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THE CHURCH OF THE FUTURE A STUDY OF CHURCH FINANCE

I

(This is the first of a series of articles dealing with the important subject of the support of the Church. The pressing needs of our National Church, to meet its vast opportunities, and the desire of every Churchman to assist our general work, raise the question of support, and the possibility of resources not yet touched by present systems. If the reader is interested in this subject he is urged to preserve these articles as they appear, and to read each one in the light of preceding ones).

What spectre hangs over countless Churches in our land? It is the menace of fluctuating or diminishing support of parish Churches.

How many anxious meetings of vestries are held, in which the paramount issue is how to raise sufficient money to pay the bills, and to maintain the Church for another year!

Countless Churches are living on a hand-to-mouth policy. By means of special methods, dinners, bazaars and campaigns, they bolster up the weakened treasury, only to be confronted in a short time, with a relapse into a condition similar to that which with difficulty, they had faced before.

The deplorable result of such a condition is evident on all hands. Some Churches close their doors. Others struggle along in a meagre, half-starved way. In others an under-paid ministry produces heart-burnings and despair. Some curtail their work. Others fail to grow. Some have big opportunities at their doors which they cannot grasp. Others begin larger works, only to be thwarted by lack of means.

It is not true, of course, that all churches face these difficulties. Some are so well managed, or are so advantageously situated, or so popular, that they are well equipped and supported. They are often vulnerable, however, and a change of environment may soon leave them upon the rocky beach of adversity. But a sufficiently large number of churches are so near the ragged edge of disaster, or so under nourished, that it has become a national problem.

Nor is there at present any hope that our national prosperity will adequately be reflected in the condition of the churches? Prosperity has partly accounted for the decline of support. Prosperity has removed people from smaller communities, and has created sources of interest and pleasure.

What is causing the menace to churches by a decay of adequate support? I shall present the reasons briefly:

(1) The higher cost of living has affected the support of the Church.

(2) The cost of maintaining a parish is constantly increasing. The complexities of modern life add to the expense account. Modern conveniences of every



Mr. H. C. Wychoff

sort for church and rectory are proper and necessary.

(3) Congregations expect better music, better equipment, and more comfort in Churches.

(4) Office equipment, and expense, postage, telephones and other distracting devices add to the budget.

(5) The Church is no longer the chief agency attracting the support of the people. There are numerous organizations for charitable and social work that are constant and insistent in their appeals.

(6) More serious is the trend of people to be non-working members of the better equipped churches, rather than hard-working members of smaller ones.

(7) The activities of the country has caused a scattering of people over a large area adjacent to the city.

(8) The automobile, the golf clubs, the radio, and the movies are giving serious competition.

(9) The requirements of modern industry tend to remove persons from town to town, or city to city. A larger percentage of people change their residence than was formerly the case.

(10) Industrial depression periodically sends swarms of people to new communities seeking work

(11) Young men are not looking to the home town alone as a field of labor but consider the whole land as offering the opportunity for a future

(12) Prosperity and modern developments have multiplied clubs, organizations and societies, which have immense popularity and which distract the attention of people from the Church

In spite of these things there is an enormous interest in religion, and a vital attachment to the Church as a whole.

The problem which I am discussing is not how to vitalize the religious interest of the people, but how to preserve to usefulness the individual churches which fail to command the potential generosity of the people

A danger realized is a danger partly averted. A danger foreseen is less menacing. The danger to the Church from financial dilapidation, may be partly averted by precautions. The Church that today does not take some measure of its future, is blind. There is a way to avoid the troubles. Of that I am sure. My later articles will develop this theme.

(To be continued.)

Let's Know

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

ARMY CHAPLAINS

Before the World War the position of the army chaplains was not very satisfactory. There was but a small number of them and they were assigned as special officers to certain military units to work under restricted privileges and without any chaplains' organization to support them.

During the war this state of affairs was materially altered. Provision was made for one chaplain to every twelve hundred men and their work, at least overseas, was supervised and coordinated by a Chief Chaplain who happened to be our own Bishop Brent.

The National Defense Act of 1920, profiting by experience gained during the war, created the Chaplains Corps as a separate branch of the service under the leadership of a Chief of Chaplains with an office in Washington and with the rank of Colonel. The personnel of the army was reduced at that time to 125,000 officers and men and the number of chaplains was fixed at 125.

Such provision looked well on paper but in practice certain short-comings soon put in their appearance. A certain amount of the chaplain's time must be spent at a chaplains' school. Certain special assignments turn up now and then. Sometimes chaplains get sick and occasionally they are entitled to a furlough. Also, with a very small army and rather a large number of posts to be garrisoned, it was necessary to split up this 125,000 men into smaller units than the Chaplains' Corps had anticipated. The result of it all has been that there are always many posts without any chaplain for months at a time.

These conditions, together with a desire to equalize various matters of rank, promotion, etc., with such other branches as the Medical Corps, called for certain amendments to the Defense Act. Church representatives asked for one chaplain to every 800 men. The War Department preferred to recommend a flat increase of twenty-five chaplains. The Chief of Chaplains would rank as a Brigadier General and other minor deficiencies in the present arrangements would be corrected. In April the Congressional Committee on Military Affairs held a hearing on the amendments and perhaps by the time this column is in print they will have been adopted. The interesting thing about the hearing was the high regard in which the Chaplains' Corps was held by everyone concerned.

Many careless and unwarranted statements are being circulated about the United States Army in these days when anti-war sentiment is waxing strong. Certainly there is no difference of opinion among us as to the desirability of eliminating war from modern civilization. But for this estimable purpose some of us find it quite unnecessary to picture the army as a group of blood-thirsty jingoes, bent on draining the last penny from the national treasury and sitting up nights to devise means for hurling the country into further hostilities.

There are just three things I would like to say on the subject. In the first place, the men in the army are mostly sane and reasonable people with at least as great an interest in personal righteousness and constructive progress as any other group of representative American citizens. The voluntary attendance of officers and enlisted men at divine services conducted by army chaplains during the last fiscal year was 1,041,588. Taking an average, it would mean every man in the army attending ten services in twelve months. This was twenty per cent less than the number in the previous year during which the general reduction in the army personnel cost the Chaplains' Corps twenty-eight per cent of its strength. Doesn't sound so very vicious, does it?

Second—grossly erroneous ideas of the cost of army maintenance has got into the minds of many well-meaning people. It must be remembered that the appropriation to the War Department does not represent the cost of the military establishment. Expenditures incurred under the famous rivers' and harbors' bills, for instance, are turned over to the War Department for disbursement. Two and one-half per cent of your total taxes go to the maintenance of your army. Or if you leave out all local taxation, slightly over five per cent of your federal taxes are squandered for that purpose. Not so horribly extravagant after all, is it?

Third—the value to the country of a trained body of men under careful discipline is not to be estimated only by its availability for defense in case of an unlikely war. The army exterminated yellow fever in Panama and Cuba. The army built the Panama Canal and organized Cuba for self-government. They solved the riddle of "tropical anemia" in Porto Rico and relieved Haiti from a condition of anarchy. They built the Washington monument and most of the government buildings in Washington. They cut the trails and laid the railroads to open up Alaska. They have made the Philippines a safe place to live in. The army built our Lighthouse Service and organized the Weather Bureau. It was the army that officered and manned nearly all the American relief work in Europe since the close of the War. The army Air Service is fighting the boll weevil and protecting our forests from fires. This same Service is ceaselessly experimenting in problems of aviation and is now conducting a flight around the world. The marvellous development of our great West would never have been possible without the army. They

Our Council

H. C. Wychoff was born in California in 1873. He graduated from the University of California with the degree of Ph.B. in 1896, after which he studied law at the Columbia Law School and at the Hastings Law School. He then returned to his native state where he has since been engaged in the practice of his profession. He has been the president of the California Bar Association and has held an important place in affairs of the state. Mr. Wychoff has been a member of the Standing Committee of the Diocese of California and was elected a member of the National Council.

conducted the Lewis and Clarke expedition, laid out roads, built railroads, protected the pioneers from hostile Indians. The army built the Erie canal and the Cumberland Pike. If it hadn't been for the army, most of our West would be a wilderness today. And this is far from being the whole of it, but space forbids more.

Talk of militarizing this country is the sheerest nonsense. We are in greater danger of emasculating it. I, for one, am proud to hold my captain's commission in the Officers' Reserve Corps. Let's keep our heads on straight.

Letters from Readers

CO-ORDINATION NEEDED

Editor, the Witness:

From a recent issue of the Witness it may be observed that the Baptist have increased approximately twice as fast as we have and the Presbyterians three times as fast, in proportion to membership.

After many years of more or less faithful Church work, as Sunday School teacher, Brotherhood Man, and Vestryman, I believe that in the four parishes and two dioceses that I have been located, one of the greatest needs that these parishes had was a system for co-ordinating the work. Some work was left untouched, I should say much work, while other work sometimes over-lapped and conflicted. In many cases those in the lower ranks, had no chance to advance to where they would be more useful, because parishes do not change officers for fear of hurting feelings; and rarely was there any way by which good ideas which many had, could be utilized, because there were no open discussion groups where matters of mutual interest and vital importance could be discussed.

These things have been brought to my attention through our Lenten Study Group meetings. At one meeting the question was asked, as to the number of departments in the General Departments of the Church, and only one or two knew.

This co-ordinating of activities has been

tried in our little parish in a small way, in one undertaking. During Lent, every organization in the parish was working on one thing in common—attendance at night service. The results were beyond expectation—500 per cent increase in evening service attendance and fifty per cent increase in morning attendance, no effort being made to increase attendance at the latter service. United effort will revolutionize this Grand Church of ours.

Very sincerely yours,
H. H. WARNER, JR.
Savannah, Ga.

A SERIOUS OVER-EMPHASIS

Editor: The Witness:

I like Dean Chalmer's article in your issue of April 26th very much, though I doubt if I would make the emphasis quite as he did. But I think we are facing a serious over-emphasis upon the organization of the Church. It is easy to think we have achieved something when we have organized and are raising large sums of money. But they are only valuable as instruments of a spirit that is eager to change men's minds, and to bring them to wanting to change the mastery of the world over them, to the mastery of Christ in them. Somehow we are not getting the eagerness, with all our organization. We are so engrossed with keeping and perfecting it, that men are going by in crowds unaffected and unaware of us, and we don't know it.

FRANK H. NELSON,
Rector Christ Church, Cincinnati.

The Wicket Gate

-- By --

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A Study In Credulity

By Bishop Johnson

The story of the Ascension as told in the first chapter of the Acts, has certain marks of sincerity that no criticism can destroy.

When one tries to visualize the scene, it is so unearthly in its statements, that the mind devoid of imagination is skeptical; it is also so meagre in its details that the soul filled with emotional devotion is unsatisfied.

"And when He had spoken these things, while they beheld, He was taken up and a cloud received Him out of their sight."

It is the simple statement by one whose professional instincts prevented him from supplying local color to a sublime truth, and whose fundamental integrity refused to be silent regarding a fact which was most surely believed among those who claimed to be witnesses of these things.

One does not get rid of the difficulties by ruling out the Ascension of our Lord as incredible.

It may seem impossible to some that Christ should have risen from the dead; or that He should have been seen of witnesses for forty days; or that a cloud should have removed Him from the sight of those who had followed Him. There are certain things that are more incredible if these statements are not believed.

Granting that the crucifixion of our Lord is a well established fact, to which Tacitus bears corroborative testimony; then we have to account for the events that followed His crucifixion. In the first place we are confronted with the fact that someone of great dramatic power and unusual poetic imagination was able to invent and transcribe the remarkable series of events which followed our Lord's crucifixion. There is nothing to indicate that there was any one in that time or place who possessed the imagination and the literary ability to have created the remarkable scenes following the Crucifixion.

To me it is most incredible that such an unknown literary genius should have existed, who not only possessed the power

to invent the Resurrection and the Ascension, but also the executive ability to throw these events upon the screen so effectively as to have convinced St. Paul of their actuality.

Of course if our Lord did not rise from the dead or ascend into heaven, some unknown author with a maximum of histrionic ability and a minimum of ordinary honesty must have supplied the scenes which complete the story of the Gospels.

And so if not this way, in what other way did the apostles who were crushed by the Crucifixion rise to the enthusiasm of Pentecostal force?

For surely the Church must have grown by leaps and bounds, if Tacitus could say that the Christians in Rome during Nero's reign (about twenty-five years after the Crucifixion) were an "enormous multitude." This enormous multitude believed in the Resurrection and the Ascension of our Lord, for after the dispersion of the Gospel through all portions of the Roman Empire, no new dramatist could have written in these scenes, so as to have convinced all portions of the Church alike.

If the creation of the last act in the drama was difficult; if the imposing of a human fabrication upon the mind and conscience of the Church was miraculous; the subsequent addition of these last chapters so that they would be accepted by the scattered Church was impossible.

So it is not enough to get rid of the Resurrection and the Ascension by simply saying, "Interpolation." That does not account for the literary prodigy who could fabricate the story; the theatrical manager who could put it across; and the credulous body of the faithful who could be thus deceived.

In short the man who gets rid of these facts to satisfy his own theories has jumped from the frying-pan of difficulty into the fire of absurdity. Of course these people who solve our difficulties by creating greater ones, at once disclaim any responsibility for the obvious perplexity which they create. Unfortunately they specialize in doubts and have no genius for construction. They do not believe in a supernatural Savior because He ushers in a new kingdom by using methods which were unknown in the previous kingdoms.

And yet the vegetable kingdom succeeded a mineral kingdom, only by the addition of new principles. The animal kingdom came from the vegetable by accomplishing the miraculous.

Man has new powers which animals failed to discover before or since man's creation.

It may be that the ape became a man, but in so doing, he did the miraculous. This was so unusual that no ape, since man has had historic existence, has happened to hit upon the discovery of how to become a man. I have no brief against evolution, but believe that it too has had startling innovations in each stage of its development.

The fact that no mortal has risen from the dead before or since Christ rose, is no more an argument against the possibility of such resurrection, than that no

known ape has developed into an actual man, is any argument against the evolutionary theory.

The same is true of the Ascension, which is stated in such a simple way as to demonstrate the temperate character of St. Luke as a witness.

The whole gospel story is the record of the unusual and from any known precedent the impossible.

I accept the testimony because of its candour and its reasonableness. I acknowledge that the story is beyond the power of the greatest dramatist to have created.

Therefore, I prefer to believe the inspiring facts on the testimony, than to discredit the witnesses and then be compelled to account for the story as written. To me the latter difficulty is far greater than the other.

I just cannot believe in the unknown author with a genius surpassing Shakespeare, who left no name, no record, no other dramas, but, having cleverly inserted a piece of fiction upon the Gospel story, imposed it upon a credulous multitude and then disappeared from view.

It is far easier to accept the testimony of these simple men chosen for that purpose than to believe in some precocious prodigy who could have executed such a marvellously clever piece of patch work in such a wonderfully effective way.

After all, if it is a competition of credulity, mine is not equal to the latter trash. I can more readily believe in a miraculous Savior than in a miraculous dramatist who not only conceived the fiction, but imposed it upon the very men who lived and gave their lives for the love of Him, and whose hatred of false witness they certainly inherited. The whole story of the Gospel would be futile and uninspiring if its reality stopped with the Crucifixion.

What an anti-climax with which to save a sinful world?

Please Renew Promptly

Witness Fund

Donations to this fund are used to pay for the subscriptions of those who want THE WITNESS but are unable to pay for it themselves. The management is very glad to bear half the burden and asks those of our readers who are able to do so to help make up the other half. The sum of \$500 a year would take care of the subscriptions of those whom we know will read the paper regularly if they can have it. Please help if possible. Many of the recipients are clergymen in rural districts.

We acknowledge the following donations to the Fund for 1924:

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| Mrs. A. P. Day..... | 1.50 |
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The Council's Work

By Alfred Newbery

WHITE DARKNESS

Suppose that you have put down this paper and asked somebody nearby "Why is Africa called the Dark Continent?" Is it because there are so many black people in it? Is it because it is so unlightened, or because it is so little known, or for all three reasons? The dictionary will settle that question—and raise another.

For is there not another reason for calling Africa the Dark Continent? Dark means, among other things, evil and Africa is evil, evil with the barbarism of utter savagery, evil with Mohammedanism grafted on to that savagery, and evil with the rapacity, cruelty and greed of Christian nations.

For three centuries after DeGama, Mohammedans and Christians, Arabs and Portuguese, were the slave-raiders of Africa. For three centuries the African native was sold almost by the pound to nations who believe in God.

Then Livingstone and missions. A light shining in darkness. Heroic leaders. Incredible sufferings. A noble beginning toward healing the "the open sore of the world."

Then the second step of Christian occupation, the partition of Africa. It was carried through in the most unscrupulous manner and Great Britain was the victor "Her spoils in the south and east and west were enormous, and she laid her hands also upon Egypt in the north. France annexed the whole of the Sahara and a portion of the western coast. Germany seized her share of the plunder in the east and southwest and in the Cameroons. Belgium, through King Leopold, came into possession of the vast Congo basin up to the borders of Lake Tanganyika. Portugal asserted her determination to obtain full possession of all her hinterlands. So the plunder was shared."

About 1880 the map of Africa showed mostly plain color, by 1900 it was a patchwork of territories claimed by foreign nations. The black man had no self determination. His interests were not regarded.

And if slavery has largely disappeared, other evils have come to take its place. Forced labor, new diseases, new vices claim their victims.

This is the Dark Continent, dark not only for the color of its native population, and their ignorance and for the little we know about them, but also dark with the shades of the avarice and ruthlessness of nations and individuals who though Christians have imported much that was not Christian, and that in greater proportion. Mary Slessor on her way to Africa surveyed the cargo of the steamer she was on. It was mostly liquor. "Scores of casks!" she exclaimed ruefully, "and only one missionary!" She discovered that the chief imports from Europe to Calabar were gin, guns and chains!

In all this vast continent of one hundred and thirty million native Africans there is one native republic, Liberia. It is the scene of the Church's labors. Our churches, schools and medical work there and the recently begun station of the Holy



Cross Fathers in the hinterland are your and my opportunity to introduce through the American Church the Christian truth and practice which will stem the advancing tide of Mohammedan influence, which will give hope and faith to our black-skinned brethren and which will afford the only basis on which the peoples of the African continent can go through the welter of economic and racial exploitation to a better order and new day.

It is a tremendous service that Liberia may perform for the whole continent. And within Liberia itself it is a tremendous service that the Church can perform for the Liberians. With meager appropriations and with many physical disabilities our mission has had a success which should constrain us to further efforts. We have thirty-six native priests, the nucleus of a native Church, one hundred and twenty trained native school teachers, and schools that have given to the country many of its leading government officials and business men. The medical work in the one hospital and dispensaries is done by trained nurses

and their African girl pupils. We have no missionary physician!

And the little equipment and staff that we have are sore burdened with the opportunities that are constantly put before them. Preaching stations, schools and medical work are being asked for on every hand. The door is open. Shall we go on through?

This is our work, yours and mine. As white people we deplore the evils that mark our contact with other races, as members of Western civilization, we bewail the commercialism that exploits native people, as Christian we recoil from slavery and degraded womanhood. Shall we as members of the Church right these wrongs and seize these opportunities in a definite concrete task which on the understanding that we want it done, our Church is trying to do? I wonder if these few lines will avail to encourage the reader to write to the Church Mission House, 281 Fourth Avenue, New York for a copy of Bishop Over's pamphlet. "The Church's Investment in Africa."

WHAT WILL THE CHURCH DO ABOUT WAR?

BY RT. REV. HUGH L. BURLESON

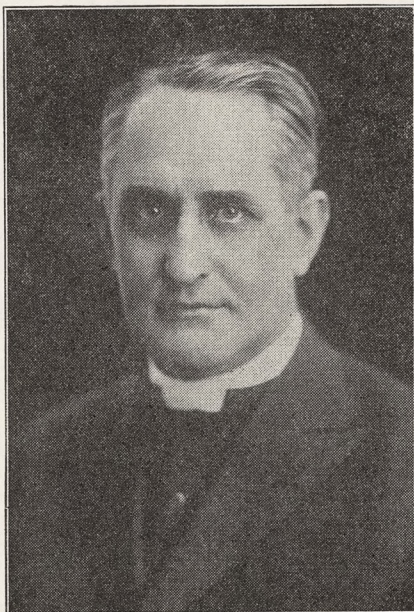
I suppose that no one of us will claim that America can live, or act, by herself. If such a procedure ever could have been contemplated, it has long since ceased to be reasonable or possible. Whether we like it or not, we are all bound up together in the bundle of life, and it is increasingly true the welfare or misfortune of each portion of the human family becomes the welfare or misfortune of the whole. Every step of progress which we make in the development of our boasted civilization demonstrates this truth. Each new line of railway, each fresh vessel that ploughs the seas, each new radio set up anywhere, each advance in science, draws the ends of the earth more closely together and proclaims the inevitable solidarity of the human race. This is the truth about internationalism which "cannot be shaken." We may prefer to live alone, we may like to set up barriers, we may greatly dislike other peoples and races, but we cannot escape the processes of life and the will of the God who has "made of one blood all nations of men for to dwell upon the face of the whole earth."

With this as our fundamental axiom, what should be our attitude toward the nations of the world? Are we, or are we not, our brother's keeper? The very genius of Christianity has answered this question, and it is no more a derogation of our national rights and privileges to assert international duties and responsibilities, than it is derogation when we assert that an individual, with all his inherent rights of personal liberty, is also bound by fundamental obligations of service to his fellowmen. There is much wild talk about 100 per cent Americanism. It has become the catch-word of certain exaggerated and unwholesome groups and organizations. Ordinarily it means the epitome of national selfishness. Its idea is not so much the preservation of national dignity and freedom, as the demand that we shall keep our own blessings for our own consumption. Some such attitude of mind seems to me to lie behind the opposition to our participation in the World Court, and also to have been the rock on which, so far as we are concerned, the League of Nations (which, to my mind, was a conception of the loftiest international idealism which the world has yet known) was wrecked amid the storms of political opposition and personal animosities. I am glad to note that only a week or two ago it was our own Bishop Brent who appeared before the Senate Committee in Washington urging, in the name of the Christian forces of America, participation in the World Court.

We are frequently warned of the risk which we run by involving ourselves in the problems of Europe. Beyond doubt there is a risk. The Good Samaritan ran the risk of being sandbagged and robbed when he stopped to take care of the wounded Jew. Every new contact in life means a risk; each larger relation with humanity opens the possibility of new wounds to the spirit, and new burdens for our human shoulders; even the high and

holy estate of matrimony is such a risk. Those who wish only to be comfortable should not seek to serve their generation. I speak with solemn conviction when I declare that America is in danger of losing her soul if her chief desire is to keep intact her houses and barns, and her much goods laid up for many years. Let us be wise by all means, but let us be generous and courageous as well; for "he that seeketh to save his life shall lose it, but he that is willing to spend his life, the same shall find it."

The above considerations, while vital, are in a measure general. There is one outstanding problem in international relations which is concrete and definite. It is found in the attitude of men and races toward war. What shall we think and do about this? It were a waste of good adjectives and of useful breath to declaim against the practice of war. It has, I suppose, no defenders; or if any, they must be benighted indeed. Whatever it had to say for itself ten years ago, it has nothing today. The world catastrophe,



THE AUTHOR
OF CHEERFUL
CONFIDENCES

"Dr. Atwater's Column
in *The Witness* is a
delight."—Bishop Fiske.

GEORGE PARKIN ATWATER is the rector of the Church of Our Saviour in Akron, Ohio. Dr. Atwater is the author of numerous books and is recognized as one of the outstanding leaders of the Church. His column "CHEERFUL CONFIDENCES," is a regular feature of THE WITNESS. . . one of the reasons for the increasing popularity of the paper.

which carried to death I know not how many millions of our race, has demonstrated to the satisfaction of all reasonable men that war, as a method for bettering anything, is a delusion of the mind and an invitation of the devil. It has no compensations to offset its horrors. Some of us, being in it, vainly hoped that its discipline might develop character; and again, that it might make the world safe for democracy. But it has only damaged morals, and rendered the world unsafe for anything. We stand in the great graveyard which it created, honoring the noble sacrifices which were made, but knowing in our hearts that this blood did not accomplish the purpose for which it was so freely and splendidly poured out. We were plunged into war, and had to go through with the horrible thing, but we do not deserve to be called reasonable beings, much less Christians, if we fail to use every means in our power to destroy this monster; if we do not cry with conviction and determination: "Never again!"

You may ask, what can the Church do in such a matter? My answer is that war is essentially unchristian; that the wholesale and legalized taking of human life is utterly contrary to the spirit of the Master and the Gospel which He gave. As to what the Church can do about it, that, of course, is the burning question; but those who have followed the events of the last few months must realize that the Christian Church is showing an increasing determination to do something positive. The spirit of utter opposition to war is rapidly growing, particularly among the younger generation, which would have to bear its burdens and make its awful sacrifices. On Easter Day, in Louisville, Ky., 500 delegates from Methodist colleges throughout the country considered this question, and voted in the ratio of 15 to 1 that "The Church, as such, shall never again officially bless or sanction war." This is only the most conspicuous of many like instances.

Also the National Civic Federation, whose officers include such men as Alton B. Parker, Samuel Gompers, August Belmont and Warren S. Stone, has sent out a questionnaire to many of our Bishops and other outstanding citizens of all Christian bodies, asking their opinion as to whether the Churches of America should make the following declaration:

"We feel so certain that war is unchristian, futile and suicidal, that we renounce completely the whole war system; we will never again sanction or participate in any war; we will not allow our pulpits and classrooms to be used as recruiting stations; we will not give our financial or moral support to any war; we will seek security in justice in other ways."

These two examples show how this question is fermenting in the minds of

Christians everywhere. It must eventually be faced and answered.

Three definite and outstanding methods have been proposed by which Christian people may help to make future wars impossible.

The first is an individual action, and is known by the general name of "Pacificism." It urges each individual to make the declaration that he or she will not support the nation, nor give any aid whatsoever in case of war. This attitude is being assumed by an increasing number of people, and no doubt proceeds in most instances from deep and sincere personal conviction. Should it become sufficiently widespread it would necessarily render future wars impossible. Whether it is consistent with loyalty and good citizenship is gravely questioned by many who feel just as sincerely the evil and outrage of war. A modification of this outright pacificism is the attitude taken by the Quakers and others, who are willing to aid the government in such crises, but refuse to become instruments for shedding the blood of their fellowmen.

A second and organized action is possible for the churches. It may be called "The Excommunication of War." This is the declaration in some formal fashion, that the churches of Christ regard war as unchristian and essentially evil; that as such they cannot bless and sanction it in His Name, nor permit His Church to be used for its promotion. This does not mean the excommunication of those Christians who might feel bound in conscience to answer a call to war. In the present unchristian state of international life it is conceivable that even war might, under certain conditions, seem to be the lesser of two great evils; just as one might be compelled to shoot a madman in order to protect innocent lives which he threatened.

There can be no question that such a declaration by the united Christian forces would be a vast deterrent, if not a final and complete embargo upon, the act of war; and if it could be effected, there is every reason to believe that it might lead

to the third proposed action, which is "The Outlawry of War" by the nations of the world. That would call for a declaration by the nations that war is outside the pale of enlightened procedure, and that any outcropping of it should be treated as piracy has come to be treated among civilized peoples.

There are, of course, modifications and intermediate positions between these three appeals. That any one of them can immediately solve the problem, and banish wars from the face of the earth, is decidedly doubtful; but it is not to be wondered at that followers of the Christ should seek ways of registering and making effective their conviction that this gigantic outrage must be abandoned from among men. Personally, I should like to see the Christian Church take a stand on this matter, and make some sane and sound pronouncement which would be at the same time definite and complete. In so doing she would help to safeguard the consciences of many of her members, and not make it necessary for them to adopt the attitude of individual pacificism in order to go on record in this great matter.

But I am urging upon you at this time no particular procedure. I have outlined these matters for your consideration that you may realize how vital are the international questions confronting the world and the Church, and because I feel that as Christian men and women we should be given them the utmost thought and study.

Taken from his address before the Convention of the Missionary District of South Dakota.

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House of Bishops Will Meet With the National Council on October Sixth

The Council Meeting Last Week, Passes Resolution Urging Government to Go Slow on Immigration Question

Twenty-one members were present at the meeting of the National Council held in New York May 14th and 15th, 1924, every province of the Church being represented.

Naturally the situation in Japan called for a great deal of attention. The Department of Missions had given much consideration to the action of Congress in relation to the Immigration Bill and the exclusion of the Japanese from the United States. The department was instructed to bring in resolutions that might be considered by the Council, which it did, and the following was adopted:

WHEREAS, The National Council of the Protestant Episcopal Church in the United States of America has received from its missionaries in Japan messages calling attention to the harmful effect upon the friendly relations between Japan and America caused by the agitation which has resulted in the section of the pending immigration bill excluding Japan from the operations of the quota provisions of the bill; and,

WHEREAS, In the opinion of the Council it is essential that our immigration laws should tend to preserve and strengthen the traditional friendship between the governments of the United States and Japan,

RESOLVED, That the National Council respectfully expresses to the President of the United States its request that the proposed immigration bill shall be so modified as to relieve the Japanese people of cause for misunderstanding and our own government of reproach.

FURTHER RESOLVED, That the President of the National Council be requested to correspond with the President of the United States requesting an opportunity for himself and the Right Rev. Charles S. Reifsnider, L.H.D., Bishop-Suffragan to Bishop McKim, to present in person the attitude of this Church with regard to the proposed legislation.

November 8, 1924, will mark the fiftieth anniversary of the consecration of the first Haitian Bishop. Bishop Carson requested that this occasion be marked by permission to make appeals for a sum of money for Port-au-Prince equipment. As it had not been possible to include in the General Church Program for 1923-1925 any priorities for the Missionary District of Haiti, it was felt that members of the Church should be given an opportunity, if they so desired, to memorialize this significant anniversary. The Bishop was therefore authorized to appeal for special gifts for the better equipment of the Church's work in Haiti to the extent of \$25,000, this authorization to be effective until December 31, 1924.

The Presiding Bishop notified the Department of Missions that he had relieved the Bishop of New Mexico of the charge of the District of Mexico and had appointed in his place the Bishop of West Texas, and that Bishop Capers had accepted his appointment.

The Department of Religious Education recommended the endorsement of the "Statement of Principles" of the National Council of Church Boards of Education, with the hope that said Council of Church Boards of Education will appoint him on

the above mentioned National Council on Religion. The Council approved the recommendation of the Department.

Bishop Brent was also nominated by the Department as an additional member of the Department of Religious Education, which nomination was confirmed by the Council.

Miss Mildred P. Carpenter, secretary for Church Institutions, on account of illness, felt compelled to resign from the Department of Christian Social Service, and the Rev. J. M. B. Gill, a general secretary of the Field Department also felt compelled to offer his resignation. These resignations were accepted with great regret.

Mr. Gill was appointed by the National Council as an associate secretary of the Field Department.

Owing to the resignation of Mr. Gill, for whom an extended itinerary had been planned in the West, a substitute had to be found, and the Rev. B. H. Reinheimer, diocesan executive secretary of Southern

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Ohio, was released by his diocese to take up the work planned for Mr. Gill. Mr. Reinheimer was not only released from his work in southern Ohio, but they also continued his salary during the time of his absence. The Council expressed its great appreciation of the Bishop and Chapter, as well as to Mr. Reinheimer, for his service to the general Church.

In the desire to cooperate as much as possible with the National Council, the Province of the Pacific had made a proposal looking to the establishment of a Provincial Field Department on the Pacific Coast. A plan of organization was submitted by the Provincial Council to the National Council, which with certain changes was approved. It will be submitted to the Synod of the Province, meeting soon, for its approval.

The committee appointed by the Council to confer with the committee appointed by the House of Bishops looking to a joint meeting between the House of Bishops and the National Council, reported by recommending that such a meeting be held during the week of October 6th, at which time one of the subjects for joint discussion should be "How to Build, Present and Execute the Program for the Next Triennium." The report of the committee was adopted. It is hoped therefore that this meeting will be held and be productive of much good in bringing together the leaders of the Church with the National Council to discuss this most important subject.

The Council voted that the meeting called for July should not be held unless there seemed imperative need for such a meeting. The Council therefore adjourned to meet with the House of Bishops on October 6th, unless called earlier by the President.

BISHOP COOK SAYS CUT OUT THE FIGHTS

Speaking before the Diocesan Convention of Delaware, Bishop Cook deplored the fact that Christians waste so much of their time and energy fighting over controversies.

"Within a little more than a year we shall meet again in general convention. There are those who are already burnishing their armor and sharpening their weapons for a conflict. It is incumbent upon us that such a purpose be defeated; to see that we go there not for destruction, but for the construction of the work of this communion."

The work of the convention was largely of a routine nature.

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An Interdenominational Group Organized to Promote Study of Religion

Drawn Together by the Feeling that the Present Controversial Discussion Calls for a Statement of Facts

The Rev. Dean Hughell E. W. Fosbroke and Professor Burton S. Easton, both of the General Theological Seminary, New York, are active members of the Interdenominational Board created by the Council of the Outline of Christianity, which is a body recently organized in New York to promote the study of Christian development from the time of Christ to the present day and to determine the essentials of Christian civilization in its broad and simple outline. The results of the inquiry are to be disseminated promptly by publication and by means of a lecture campaign in a chain of principal cities.

The Council of the Outline had its origin at an informal luncheon held at the City Club, New York, in October at which Herbert L. Satterlee presided. It is composed of representative men and women drawn together by the feeling that the present controversial discussion which is occupying so much of the field of our Christian energies calls for a settlement of facts in respect to the whole Christian movement which shall be so sound in scholarship, impartial in utterance and popular in presentation as to command general assent and attention.

Among the twenty-one members of the Council are Bishop Herbert Shipman, Rev. Dr. Ernest M. Stires, Very Rev. Howard C. Robbins, Herbert L. Satterlee, Mrs. Franklin D. Roosevelt, and Dr. John H. Finley.

Though the movement is designed to keep in touch with the churches it arises outside of them. It does not look toward union or federation, though taking due notice of those tendencies as they develop. It addresses the church public as a part of the general public of practical-minded men and women, responsive in whatever mood to Christian motive.

Under the guidance of the Interdenom-

national Board, the co-operation of leading scholars in their various fields in this country and Great Britain is being enlisted. Oversight of the work of these contributory groups has been entrusted to Professor F. J. Foakes-Jackson, Dr. Burton S. Easton, and Dr. Ernest Findlay Scott of New York, Bishop F. J. McConnell of Pittsburgh, Rev. Dean Shailer Mathews of Chicago, and Dr. S. Parkes Cadman of Brooklyn.

The Interdenominational Board, besides the members already mentioned, includes: Rev. Dr. Robert A. Ashworth (Baptist), Federal Council of Churches of Christ in America; Rev. Dr. Nehemiah Boynton (Congregationalist), chairman International Committee of World Alliance for International Friendship Through the Churches; Rev. Dr. David G. Downey, book editor for the Methodist Episcopal Church; Rev. Dr. John M. Moore (Baptist), chairman Administrative Committee, Federal Council of Churches of Christ in America; Rev. Dr. Lewis T. Reed, president New York City Congregational Church Association, Inc.; Rev. Dr. Ernest Findlay Scott (Presbyterian), professor of New Testament, Union Theological Seminary, New York; Rev. Tertius Van Dyke, member of Board of Foreign Missions, Presbyterian Church in U. S. A.; Bishop Luther B. Wilson of the Methodist Episcopal Church.

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FINE SPIRIT SHOWN IN MICHIGAN CONVENTION

Featured by a fine spirit of unanimity the 91st annual convention of the Diocese of Michigan closed at St. Paul's Cathedral, Thursday afternoon, May 15th.

Bishop Page made his first annual address to the 250 delegates who had assembled, representing more than 100 parishes and missions in the Diocese. The address was largely devoted to the subject of Organization in the Church; Bishop Page stating that instead of fearing least we be overwhelmed and demoralized by church organization we should rejoice in it as a great opportunity for bringing men to God. He also devoted some time in his annual address to a consideration of the fact that there is a serious shortage of candidates for Holy Orders in the Diocese of Michigan, urging that the matter should be given earnest consideration by the clergymen and laymen of the Diocese. He also commended the proposed School of Religion soon to be established in connection with the University of Michigan as one of the most outstanding projects for the development of the spiritual life of this country that has been inaugurated in this generation.

The sessions of the convention were noted for the absence of any serious differences of opinion.

The quota for the year 1925 was adopted, amounting to \$202,900, \$126,980 of this being the quota for the work in the Diocese of Michigan and \$79,900 being the quota for the general work of the Church. By resolution this was termed the "bread and butter" budget for the next year and the sum of \$117,360 was denoted as priorities or special for which special appeals may be made in the parishes or missions in the Diocese under the supervision of the Executive Council.

In the course of its deliberations the convention passed the following resolution:

"That the Diocesan Convention of the Protestant Episcopal Church of Michigan assembled in Detroit endorses the stand of President Coolidge in urging the postponement of the Japanese exclusion clause in the immigration bill now before congress."

Copies of the resolution, signed by Bishop Page, were telegraphed to President Coolidge and Secretary Hughes.

CHURCHMEN OF MINNESOTA MEET AT ST. PAUL

The Easter-tide dinner meeting of the Church Club of the Diocese of Minnesota was held on Monday evening, May 24th, in the Palm Room of the Hotel Saint Paul at St. Paul. More than 150 members and



their wives were present from all parts of the Diocese.

The Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth, was the guest of honor and the speaker of the evening. Bishop Bennett delivered an inspiring address on the spirit of missions and pleaded for a closer co-operation between the two dioceses in the State of Minnesota, in their common problems. He particularly emphasized the missionary work to be done among the 10,000 Indians in the northern part of the state, in his Diocese. Bishop Bennett made the statement that there are more "blanket" Indians in the Diocese of Duluth than in any other diocese or district in the United States.

BISHOP ROOTS RESIGNS AS SECRETARY

Bishop Roots, the Bishop of Hankow, has put an end to a long discussion as to whether he should be released by the Church to serve as Executive Secretary of the National Christian Council in China by resigning from that position. Word of his resignation was received by the National Council at its meeting last week.

A cable was also received from the three Bishops in China requesting the Council, in view of Bishop Roots' withdrawal, to make a money contribution to the National Christian Council. The Council voted power to the President of the Council to pay the sum of \$3,000 for the year 1924.

GLENN FRANK URGES CHURCH TO STAND FOR PEACE

Glenn Frank, editor of the Century magazine, a member of the Methodist Episcopal Church, took up the war issue in his address on Christianity at the anniversary meeting of the Board of Education of the Methodist Church.

"I am not a delegate to this conference, but I feel it would be intellectual blindness or cowardice if I did not express myself in discussing Christianity on the war issue," said Mr. Frank. "I believe that anything less than a clean and courageous cutting loose from the whole war business means at best but suicide for the church.

"The truth is war is the negative of everything for which Jesus stands. The state may spend its time dilly dallying with war, the Church dares not do so. The Church must choose between Jesus and the generals.

"I do not say we should not defend our

land from invasion; I do not say that we may not be dragged into another war even in the lifetime of my generation. All I say is that if we find ourselves dragged into war by the stupidity or the cupidity of political or industrial leadership, let us go into the war honestly admitting that it is an ugly job that has been made necessary by the stupidity and cupidity of the human race and not insult the name and disgrace the Church of Jesus of Nazareth by fooling ourselves into thinking that we are entering a spiritual crusade. Even a war waged for a righteous cause is spiritually destructive."

SOCIAL SERVICE CLUB MEETS IN CHICAGO

The Social Service Club in the Diocese of Chicago had a dinner meeting at Chase House on May 20th. Bishop Anderson presided. The subject for the evening being the Church and Industry. The speakers were: Mr. Victor Olander, secretary of the Illinois Federation of Labor, and the Rev. W. B. Spofford, secretary of the Church League for Industrial Democracy.

SOUTHERN YOUNG PEOPLE HOLD CONVENTIONS

That the young people of the Church are fully capable of conducting their own business meetings and deciding wisely on some of the policies which must govern their organization was evident to those who were lookers-on at the Inter-diocesan Young People's Service League Convention of the Diocese of Georgia and Atlanta, held last week in Macon. Over two hundred young people gathered, managed their own affairs, discussed the serious problems facing them, the Church and the world; had a good time, and went home

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An equally inspiring convention of young people was held in Spartanburg, when the convention of Upper South Carolina met. There were fully 350 delegates present.

BISHOP DARLINGTON THINKS SERMONS ARE NEEDED

Bishop Darlington, in addressing the convention of the Diocese of Harrisburg, put in a kind word for the much abused sermon. "The lost art of public worship is sometimes facetiously referred to, but you will notice that public worship has fallen off just in proportion as the pastor's earnest sermon message has been undervalued, faulted and ridiculed. When you meet one who boastfully says, 'I never go to church to hear a sermon you will find one who seldom darkens church doors.'"

A canon was adopted by the convention giving women a place on the Executive Council of the Diocese. Another was passed which aims to make the nationwide campaign quota the first charge on a parish after the paying of local expenses.

FINE CONVENTION IN ATLANTA

The Council of the Diocese of Atlanta was pronounced one of the best that has ever been held in the Diocese. Not only was there aggressive action taken along lines of missionary enterprises, but, from every angle, it was apparent that all the delegates were making a united effort to further the work of the Church in the diocese and throughout the world by their deliberations. All the speeches made showed the presence of a true vision of service in the speaker, there was everywhere a spirit of unity and co-operation to be seen and felt. Bishop Mikell appealed to the communicants of the Diocese to get a strong grasp on the verities of the Christian religion. Rev. J. A. Schaad let an inspiring all-day conference for the clergy on one of the convention days, which proved of great spiritual benefit.

POSTPONE ELECTION IN MONTANA

The convention of the Diocese of Montantana met at Anaconda, May 16th. The election of a Bishop Coadjutor was postponed. Bishop Faber, in his address, dealt with the question of war and peace and also with the Japanese Exclusion Act. Telegrams were sent to Congress and to the President deploring the act.

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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.

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WOMEN GET IN AND AGAIN THEY DON'T

Alabama has considerable variation in its Convocational organization.

By canon adopted last January the five former were reduced to three, and each has organized since that time, taking advantage of the latitude allowed by the canon.

Mobile Convocation admits women delegates. Montgomery Convocation does not admit women delegates, but elected laymen to all offices. Birmingham Convocation elected all men. Each Convocation arranged for a fall meeting along good old-fashioned Convocation lines, including public devotional services, inspirational preaching and at their business sessions discussions of more or less technical matters related to Church work.

BISHOP LAWRENCE ORDAINS HIS SON

Frederick Cunningham Lawrence, second son of Bishop and Mrs. William Lawrence, will be one of the three seniors of the Episcopal Theological School to be or-

daind to the diaconate at St. John's Memorial Chapel, Cambridge. The service for the ordaining of deacons will be performed by Bishop Lawrence, and Frederic Lawrence will be presented by his elder brother, Rev. W. Appleton Lawrence, rector of St. Stephen's Church, Lynn, himself a graduate of the theological school in the class of '14, as was Bishop Lawrence, who was graduated in the class of '75.

The sermon on this occasion will be preached by Bishop Coadjutor Charles L. Slattery, whose wife, Sarah Lawrence Slattery, is an elder sister of the young candidate. Bishop Slattery has taken for the subject of his sermon, "The Church and the Nation."

CONFERENCE OF THE ARMY AND NAVY CHAPLAINS

The recent conference of the Army and Navy Chaplains of our Church, with the members of the Army and Navy Commission of the Episcopal Church, held on May 6-7, at Governor's Island, New York, at the invitation of the Army and Navy Commission, was a very great success in getting the members of the Commission and the Chaplains of the Army and Navy together for a more complete understanding and appreciation of the work and opportunities offered in this field of service. The sessions on both days of the conference were opened with a celebration of the Holy Communion. On the first day of the conference, both the morning and afternoon sessions was spent in discussing various phases and problems of the work of the Chaplains. The most delightful addresses were given by Dr. Milo Gates; and Dr. John Erskine, of Columbia University. The outstanding feature of the day was the rare opportunity afforded for the spirit of comradeship and fellowship.

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HUNGARIAN STUDENTS COMING TO AMERICA

In the Department of Missions, which met on Tuesday before the Council meeting, in addition to the matters which are reported in the minutes of the Council meeting the Department arranged to pay part transportation of two Hungarian students who have graduated from the Seminary in Hungary and are coming to this country for post graduate work. They will receive scholarships. The appropriation is to go toward the travel expenses, the balance to be provided from other sources interested in this work. An appropriation of \$600 was granted from the Foreign-Born Americans budget toward the salary of a lay assistant and teacher in the New Brunswick Hungarian parish. Provision was made to care for the expenses of the Rev. Frederick H. Sleep who will survey, under the Foreign-Born Americans Division, the situation of the old Assyrians in America.

RECOGNITION GIVEN TO A HARD WORKER

At the April meeting the Vestry of St. Matthew's Cathedral, Dallas, at the request of the Dean, the Reverend Betram L. Smith was unanimously elected Associate Pastor. The Vestry also requested Bishop Moore formally to appoint Mr. Smith a canon of the Cathedral in recognition of his splendid work there, and also as head of the Department of Religious Education of the Diocese of Dallas. This Bishop Moore has consented to do, and Mr. Smith will be installed at an early date. He has been assistant at the Cathedral now for nearly four years. He is greatly beloved not only in the parish, but throughout the Diocese and his friends everywhere are rejoicing that his splendid fidelity has been recognized in this way.

PREPARING PLANS FOR CONVENTION

With the appointment of committees by Bishop Sessums and a broad and comprehensive preliminary work already launched, plans for the general convention of the Protestant Episcopal church of the United States in New Orleans in October, 1925, have taken definite shape, and the aim is to make the gathering one of the largest in the south.

The bishop invited the clergy and laity of the diocese to meet him at dinner Wednesday night in Trinity parish house and during the evening convention plans were announced.

Bishop Sessums stressed the importance of the convention to the church in Ameri-

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ca, and gave an interesting account of its organization, formed along the lines of the national government. He said the work of the laymen in the preparation and plans is a great factor and he emphasized the urgent call of the church and urged laymen to work hand in hand with the clergy for the advancement of the cause.

The Rev. Dr. R. S. Coupland, D. D., of Trinity told of the activities preparatory to inviting the convention to New Orleans, and the Rev. W. S. Slack gave an interesting account of how New Orleans won the convention at Portland, Wash., meeting over other cities.

George H. Terriberry, the secretary of the executive committee, spoke on the problems faced by the committees. F. H. G. Fry, chairman of the places of meeting committee, deplored the fact that New Orleans had no municipal auditorium and explained the difficulties in obtaining hall's large enough to accommodate the delegates. L. M. Pool, chairman of the finance committee, spoke on that committee's work.

Warren Kearny, chairman of the executive committee, said the men and women of the church would be drafted for personal service both in the arrangements for the convention and during the meetings.

The Rev. Walker B. Capers of Jackson, Miss., kept the gathering in rare good humor with his witticisms and timely remarks upon what the convention will mean to Mississippi and the surrounding country.

The Rev. James M. Owens of Shreveport talked on what the convention will mean to the Southern churches outside the diocese of Louisiana. He said this was the first time the convention had ever decided to come so far South, and the people of the South should respond.

BISHOP FISKE IS ILL

The Bishop of Central New York has been compelled to cancel all engagements and enter the Union Memorial Hospital in Baltimore for treatment and, later, an operation. Bishop Fiske has been ill for more than a year and had hoped to take a vacation abroad this summer and rest. His condition has suddenly become so acute, however, that he has cancelled the trip and, without waiting for the meeting of diocesan convention, gone to the hospital. It is expected that he will be out by July 1st.

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A YEAR OF REAL ADVANCE IN SOUTH DAKOTA

The address of Bishop Burleson, reviewing the record of the convocation year, gives some interesting details, showing a steady and progressive advance in the district. Outstanding points are—

A total clergy roll of 62. Of this number 35 are in the Indian field. Of the 27 in the White field, including the two bishops, only 23 are in active service. This district needs a dozen clergymen for its White field work, but in spite of this shortage, has had a remarkable year.

During the year, there were 5 ordinations. There are 11 postulants, 4 candidates, 2 deaconesses, four lay workers in the White field. There are 35 catechists and 38 helpers in the Indian field.

Confirmations during the year number 329 in the White field and 382 in the Indian field, a total of 711, the largest number of confirmations in one year in the history of the district.

The district has made a good record on the Program of the Church, the Nation-Wide Campaign, by paying 80 per cent of its full program quota, while it actually paid 125 per cent of the Budget portion of the program quota.

Laboring under financial difficulties which have created no little hardship among churchfolk in the district, there is no bankruptcy in faith and courage and the Church has held a steady and a most gratifying course, both in spiritual advance and in its facing of financial obligations.

Clergy salaries have been increased 20 per cent.

In all deaneries, five in all, there has been an extension of work in spite of unusual changes in personnel and the trying conditions of financial stress. Given additional needed clergy and a return of normal conditions, the church is ready to meet a challenge which seems to offer wonderful

Modernism and Fundamentalism

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opportunities and certain growth, both in numbers and in usefulness.

Hit hard by the agricultural and financial depression, the three girls schools, All Saints, St. Elizabeth's and St. Mary's, have managed somehow to go on. The problems involved in keeping these important institutions running and doing effective service have been troublesome to the bishops and their assistants.

Activities during the year have embraced clergy conference, student work, week-day religious education, young people's work, the annual summer conference, women's work, social service and the great work in the Indian field.

BISHOP MCKIM SAILS WITH A BRIDE

Announcement has been made of the marriage, in Quebec, on May 3, of Bishop McKim of Tokyo, and Mrs. J. E. Baird, a prominent Churchwoman of Philadelphia. Bishop and Mrs. McKim left at once for Vancouver and sailed May 15 for Tokyo. Prior to his departure the Bishop, who has been in mission service for forty years, announced his intention of retiring at the time of next General Convention, in New Orleans, in October, 1925.

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

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The Rev. Frederic S. Fleming, Rector.

Sundays: 7:30, 9:30, 11:00 a. m.; 5:00 p. m.

Daily: 7:30, 9:00 and 5:30.

(Fridays—10:30 additional)

CINCINNATI, O.

CHRIST CHURCH

Rev. Frank H. Nelson and Rev. C. Russell Moody, Clergy.

Sundays: 8:45 and 11 A. M. and 7:45 P. M.

Daily: 12:10 P. M.

Saints' Days: Holy Communion, 10 A. M.

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.

A CHURCH IN WEMBLEY EXHIBITION

The Wembley Exhibition in England, which is attracting thousands of Americans to England, is to have a church in the exhibition grounds. Under the inspiration of the Bishop of London, St. George's Church is being built. It is of the bungalow type, and is being fitted throughout by various groups of church workers. Three services will be held there each day during the exhibition.

BISHOP WINCHESTER ON MUSHROOM SCHOLARSHIP

"Mushroom Scholarship of Present Day Thought" was denounced by Bishop Winchester in his address before the Diocesan Council of Arkansas. He praised the fervor of the Anglo-Catholic movement in England and the Methodist Church in America.

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

ALBANY, NEW YORK

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

The Lord's Day: 7:30, 9:45, 11:00 and 4:00.

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

The Litany: Wednesday and Friday.

NEW YORK, N. Y.

ALL ANGELS' CHURCH

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

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Sundays: 8 and 11 a. m.; 4 p. m.

NEW YORK

GRACE CHURCH

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Sundays: 8 and 11 a. m., and 8 p. m.

Tuesday, Wednesday, Thursday, and

Friday, 9 a. m. and 12:30 p. m.

NEW YORK

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

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TRINITY CATHEDRAL

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

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

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

THE RECTOR'S ANNIVERSARY CELEBRATION

ST. LUKE'S CHURCH, EVANSTON, ILL.

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

St. Luke's Church.

MASSACHUSETTS DELEGATE FIGHTS LONE BATTLE

The Rev. Smith Owen Dexter, rector of Trinity Church, Concord, Massachusetts fought a single handed battle in the convention of his diocese on the issue of war and peace. He was finally defeated, but after a gallant fight, which won the admiration of even those who opposed him.

Mr. Dexters resolution urgently called upon the Church, through the National Council, to declare its unalterable opposition to the entire war system, economic exploitation, imperialism, and militarism; to urge upon the government to cooperate with other nations in organizations looking toward world peace; to inform the government that our Church will not allow its organization and machinery to be used for the promotion or persecution of any future war; to lay it upon the conscience of its members as individuals to decide whether as Christians they can participate in war or support it; to give its protection to conscientious objectors in time of war; and to dedicate its life and resources to the building of a world brotherhood wherein the principles of the Sermon on the Mount shall be progressively practiced.

CHURCH SCHOOL GIRLS EXCEL IN KNOWLEDGE OF CREED

The Bishop of Albany, who conducts classes in religious instruction at St. Agnes School for Girls, Albany, has established an annual competition for members of the graduating class, assigning a subject on which the girls submit papers. The prize is awarded by the Bishop at the commencement exercises of the school.

The subject assigned this year's graduates by Bishop Nelson, "The History and Authority of the Apostles' Creed," brought to him competitive papers of unusual merit. The Bishop is awarding the prize, a handsome gold pencil, to Cornelia Johnson, a day pupil, and feels constrained to give the other ten girls, inclusively, honorable mention. The papers all showed an appreciation of the fundamentals of

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Daily: 7:30, Eucharist; 10:30, Matins, Monday, Tuesday, Saturday; Litany, Wednesday, Friday; Eucharist, Thursdays and Holy Days.

the faith, an accuracy of historic facts, and ability adequately to express the teachings of the Creed, that gratified Bishop Nelson beyond his expectations of these students.

LEAVE BETHLEHEM FOR NEW JERSEY

The Rev. A. B. Turner of Calvary Church, Tamaqua, Pa., has resigned his charge and accepted a call to the Church of the Good Shepherd, Pitman, N. J. Mr. Turner begins his new work on June 1, 1924. While at Tamaqua he has greatly improved the property, making a number of very desirable changes in the church and redecorated and repainted the whole church. The convocation at its last meeting bade him God speed and expressed its heartfelt regrets on his leaving the Diocese.

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.
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TWENTY-TWO MISSIONARIES ARE APPOINTED

The Department of Missions has appointed, out of the many who volunteered for service, twenty-two new missionaries. Of these eleven were women. Twenty went to the Foreign Field and two to Latin American. Three missionaries, two to the Foreign Field and one for work among foreign-born Americans, were also employed in the field.

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

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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MISCELLANEOUS

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AMERICANS VISIT ENGLAND TO PROMOTE PEACE

British church congregations are looking forward to the coming visit of the Rev. Harry E. Fosdick and Dean Howard Robbins of New York, according to word received by the World Alliance for International Friendship through the Churches, through its secretary Dr. Henry A. Atkinson who is now in England making arrangements for these visits. Dr. Fosdick sailed from New York on May 6th and Dean Robbins will leave on May 21st.

In England Dr. Atkinson has been acting for the Commission on Interchange of Preachers and Speakers, a group of seventeen men representing the World Alliance, the Church Peace Union and the Federal Council of Churches with international headquarters at the office of the World Alliance in New York, established originally to arrange visits between America and Great Britain by prominent men, the Commission recently extended its work to take in all the European countries. It is now making arrangements to bring over distinguished men of Europe to speak at the annual meeting of the World Alliance to be held in Buffalo next November.

DIVORCE LAWS CONCERN SOUTHWEST

The divorce question received considerable attention at the 30th annual convention of New Mexico and Southern Texas because of the laxity of state laws. A bill is to be prepared making one year's residence obligatory on the part of persons desiring re-marriage after divorce. This bill will be presented to the next legislature.

A missionary service was held on Wednesday May 7th at 8 p. m., Bishop Howden presiding. Dr. J. T. Schieffelin "First Things First" and the Rev. B. F. Kemerer "The Program—How Can We Put It Over in Our Parish" were the speakers of the evening.

At a joint session of the convention and

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the committee on religious education, Prof. David S. Hill Ph. D. L.L.D. addressed the joint body on the topic "Commandeering the Mind."

Steps were taken toward the establishing of organization relations in addition to the Woman's Auxiliary, with the department of Church Service League.

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ARCHDEACON STEEL RESIGNS

The resignation of Archdeacon Steel, for nineteen years a missionary in the District of Cuba, was accepted at the meeting of the National Council with great regret and an expression of appreciation for his long and faithful service.

THOUSANDS ATTEND SERVICES
IN BALTIMORE

At St. Paul's Church, Baltimore, it was estimated that more than 31,000 persons attended the Mid-day Lent services. The number has not been so large in any previous year. Among the preachers who

served from three days to a week were the Rev. Dr. George Craig Stewart, President Bell, Bishops Fiske and Mikell, Dr. Phillips and Fr. Hughson. The rector preached the Three Hours' Service on Good Friday.

DR. TEUSLER IS TO BROADCAST

Station WJZ of the Radio Corporation of America has entered a talk by Dr. Teusler of St. Luke's Hospital, Tokyo, on their broadcasting program for Friday, June 6. This station is in Aeolian Hall, West 42nd Street, New York. Dr. Teusler's subject is Japan. He is to talk from ten to ten-fifteen in the evening, New York daylight-saving time.

STRESS EDUCATION IN LIBERIA

The Department of Missions learns with satisfaction of the proposal to arrange for an Advisory Committee on Education in Liberia to act under the general direction of the societies and mission boards having interests in Liberia and to secure the services as an educational adviser of an American Christian education-alist.

MR. MATHER GIVES LARGE SUM
TO JAPAN

A gift of \$100,000 from Mr. Samuel Mather of Cleveland, Ohio, for the Japan Reconstruction Fund, was announced at the meeting of the National Council on May 15th.

The Spirit of Missions

G. WARFIELD HOBBS, Editor

KATHLEEN HORE, Assistant Editor

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JUNE, 1924

No. 6

| | |
|--|------------------------------|
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| The Church and Her Students in Idaho | Rev. H. H. Mitchell |
| Readjustment Means Growth in St. John's University, Shanghai | Rev. F. L. Hawks Pott, D. D. |
| Wanted, a Cornerstone! (Dominican Republic) | Mabel Wyllie |
| Bishop Carson Opens a Door in Haiti | Bishop Carson |
| What Is the Church Mission of Help? | Mary Willcox Glenn |
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| The Glorious Job of Being a Missionary (Point Hope, Alaska) | Ruth P. Thomas |
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| The Progress of the Kingdom | |
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