words he read:
"When the workman hath wrought the best
he could,*

Whatever the work God makes is good."

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Bishops of New York Urge Church People to be Loyal to Creeds

Bishop Manning and Bishop Nelson Deliver Stirring Addresses Before Diocesan Conventions Held Last Week

Two Diocesan Conventions, meeting last week in New York state, were marked by the earnest pleas for loyalty, delivered by their Bishops—Bishop Manning for the Diocese of New York, and Bishop Nelson for Albany. Bishop Manning opened his address with the following statement:

"The One Hundred and Forty-first Convention of our Diocese meets at a time of greatly aroused and quickened interest in religion. As I go up and down the Diocese into communities of every sort I see constant and unmistakable evidence of this in the largely increased attendance at the services of the Church, in the eagerness of the people for definite religious teaching, in the large classes presented for Confirmation, and in the marked stirring and awakening of faith among the younger people, and especially among the younger men.

"While the discussions of the past year have been painful, and in some of their aspects deeply to be deplored, their chief effect has nevertheless been to arouse many to more earnest thought, and to fuller faith in our Lord and Saviour Jesus Christ. No one can be in doubt as to the faith which this Church holds and teaches, and which she expects and trusts her clergy to believe and teach.

As the House of Bishops declared in the recent Pastoral Letter this Church believes and proclaims "the fact that the Jesus of history is none other than God and Saviour, on Whom, and on faith in Whom, depends the whole world's hope of redemption and salvation."

"Three facts this Church holds and teaches beyond all doubt or question, in common with the whole Catholic Church from the beginning.

"1st. The Christian religion is not the result of our human reasoning and speculation. If this were all it would be a mere philosophy, not a Divine revelation. The Christian religion is a message from above a Gospel Divinely given, a supernatural revelation from God. It does not contradict our reason; it does infinitely transcend it. It is supernatural in its very nature and essence. It is this, or it is a matter of no great moment to us, or to the world.

"2nd. The Christian religion is not a mere system of ethics. It does not mean mere acceptance of the moral teachings of one who lived and died two thousand years ago. It means infinitely more than this. It means faith and trust in the Teacher Himself Who now lives and reigns at the right hand of God. The Christian religion does not mean primarily something that we do for ourselves. It means primarily something that God, of His great love, has done for us in Jesus our Lord. It means being saved by a power greater than our own. It means being saved, lifted out of sin into holiness, righteousness and

life, by the grace and power of Jesus Christ.

"3rd. The Christian religion means faith and trust in Jesus Christ as the Catholic Church throughout the world shows Him to us in the scriptures and in the Christian Creed. There is no other witness of Him but that which His Church gives.

Christianity stands, or falls, with the facts about Jesus Christ as declared in the Creed and the scriptures, His supernatural Birth, His bodily Resurrection, His Ascension into Heaven. These are the facts upon which our faith in Christ rests. If these things did not happen the Christian Gospel ceases to have reality or meaning. The whole truth of the new testament disappears."

Bishop Nelson called attention to the prevalent tendency to resist authority and to abandon respect for law and the resultant individualism. He spoke of the riches and adequacy of the Prayer Book. "Our Prayer Book," said Bishop Nelson, "as it now stands and as it may be amended by the authority of the Church has a rightful claim upon our loyalty, and for a long time to come it will set the standard of public devotion beyond the spiritual attainment of the average congregation.

"It is far from my intention or desire," he continued, "to ask for mere conformity to our Prayer Book usages. I would, rather, urge upon Clergy and laity alike that they explore the depths of devotion which lie beneath the surface of these es-

tablished rites. The Church is not so much a place in which the Prayer Book is used as it is a place where God is worshipped and His Grace is given to meet the wants of human souls. It is the place to which we go seeking Him who is the source of our life, and the supply of our deepest spiritual needs. It is the fountain in which we may be cleansed from our manifold sins. It is the storehouse of food for all who hunger after the Bread of Life. At its altar we unite with our spiritual kindred of all ages in worshipping our Master, our Redeemer, and our Sanctifier. The religion of the Prayer Book is a veritable mine of devotional treasures which have enriched many lives with true sanctity and have set human hearts aflame with love toward God and man.

"The best way to prove ourselves worthy of increased opportunities is to exhaust the possibilities of those which we now possess, and the truest obedience to existing authority will be shown by those who abide patiently within the bounds set by the established usages of the Church and who use its sacred rites in the spirit of devotion to the High Priest of their heavenly calling."

NAMES FOR DOGS AND CARS

The Infant Class of St. Paul's Church School, Chicago, presented Bishop Rowe of Alaska with "half a dog" for his sled, but fortunately the rector and some grown-ups, inspired by the Infant Class, added another dog and a half. The Bishop, making apparently a desperate effort to please the children, has named the two dogs "Infant" and "Class."

Speaking of names, Bishop Fox always affords a vivid glimpse of his work in Montana when his journal mentions his travels in his motor car, which is called "Euphelia Bumps."

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Southern Parish Devises Unique Method to Stimulate Giving

Church School Children of Nashville Parish Find a New Use for Radio Which Triples Their Lenten Offering

"Why do you reserve the big black type for the large parishes? **The Witness** is a paper for the whole Church and yet you seem to give prominence only to the happenings in the large parishes. It seems to some of us to be unfair, for after all, the small parishes are called upon to make quite as many sacrifices, and occasionally do interesting things." We of **The Witness** occasionally receive such letters, and they hit a weak spot. To show that we quite agree with the criticism we give the big black type to a parish of three hundred communicants this week; St. Ann's of Nashville Tennessee, of which the Rev. Phillips Gilman is rector. Read the story and see if we are justified.

The problem of stimulating the interest of the members of St. Ann's Church School, Nashville, Tennessee, in the annual Lenten offering has been a vexing one for many years. The ideals of self-denial has been but vaguely grasped because of having been given no definite trend and the interest in the Lenten offering as a whole has been desultory with little mention of the total amount or the use to which it was put, the result of such methods being a small and disproportionate offering each year.

This year, however, a most gratifying solution of this troublesome problem of securing, first, the individual interest of the members, and secondly the collective interest of the entire membership of the School in a common cause has been found, the idea originating with the Superintendent of the School, Mr. J. Clifton Owen, and worked out through the cooperation of his efficient staff of officers and teachers.

A working basis of the program was formed by the series of Lenten posters entitled "Our Neighbors" adopted by the National Council for use during the season. With the expenditure of some thought and effort on the part of the Superintendent, short talks were prepared for each Sunday and presented to the School at the assembly period. The interest in these talks and in the offering for the Mite Boxes was brought to a focus in a charted campaign among several groups of the School.

This chart was called "Lenten Offering Radio Campaign" and actually resolved itself into a contest by virtue of the fact that a banquet was promised to the group making the highest percentage of its quota.

In preparing the chart a total amount of \$100 was adopted as the goal for the School as a whole, this amount being about twice that of 1923. A survey was made of the class collections of the School for a period of about six months and the average amount was taken as an index of the financial strength of each class and percentages of the total amount figured accordingly. The School was then grouped into four divisions so that the total amount

to be raised by each group would be about equal and this amount was considered as 100 per cent for that group, the length of the scale being the same in all cases, but the value of a dollar varying with the amount to be raised. Each group or division was given a radio signal call such as BYFO (Biggest Yet For Ours) or LBRT (Little But Right There), this latter used for the Primary Department.

A chart was drawn representing four Radio Powers Houses and towers with aerial, and showed the name of the station, the amount to be raised and the scale applying to each Station. The Mite Boxes of each station were represented by the power house and the strength or sending power of a station was determined by the amount of money reported each Sunday. The result was shown on the chart by the conventional radio wave, a zig-zag line, done in red shooting out from the aerial of the station along the scale, the end of the wave indicating the amount of money the group had saved.

The chart and contest feature so stimulated the interest that two Sundays before Easter three of the four divisions had gone over the 100 per cent mark and the total of the four groups was over the 100 per cent for the entire School.

On Easter Sunday the contest closed and a special receptacle was prepared so that each individual could present his mite-box and feel that he or she had personally taken part in the offering. This receptacle was interesting also from the fact that it carried to a happy conclusion the Radio idea. Beneath the slot in the box through which the Mite Boxes were deposited a hinged board equipped with a spring was placed. The weight of a mite box on this board would cause it to drop closing an electrical circuit with a lamp in a box to the rear and above the receptacle. A reproduction of the Radio station on the chart was drawn on the face of this box and a series of zig-zag slots similar to

those of the chart were cut and covered with colored paper. Each time a mite box was dropped in the slot the radio would flash its signal, thus materially enhancing the interest in the conclusion of the campaign.

The results of the contest were announced the Sunday following Easter, and the proposed banquet, held on Wednesday of the following week, was enthusiastically attended by the teachers and members of the classes composing the winning station, as well as the officers of the Church School and the Rector of the Parish.

The tangible results of this contest can best be shown by a comparison of figures. The Lenten offering from St. Ann's for the year 1922 was \$77.21; for 1923, it was \$53.98; the goal for 1924 was \$100. The amount received by official count of the Treasurer on Easter Sunday was \$160.09. This amount is over 100 per cent more than the amount set for 1924, and practically double the offering of any previous year on record. The "Stations" themselves in the campaign all did remarkably well, the percentages above the quota of 100 per cent for each division being as follows: 86 per cent, 39 per cent, 41 per cent and 79 per cent.

St. Ann's Church School is proud of her part in this effort for "Our Neighbors" and if this idea which has proved so successful for our own use can be of assistance to some other school confronted with the same problem of disinterested members, we are glad to pass it on for what it is worth.

The Wicket Gate

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Justification

By Rev. W. B. Spofford

One does not take a job with a Church paper with an idea of living a quiet life. Part of the game is to take knocks graciously. I have received several rather hard bumps for saying, through the Witness, that I liked a moving picture called "The Ten Commandments" which is now playing in Chicago and other cities. I was beginning to think that I was wrong when along came a couple of letters from esteemed clergymen which gives me the courage to say again that you ought to see the picture. I'll go further. I think you might do worse than to get up a party from the Church to see it. Even a Church School party. There are good seats that cost little, and it would be a party, combined with a bit of good ethical teaching. Here are the letters. This first is from Dr. James Stone, one of the most honored clergymen in Chicago, for many years the rector of St. James Church:

"I venture to express to you my unqualified appreciation of 'The Ten Commandments' now being shown at Woods Theatre. Beyond all question, it is the most interesting and helpful production, as it is also the most magnificent, ever given to the public. Nothing of the kind equal to it has so far been created; either as a work of art, or for historical interest or moral power. Each time I have seen it, I have enjoyed it and profited by it, and wished that everyone in Chicago could also see it. No one can fail to be helped by its pathos, humor, truth and beauty. I heartily recommend it to all thinking people. Not only is it splendid in itself, wholesome and sound, but the orchestral accompaniment is exact and simply superb."

The Rev. Duncan H. Browne, formerly the dean of the Cathedral in Denver, and now the rector of St. James' Church, Chicago, also has good things to say of the play.

"I cannot help but feel that 'The Ten Commandments,' at which I was an interested spectator a few weeks ago, must carry with it a great moral lesson to all who witness it. The same moral problems that held in the days of the ancient law-giver are as fundamental now in this generation as they were then. This very remarkable motion picture helps to bring the lesson home in a vivid and dramatic way."

ST. AUGUSTINE CONFERENCE COMPLETES PLANS

A Summer Conference for Colored People will again use the buildings of St. Augustine's School at Raleigh, North Carolina, through the generous courtesy of the Trustees and Principal of the school. St.

Augustine's is an ideal place for religious, educational and social service conferences. The School Chapel and other buildings on the campus make a charming environment, and the climate in June is delightful. It is hoped that the clergy will take advantage of the opportunity to hold conferences, and that the lay people, young and old, will come to realize the privilege of assembling here for spiritual and educational conference and instruction.

The Conference will open with supper on Monday, June 2, and close with breakfast on Saturday, June 7.

Registration fee one (\$1.00) dollar for all approved delegates and visitors enrolled in classes. One-half of the total railroad fare of one approved representative from each parish or mission will be refunded by the Registrar at the close of the Conference. Board and room will be furnished free to all delegates whose applications are approved. A charge of \$1.50 a day will be made for all other visitors. Others may secure meals in the school dining hall for fifty cents.

A committee will give needed information and assist in the choice of courses. Members of the Conference should consult their rector or some other experienced person about these courses before leaving home. After a short meeting on the night of June 2, when an account of the purpose and character of the courses will be given, each member will be expected to bring to the Enrollment Committee a marked program showing the courses desired, and when these are approved by the committee, enrollment is completed. Ample opportunity will be given for consultation with experienced advisors. No one will be permitted to change from one course or class to another without the approval, after consultation, of the Enrollment Committee.

A NEW SUMMER SCHOOL

Still another summer school is going to be started this year. St. Mary's College, Dallas, Texas, offers an ideal spot for a Diocesan Summer School, and this year one will be held there from June 8 to June 14. An attempt was made to have such a school last year, but it was not found possible to carry it through. This year all arrangements have been made and it is expected that there will be a representative attendance.

The Rev. Bertram L. Smith, Chairman of the Department of Religious Education of the Diocese, is in charge, and an able faculty has been secured including Miss Mabel Lee Cooper of the Department of Religious Education, Mrs. D. D. Taber of the Woman's Auxiliary, Dean Chalmers, Mr. Carl Wiesemann, and others.

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A PERILOUS EXPERIMENT

By Bishop Quin

Thus was characterized the approaching Summer School at Sewanee for Young People by one who ought to know. Since I agreed to accept the leadership of this experiment, I wrote to several experienced Young People's workers in the Church, asking what they thought of the idea. Two of the answers stated emphatically that it would be a great mistake to separate the seniors and juniors at the Summer School, and so it is a perilous experiment. The Church ought to know, however, that this experiment is made necessary because of a lack of housing facilities, the Summer School last year running over 400, so it was deemed necessary this year to have a Young People's School run for two weeks and adjourned and then to let the Senior Department follow.

Our program ought to prove very helpful. There will be five or six Christian Nurture Courses for Church School teachers; a course in public speaking; Church School Service League administration; then, in the special field of Young People's work, courses on "Organization"; "Programs for Meetings," and "Methods of Work." We have secured a competent group of leaders and a splendid faculty.

The dates of this Summer School are July 24 to August 7.

The faculty include such successful leaders as the Rev. Gordon M. Reese, St. Louis, Mo.; Rev. James Stoney, Anniston, Ala.; Rev. J. S. Ditchburn, New Orleans, La.; Rev. E. C. Seaman, Gadsden, Ala.

TRAINING SCHOOL IN MISSISSIPPI

A Training School for Church Teachers is to be held at Vicksburg, Mississippi, under the auspices of the Department of Religious Education, from July 23 to August 5. Among those who are to give courses are Bishop Bratton, Miss Withers, Miss Cooper, Rev. DuBose Murphy, Miss Mary Conway, Miss Josephine Thames, and Rev. C. A. Ross.

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THE BIG CONFERENCE AT WELLESLEY

A recent issue of The Witness contained the full report of the Wellesley Conference, which is one of the largest of the Church Summer Conferences. It is to be held this year from June 23 until July 3 at Wellesley College, with a faculty composed of outstanding leaders in the various fields of Church work. Those desiring further information may secure it from Miss M. DeC. Ward, 415 Beacon Street, who is the Secretary of the Conference.

SCHOOL FOR COLORED WORKERS AT LAWRENCEVILLE

The Summer School for Colored Workers is to be held at St. Paul's School, Lawrenceville, Va., from July 21 to August 1. The program, which is in the hands of capable leaders, covers every field of Church activity.

THE TRAINING SCHOOL AT SEWANEE

The Summer Training School for Workers, Sewanee, Tenn., will open on July 24th, and will close on August 21st. The school is divided this year into two divisions. The Young People's Division will open on July 24th, at supper and will close on August 7th after breakfast. The Adult Department will open on August 7th at supper, and will close on August 21st, after dinner. The Young People's Division will be under the direction of the Rt. Rev. Clinton S. Quin, D.D. The Adult Division will be conducted, as in past years. The Rev. Gardiner L. Tucker will be in charge of the Department of Religious Education, Dr. John W. Wood in charge of the Department of Missions, and the Rev. H. H. Lumpkin, in charge of the Department of Christian Social Service. In addition to these departments, there will be a number of special courses. In a separate building, and under the direction of the Rev. J. A. Schaad, a "school of the prophets" will be conducted, for the Clergy, in which Evangelism will be taught.

Board and lodging will cost \$25.00 for the entire term of each Division. Special railroad rates have been granted within the Southeastern Passenger Association, at one fare and one-half. Tickets will be on sale, July 22nd, 23rd, 24th, 25th, and 31st, as well as on August 4th, 5th, 6th, 7th, and 14th,—good to return until September 5th. Tickets should be stamped on one of the above days.

The Rev. Mercer P. Logan, D.D., direct-

SUMMER CONFERENCES

This issue of The Witness contains the accounts of several of the leading Church Conferences that are to be held this summer. The issue of June 7th will also be given over largely to reports of Conference programs, and we will be very grateful to those in charge if they will send us accounts of from two to three hundred words. The copy must be in our office not later than May 30th. Those desiring to place an advertisement of their conference must also have their copy in by that time. The advertising rate is \$2.00 for each inch of space.

or of the school, on account of the pressure of duties at the DeBose School (of which he is the Dean, and which has suffered recently from a disastrous fire), will be assisted in the management by the Rev. Walter Mitchell, D.D., and the Rev. Gardiner L. Tucker, D.D.

Rooms will be assigned in the order of application. For further information, apply to Miss Gladys M. Fry, 908 Fern St., New Orleans, La., until July 1st—after that date, address Monteagle, Tenn.

THE CONFERENCE IN NEW HAMPSHIRE

The Conference, organized in 1922 by the Province of New England, is for the assistance of persons desiring information, inspiration and practical help in Church Work. It offers courses helpful in deepening personal spiritual life; in giving an intelligent understanding of the Church and the Bible; in presenting fundamental principles governing Missionary and Social Service work of the Church; in preparing for the work of teaching and the management of the Church School; in meeting the problems of the application of Christian principles to business; and in building for Christian womanhood in preparation for the duties of the home.

The Conference is designed for the

training of the ordinary Church worker and to meet the common and fundamental problems of parish life. The plan of the Conference is to offer a few courses dealing with the most important subjects, carefully selected, both as to subject matter and as to teachers, rather than a larger number of specialized courses. It also seeks, through spiritual leadership and fellowship to give such a vision of a life of Christian service as will lead to deeper personal consecration.

The majority of the delegates have been young people, not boys and girls, but young men and women who want to equip themselves for a larger service, especially in tasks to which they are already committed. The Conference seeks to appeal especially to these younger workers; but it is not confined to such and delegates of all ages will find the Conference helpful. Church School officers and teachers will find much to assist them in their work. Workers with boys and girls will be repaid with an acquaintance with the best methods. Others will be assisted in deciding where they can best serve. College students will find the Conference well adapted to their needs and the Conference has been recommended to the colleges of New England by the National Student Council.

The emphasis laid in the past years on recreation has been justified by the results and every effort will be made to make the Conference a real holiday for its members, the Conference Committee believing that they should be afforded the very best op-

EVOLUTION

A WITNESS TO GOD

By Rev. George Craig Stewart

The facts about the theory of Evolution. This book is almost indispensable to the modern religious thinker.

35c a copy—postage free

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Rt. Rev. G. A. Oldham, D. D.

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Princeton, N. J.

Pastor

Rt. Rev. David L. Ferris, D. D.

JUNE 30 TO JULY 11

HOW TO TEACH
Religious Education
Story Telling

WHAT TO TEACH
Christian Social
Service
Bible Study

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Young People's Program

For particulars and bulletin address

Geneva—Mrs. R. C. Collison
681 Castle St., Geneva, N. Y.

Princeton—Mrs. G. H. Lewis,
St. Andrew's Rectory, Beacon, N. Y.

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.

portunities not only for instruction, but for recreation and rest.

EVERGREEN SCHOOL

If you are thinking of attending the Schools of the Prophets in Evergreen next August, you had better register very soon. Send your name and two dollars to Bishop Johnson, 323 McClintock Building, Denver, Colo.

THE VIRGINIA SUMMER SCHOOL OF RELIGIOUS EDUCATION

The ninth annual session of the Virginia Summer School of Religious Education will be held at Sweet Briar College, Sweet Briar, Va., from June 23rd to July 4th.

This school is under the auspices of the four Dioceses of the Episcopal Church, in the States of Virginia and West Virginia. It offers its courses without restriction or fee and in an atmosphere of Christian fellowship to all persons interested in giving their best service to the Church.

The Faculty is the best the Church can offer. Sweet Briar College is located on the Southern Railway twelve miles north of Lynchburg, Va. and is one of the most beautiful institutions of learning in the South. It is wonderfully adapted to such a School, being in the country and affording beautiful scenery and healthful recreation, such as swimming and boating, baseball, tennis, horseback riding and driving.

WORK ON NEW YORK CATHEDRAL BEGINS

The following statement was made public by Bishop William T. Manning in amplification of his announcement to the Diocesan Convention that construction would be resumed at once on the Cathedral of St. John the Divine:

"As a number of additional gifts are expected in the near future, the complete list of those contributing will not at present be made public. Among those who have pledged \$100,000 or more are the following:

A Van Horne Stuyvesant, Jr., Miss Catherine E. S. Stuyvesant and Miss Anne W. Stuyvesant, who have contributed \$250,000 for the erection of the Baptistery, as a memorial to their parents, Augustus Van Horne Stuyvesant and Harriet LeRoy Stuyvesant.

Edward F. Albee, Vincent Astor, Arthur Curtiss James, F. A. Juilliard, J. P. Morgan, Frank A. Munsey, Dr. and Mrs. A. Hamilton Rice.

Two others who have given \$100,000 or more have asked that their names not be made public for the present. The full list of those giving memorials will be made public later."

BISHOP WHITE CONSECRATED

On May 14th the Very Rev. John Chanler White, Archdeacon of Springfield was consecrated as the fourth bishop of Springfield, in St. Paul's Church, Springfield.

The consecrator was the Presiding Bishop (Bishop Talbot) assisted by the Bishop of Fond du Lac and Dallas. The sermon was preached by the Bishop of Colorado.

The attending Presbyters were the Bishops of Milwaukee and Quincy. The Rev. A. G. Wilson of Danville was a most efficient Master of Ceremonies.

The election of Archdeacon White created great enthusiasm in the Diocese of Springfield as the recognition of thirty-three years faithful labor in carrying burdens and laboring constantly for the welfare of the Diocese.

Would that more Dioceses would stop taking a chance on someone the faults of whom they know not and would give recognition to the faithful labors of those whose limitations they know and of whose fidelity they are assured. Bishop White starts in with a thorough knowledge of the Diocese, its needs and opportunities; he has the confidence of all the people and will carry on the work laid down so prematurely by Bishop Sherwood.

May God bless his labors abundantly.

WITNESS EDITORS DEADLOCK AN ELECTION

The Rev. George Craig Stewart and the Rev. Frank E. Wilson, both Witness editors, deadlocked the election to the Bishopric of the Diocese of Olympia. No election having been made after the fourth ballot the convention adjourned to meet again in sixty days.

ALABAMA COLLECTING FOR JAPAN

The Diocese of Alabama has made careful plans for collecting the Japan Reconstruction Fund under the chairmanship of Rev. M. S. Barnwell, Rector of the Church of the Advent, Birmingham. This appeal was presented to five Convocational Conferences of the Woman's Auxiliary, which met in succession the last few days of April and early in May. The Auxiliary undertook to arouse interest and direct attention to the information set forth by National Council.

PAY TRIBUTE TO BISHOP OF WEST TEXAS

The Diocese of West Texas on SS. Philip and James Day, May 1st, very fittingly celebrated the tenth anniversary of the Ordination and Consecration of their Bishop, the Rt. Rev. William Theodotus Capers, D. D. With two or three exceptions, every clergyman of the diocese was present and many of the parishes and missions of the dioceses were represented by their respective vestries and Bishop's Committees.

At this service the Bishop delivered an address in which he showed that the Diocese had made marked progress during the past ten years.

The address of the Clergy to their Bishop was read and presented by the Rev. Charles W. Cook. Judge S. G. Tayloe read and presented to the Bishop the address of the laymen, paying like high tribute to Bishop Capers and pledging anew their love and their loyalty. The key note of all that was said in eulogizing Bishop Capers emphasized his gift of fellowship, his exalted character, his untiring and devoted service, his sweet humility and his unwavering loyalty to the Master. The Rev. Dr. Moore spoke for the Protestant churches of the city and said the outstanding im-

Rheumatism

A Remarkable Home Treatment Given by One Who Had It

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

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

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A PARAMOUNT PRODUCTION
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STORY BY JEANIE MACPHERSON

Chicago Engagement of the "Ten Commandments" Limited Exclusively to the Woods Theatre Run.

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PRICES
Nights and Saturday Mat., 50c, \$1.00, \$1.50. All other Mats., 50c, 75c, \$1.00. Plus 10% War Tax.

ALL SEATS RESERVED

pression that Bishop Capers has made on the community was that a man of God with unwavering courage and irrefragable faith had come among them. The Rotary Club through one of its delegated members paid high tribute to the Bishop as a noble citizen and a faithful friend.

BISHOP NELSON'S TWENTIETH ANNIVERSARY

May 19, 1924, will be the twentieth anniversary of the consecration of the Rt. Rev. Dr. Richard H. Nelson, Bishop of Albany, and the fortieth anniversary of his ordination to the priesthood. At the recent annual convention of the Diocese of Albany, Bishop Nelson requested that the various parishes and missions observe the anniversary by a celebration of the Holy Eucharist and that the Prayer for the Clergy and People be used at the service.

A committee consisting of the Rev. Dr. Edgar A. Enos, Troy; the Rev. Dr. Edward D. Tibbits, Hoosac; and the Ven. Roelif H. Brooks, Archdeacon of Albany, presented the minute to the 56th annual convention of the Diocese of Albany, at which time Bishop Nelson was accorded a stirring ovation.

CHURCH SERVICES

CHICAGO, ILL.

GRACE EPISCOPAL CHURCH
Wabash Avenue at 15th Street.

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

CHICAGO, ILL.

ST. PAUL'S CHURCH
Dorchester Avenue and 50th Street

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

CHICAGO

THE CHURCH OF THE ATONEMENT
5749 Kenmore Avenue

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

CINCINNATI, O.

CHRIST CHURCH

Rev. Frank H. Nelson and Rev. C. Russell Moody, Clergy.
Sundays: 8:45 and 11 A. M. and 7:45 P. M.
Daily: 12:10 P. M.
Saints' Days: Holy Communion, 10 A. M.

CLEVELAND, O.

ST. JAMES CHURCH
East 55th St. at Payne Ave.

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

MEMORIALS TO TWO PIONEERS

Two men whose lives were consecrated to the mission work of the Church of Alaska, were fittingly remembered at the Church Mission House, New York, Thursday, May 8, at a service of the Holy Communion in the Chapel where a baptismal font to the memory of the Rev. Charles E. Betticher, and an altar book to the memory of the Venerable Hudson Stuck, were presented and consecrated by the Rt. Rev. Thomas Frank Gailor D. D., President of the National Council of the Church. The memorials were made possible by gifts secured in the Missions House.

During the service which was simple and impressive and was attended by a majority of the Missions House staff, Bishop Gailor spoke feelingly of the transforming and mellowing influence of God's love in the Church, and of the influence and example of their work upon those who are following in their footsteps among the people of Alaska.

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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Mt. Vernon and Bremmer Sts.
Rector Dr. van Allen.
Sundays: 7:30, 8:15, 9, 10:30, 4, 7:30.
Week days: 7:30, 9 and 5.
Thursdays and Holy Days: 9:30.

MINNEAPOLIS, MINN.

GETHSEMANE CHURCH
4th Ave. So. at 9th St.

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

ALBANY, NEW YORK

THE CATHEDRAL OF ALL SAINTS

The Very Rev. Charles C. Williams Carver, B. D., Dean.
The Lord's Day: 7:30, 9:45, 11:00 and 4:00.
Week Days: 7:30, 9:00 and 5:30.
The Litany: Wednesday and Friday.

NEW YORK, N. Y.

ALL ANGELS' CHURCH

West End Ave. and 81st St.
Rev. S. DeLancey Townsend, D. D., Rector.
Sunday Services: 8 and 11 A. M. and 4 P. M.
Daily Services: 5 P. M.
Wednesdays, Thursdays, Fridays and Holy Days, 11 A. M.

NEW YORK

CHURCH OF THE INCARNATION
Madison Avenue and 35th Street

Rev. H. Percy Silver, S. T. D., Rector.
Sundays: 8 and 11 a. m.; 4 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

TRINITY CHURCH

Broadway and Wall Streets.
The Rev. Caleb R. Stetson, S. T. D.,
Sunday Services: 7:30, 9:00, 11:00 and 3:30.
Daily Services: 7:15, 12:00 and 4:45.

NEW YORK

CHURCH OF THE HEAVENLY REST
Fifth Ave. above Forty-fifth St.

Rev. Henry Darlington, D.D., Rector.
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.

MISSIONARY DISTRICT OF OKLAHOMA CONFERENCE OF METHODS

The Department of Religious Education of the Missionary District of Oklahoma, in announcing the fifth annual Conference of Methods, to be held at Norman, the seat of the State University, June 9th to 14th, promises a most instructive and helpful program on methods of conducting various phases of the Church's work, as well as a pleasing and happy recreational time.

The morning hours will be devoted entirely to the heavy part of the program, consisting of four periods on methods, and offering a wide variety of subjects.

The early afternoons will be given to rest and recreation.

Informal conferences on practical plans for applying the instructions given in the morning will be had just preceding the dinner hour.

The evenings will be given over almost entirely to light social affairs and frolics. The one change in the evening program will be of a serious nature—the Rev. R. B. H. Bell, of Denver, Colorado, will demonstrate Christian Healing as we of the Episcopal Church utilize it.

A cheer leader will be on hand to enliven the Conference, and a breezy paper in charge of one of the District's most capable wits, will keep all informed of things past, present and future, as well as endeavor to keep the assemblage in a happy frame of mind.

This Conference is intended primarily to give training to Parochial leaders, so that they may carry on their work more effectively; also to furnish inspiration to all attending, for the following year's work.

Oklahoma is extending a cordial invitation to its neighboring Dioceses and Missionary Districts, to send delegates.

Guests will be housed in beautiful King Hall. A profitable and instructive course is promised, as well as a royal welcome.

Camp Ocean Wave

Peermont, N. J.

A seaside bungalow and tent camp for well-bred boys, 7-15 yrs., midway Atlantic City and Cape May; cool as the mountains; tonic effect of sea air and water sends our boys home improved in body and mind; Camp limited to 30 boys insures personal attention. Booklet from the Director,

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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.

CONVENTION SECRETARY FOR MORE THAN A GENERATION

The Rev. William C. Prout, rector of the Church of the Memorial, Middletown, New York, at the recent diocesan convention in Albany received his forty-fifth consecutive election as secretary of the convention. The delegate nominating Mr. Prout suggested that he be elected to serve for the rest of his natural life. This

MILWAUKEE, WIS.

ALL SAINTS' CATHEDRAL

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

Sundays: 7:30, 11:00, 7:30.
Week Days: 7:00, 8:00.
Holy Days and Thursdays: 9:30.

MILWAUKEE, WIS.

ST. PAUL'S CHURCH

Marshall and Knapp Streets.

Rev. Holmes Whitmore, Rector.

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

PITTSBURGH, PA.

ST. ANDREW'S CHURCH

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

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.

PUEBLO, COLORADO

CHURCH OF THE ASCENSION

18th Street and Grand Avenue

The Rev. Benjamin Dagwell, Rector.

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

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School year from March 20th to Dec. 20th.
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Monteagle, Tenn.

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CLERGYMAN, MIDDLE AGE, PERFECT

health, family, excellent preacher, experience in healing, and social work. now receiving \$2,400 and house, would take temporary duty as special preacher, or in vacant parish, to get acquainted in hope of call. Address, Clergyman, care The Witness.

was the fifty-fourth convention of the Diocese of Albany at which Mr. Prout has been present, and in addition to being an efficient secretary he is a beloved and venerable figure of the gathering.

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.

Classified Ads

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THE CATHEDRAL STUDIO & SISTERS OF the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50; burse and vell from \$15. Surplices and exquisite Altar linens Church vestments imported free of duty Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

ALBS, BIRETTAS, CASSOCKS, CHASUBLES, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete sets of best Linen Vestments with Outlined Cross, consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$35.00 and \$22.00. Post free. MOWBRAYS, 28 Margaret St., London, W. 1 and Oxford, England.

PURE IRISH LINENS FOR ALL CHURCH purposes at importers' prices. Send for samples to Mary Fawcett, 115 Franklin St., New York.

FOR RENT

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MISCELLANEOUS

MENEELY BELL CO., TROY, N. Y., AND 220 Broadway, N. Y. City.

NEW PARISH HOUSE PLANNED FOR MINNEAPOLIS PARISH

More than 500 members of St. Mark's Parish, Minneapolis, Minnesota, of which the Rev. Phillips E. Osgood is the Rector, gathered at the Curtis Hotel, Minneapolis, on St. Mary's Day evening, for the annual St. Mary's Day Dinner.

The Rector presided. The Bishop of the Diocese, the Rt. Rev. F. A. McElwain, D. D., delivered a short address on the meaning of anniversaries. He particularly commended the project of building a new parish house, plans for which have been drawn. The new building will be equipped so that the parish may serve the metropolitan district, in which it is situated, in such a way as to greatly enlarge the present Social Service activities of the entire community. Mr. James A. Latta, Junior Warden, reviewed the activities of the past years, stating that the number of communicants had increased from 1,225 to 1,479 in the past three years.

Dr. Donald J. Cowling, President of Carleton College, Northfield, Minnesota, was the principal speaker of the evening. Dr. Cowling delivered a scholarly and com-

prehensive address on the religious value of the Bible.

St. Mary's famous choir, under the direction of Mr. Stanley R. Avery, Organist and Director, sang several numbers, and solos were sung by several of the choir soloists.

BETHANY COLLEGE

A HOME SCHOOL FOR GIRLS
Topeka, Kansas

The Rt. Rev. James Wise, D.D.,
Bishop of the Diocese—President
Accredited High School and Junior
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the degree of B. A. It meets the highest
standards of scholarship set by the Middle
States College Association and features inex-
pensive living, intimate personal com-
panionship of professors and students, and
sincerity.

The fees are: For tuition, \$250 a year;
for a room, furnished and heated, \$125 a year;
for board in hall, \$225 a year; a total of
\$600.

The College is equipped for teaching men
who, after graduation, are going into busi-
ness or into post-graduate schools of medi-
cine, law, theology, journalism or into classi-
cal, social or literary research.

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