

# The Witness

VOL. VII. NO. 8

CHICAGO, ILLINOIS, OCTOBER 14, 1922

\$1.50 A YEAR

## Patience, Charity and Courage Convention Virtues

Bishop Johnson Says Representatives of the Church  
Manifest These Qualities

By Bishop Johnson.

No one can sit through the somewhat tedious sessions of the recent General Convention and fail to have impressions thereof.

In some ways the convention was a remarkable exhibition of basic Christian virtues.

Probably there is no more fundamental Christian virtue than patience, and any group of men, who could stick so doggedly to so dismal a task as the revision of the Prayer Book, certainly manifested the grace of patience.

For, as has been well remarked, patience is the sum of all Christian virtue; for what is faith but patience with God, and what is hope but patience with ourselves, and what is charity but patience with one another.

This convention certainly believed that God desired them to revise the Prayer Book; and it certainly hoped that it had the ability so to do; and it certainly was charitable toward any idea that was suggested.

I was struck with a remark made by Bishop Weller in the course of debate: "The making of a Liturgy is a science." Perfectly obvious! But as one looked at the Convention, one wondered, "Where were the scientists?"

The making of a Prayer Book is also an art. As one looked at the work that was being done, one was tempted to ask, "Where were the artists?"

As well attempt to produce a musical score under the same circumstances. One could not but admire the assurance with which these scientists and artists tackled the job and the perseverance with which they continued to the bitter end.

Fortunately, no change in the Prayer Book can be effective until three years of study has been permitted.

So we may hope that there will be time for thought upon much which was so extemporaneously accomplished.

The next feature of the Convention was the real spirit of fraternity and charity which characterized the deliberations.

There were no asperities despite the conflict of views, and every one attempted to give the widest latitude to every other man.

The convention hesitated to make mandatory changes but was most generous in permissive uses.

## Preparations Being Made For World Conference

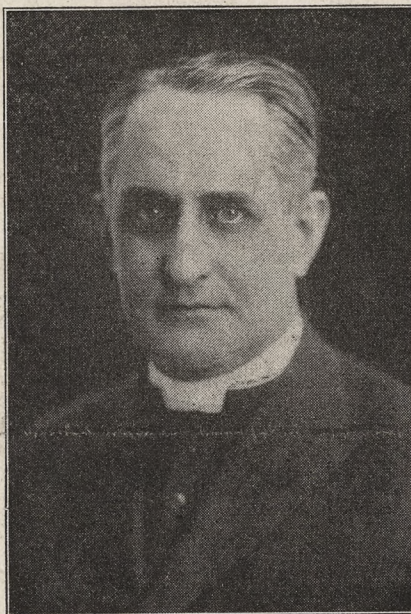
Religious Leaders From All Over the World Are  
To Meet in Washington in 1925

The World Conference on Faith and Order will meet in Washington, the capital of the United States of America, on the first Monday of May, 1925. The President of the United States will deliver the address of welcome. The Continuation Committee will meet the year before, probably in the Jerusalem Chamber in Westminster Abbey, in London, England, to make final arrangements, but vigorous, patient and persistent efforts must begin at once to prepare to make the Conference effective. That requires the immediate help, not only of every member of every Commission and of every officer of every Church, but of every one, clerical or lay, who longs for that visible unity of Christians which will convince and convert the world to Christ.

The best preparation for the World Conference will be a great number of small conferences—of members of the same Church by themselves so that they may see clearly the values of the truths for which their own Church stands, and of members of different Churches, so that they may learn to understand one another and the value of the other's positions. Thus will be brought out the fundamental beliefs which all hold in common, and the special treasures which have been entrusted, in centuries of Christian experience, to the stewardship of particular Churches, will be made available for all. These conferences should begin with only a few members, gradually increasing in numbers as the conference spirit and method are more clearly understood.

Lay men and women have not yet, in sufficient numbers, been reached by the movement. Reunion will come only by the action of the whole Church and not merely of those in official position. The conferences herein proposed should therefore include the officers of the Churches, their best theologians and their most competent laity. To make the movement more widely known, please send to the General Secretary, Robert H. Gardiner, 174 Water Street, Gardiner, Maine, U. S. A., names and addresses of persons who would be interested to receive this circular or the printed publications.

We will pay a liberal commission to guilds and clubs for securing subscriptions to *The Witness*. Write to Mr. Spofford, the Managing Editor, about it.



Rev. George Parkin Atwater, D.D.  
Rector of Church of Our Saviour, Akron, Ohio, and an Editor of *The Witness*, who is making valuable contributions in the field of Religious Education.

It was a curious episode which caused the House of Deputies to put the "Benedictus qui venit" into the Communion service after the House of Bishops had rejected it; and the persistence with which the laity refused to put the Prayer of the President among the occasional prayers, where the Bishops and clergy seemed anxious to place it.

One may say of the proposed prayer Book that it includes almost every permissive use that either extreme could desire, but one is forced to question whether the new prayers which are proposed, are in any sense an enrichment of the Prayer Book.

If the Convention would create a book of occasional offices, so that these prayers did not have to suffer from proximity to the prayers of our fathers, they might serve a purpose. As it is, the introduction of gingham into an orchestra circle is somewhat startling.

But even charity can be overdone. The most charitable person in the world may not be able to handle a flying machine,



## GENERAL NEWS OF THE EPISCOPAL CHURCH

### Fifteen Men in Entering Class at Cambridge

The fifty-fifth year at Episcopal Theological School in Cambridge opened today with Evening Prayer in St. John's Chapel at 5:30. Registration will be completed from three to five in the afternoon. At 8:30 Tuesday morning Holy Communion will be celebrated when the Rev. Henry B. Washburn, D.D., Dean of the School, will address the students.

Owing to the war the enrollment in the theological school has fallen below the average, but it is gradually climbing back to the pre-war level. It is expected that at least fifteen new men will register this year in addition to the men returning to the two upper classes. The new men come from all parts of the country, no one section being predominantly represented.

A course of lectures on missions will be given by the Right Rev. Logan H. Roots, D.D., Missionary Bishop of Hankow, and alumnus of the school, who is to be resident at the school during the early fall.

Dr. W. H. P. Hatch, professor of Literature and Interpretation of the New Testament, will be absent this year as American representative at the School for Oriental Studies at Jerusalem. He will teach there and will accompany Rendall Harris of Cambridge University on an expedition to Mt. Sinai in search of early manuscript. Dr. Harris has discovered some of the most important of the Gospel manuscripts.

Dr. Royden Keith Yerkes of the Philadelphia Divinity School of the Episcopal Church, will come to Cambridge once each week to give a course in the Religion of Israel. This is the course formerly given by Dr. Max Kellner, who has retired in June, after thirty-six years as professor of the Literature and Interpretation of the Old Testament.

The Rev. A. Vincent Bennett, for the last two years organist and director of music at Wing's Chapel, will assume the direction of music in the school and in St. John's Memorial Chapel on Sundays. Mr. Bennett has given special attention to the training of men's voices in church music, and has assisted Dr. Davison in the choral work at Harvard University.

The Rev. James Thayer Addison, professor of Religion and Missions, will resume his teaching after a six months' stay in China. He goes to the mission field for half a year in each triennial period.

### Better Motion Pictures Discussed by Church Group

A luncheon conference held under the auspices of the Better Motion Pictures Association of the World was held in New York on Tuesday, September 26th. The Association seeks to discourage the production, presentation, and patronage of objectionable motion pictures by promoting friendly cooperation between producers, exhibitors, and patrons through its various departments of service, research, statistics, and information; also by the affixing of its "Merit Seal" to the most worthy presentations.

Addresses explaining the objects of the Association were made by Arthur S. Friend, a producer, Dr. Clifton H. Harvey

Levy, of the New York Board of Jewish Ministers, the Rev. Dr. Robert Watson, representing the Protestant ministers, and by Messrs. Quinn, and Boone, president and secretary, respectively, of the Association.

A private showing was given of George Arliss' recent picture entitled *The Man Who Played God*, and produced by Mr. Friend.

The Association hoped to supersede censorship by constructive efforts at betterment.

### Death of the Rev. William Austin Smith

The death of the Rev. William Austin Smith, D.D., editor of *"The Churchman"* since 1916, occurred on Wednesday, Sept. 27th, at the Park Ave. Hospital. In his demise the Church has lost a distinguished and able publicist, a graceful speaker, and a forceful writer, a fair-minded and generous controversialist, and above all, a genuine Christian gentleman.

Dr. Smith was in his 50th year, having been born at St. Paul, Minn., on Oct. 9, 1872. He was a graduate of Harvard, '95, and of Seabury, '98. He was curate of St. John's, Providence, R. I., and successively rector of St. Paul's, Milwaukee, Wis., and of Christ Church, Springfield, Mass. His wife and three children survive him.

### Christian Healing Discussed at Portland

A great congregation of people deeply interested in Christian Healing attended a mass meeting in its behalf at Trinity Church, Portland, Monday evening, September 18th. Bishop Page of Spokane, president of the Provincial Synod of the Pacific, which has taken a great interest in the subject and brought several important proposals to the attention of the Convention, presided. The special speakers were Dean Gresham, of San Francisco, Dr. Abbott, of Baltimore, and Dr. Frank Cole Sherman, of Akron, Ohio. Renewed interest in spiritual healing and its advocacy and practice by the Church were urged.

"Our Church is the most conservative Christian Church in the world," said Dr. Sherman, "yet it has this week, in the House of Deputies at least, reaffirmed adherence to the Lambeth resolutions on spiritual healing. It is no longer possible to take the healing ministry of Jesus away from the Scriptures. The miracles of Jesus were object lessons of what man may do when he approaches perfection. For He said: 'What I do, ye shall do also,' and He sent his apostles out to perform cures of the sick that were accounted miracles."

### St. Stephens College Opens With Largest Enrollment

St. Stephen's College opened on September 15th with the largest enrollment in its history. The college dormitories are filled to their capacity and all available rooms in the neighborhood are also occupied. The enrollment for the first time in the history of the college was 101 men. More men could have been accommodated if the new

dormitory under construction had been completed in time for the opening of the fall term. Labor troubles resulting in inability to get material has delayed the completion of this building which will be opened on the first of January.

Two men are this year added to the faculty. Mr. James H. Wilson, M. A., Oxford, Ph. D. Wisconsin, who becomes head of the Romance Language Department and Mr. Edward N. Voorhees, M. A., Boston and Princeton, who becomes Assistant Professor of English Literature.

During the summer many improvements were made upon the campus, including the complete renovation and reequipment of the Physics Laboratory at a cost of several thousand dollars. 900 new books have been added to the Library, bringing the total to over 43,000 volumes.

There is a greater interest in sports at St. Stephen's than ever before. The football squad consists of 42 men. The first encounter of the season was with the St. Lawrence University which was defeated by the score of 12 to 7.

For the first time in its history, because of the completion of the new dormitory, St. Stephen's will be able to accept new students at the beginning of the second semester of the year, January 29, 1923. Applications for 12 places which will be vacant at that time are already being received.

### Cry Goes Up for Mr. Hickson

Churchmen throughout the country are requesting a statement from Mr. James M. Hickson, the English healer who visited America two years ago, as to what became of the funds collected at his services. The alarm started in Boston last month when a group of Church people met to discuss the situation. Efforts have been made to locate him, it is alleged, without avail. He is reported to be at present in South America.

While Mr. Hickson made no charge for his services, he is reported to have carried away with him large sums of money received in offerings, none of which has been accounted for.

His friends insist that Mr. Hickson will be able to give a satisfactory explanation of the disposition of the money.

### Women Speak Out for the Negro

The hope for the coming of the Kingdom of God in the United States grows apace. And such utterances as the women of the south have been making recently with reference to race problems add to this hope very greatly.

Among the statements made by southern white women concerning the women of the Negro race, those of the Women Members of the Arkansas State Inter-racial Committee stand out prominently.

Among other things, they said: "Public sentiment concerning and toward the Negro has too long been formed by influences of prejudice, passion, indifference and ignorance. Public sentiment is the greatest of all powers and can be changed only by facts and better understandings ad-



vanced by courageous souls. We therefore declare it to be our purpose to seek the facts concerning this question and to take a part in the formation of a public sentiment which shall raise the standards of our civilization, lessen the unhappy conditions about us, make impossible the present forms of lawlessness and disrespect for the courts and remove contempt and the exploitation of human life.

"We are unwilling to temporize with these and other acute and deep rooted evils and are determined to rise superior to petty issues and to condemn and deal directly with those things which degrade the homes and civilization of both races. To this end we call for a consideration and protection of the weak and oppressed of our own land as well as for like groups across the seas. We desire justice and fair play for all men. We know this cannot come except through a just consideration of the rights of others in the courts, in educational opportunities, and in private life."

#### Noted Headmaster Visits St. Alban's School

The Reverend Frederick Sills, Headmaster of Kent School, Kent, Conn., paid a visit to St. Alban's School on Tuesday, September the 26th. Father Sills is headmaster of one of the largest and most noted schools in the east. In the reorganizing of St. Alban's School ten years ago, Kent was taken as the ideal school to copy.

Father Sill arrived from Portland, Ore., at 2:30 Tuesday morning, his train being five hours late. The Headmaster of St. Alban's with two of his boys met Father Sill at Chicago and drove him to Sycamore, arriving at five o'clock. At 6:30 Father Sill celebrated the Holy Communion in the chapel at which service quite a few of the boys were in attendance. At ten o'clock he spoke to the whole school in the assembly hall. He emphasized several points that had made Kent famous. The first one was a high scholastic standing and the second was loyalty of the boys to the school's ideals and traditions. Following this assembly he visited the classes and went over the property. At 1:30 he met the senior class and the Council boys in the headmaster's study. At 3 o'clock he met the staff. At 4 he was on the football field. While Father Sill is a member of the Holy Cross Order and a Monk, he does the coaching at Kent, where there have been some very famous teams. At 5, the time of his departure, the Headmaster and several boys drove him in town, the school assembled for some hearty yells and asked Father Sill to carry a message from the boys at St. Alban's to his boys at Kent.

#### Kenyon College Opens With Full Dormitories

Kenyon College opened on September 20th, with the largest enrollment in its history. Over one hundred new men have entered, while the number of returning students brings the total registration nearly, or quite, to the limit of 250 set for the present by the Board of Trustees at its meeting in June 1922. Of two college dormitories, old Kenyon is packed full with 122 students, 16 of whom occupy

basement storage rooms, while Hanna Hall houses 66. Thirteen college men are assigned to rooms in Bexley Hall, the Divinity School. Places secured in the village for thirty-six men were quickly filled, and a dozen or more were lodged temporarily in Rosse Hall, the gymnasium, until rooms could be found. The little village of Gambier is overstrained in attempting to accommodate the 48 or 50 men crowded out of the college dormitories.

#### California Has Its Own Oberammergau

It may help to take some of the curse off Hollywood when the country at large knows that the city is interested in many things besides the mid-night revels of movie actors. An out-door play called "The Life of Christ" is presented every year, and the season of 1922 has just been concluded. Excursion trains are run from many small towns which have brought thousands of tourists to view the sacred spectacle. It is the claim of the Californians that they have the most vivid and the most spiritual of all the various presentations of the life of Christ upon the stage.

#### Teacher Training Begins in Chicago

The Department of Religious Education of the Diocese of Chicago will offer under its "Commission on Teacher Training," a professional course, comprising 25 lesson periods on twelve evenings during a period of six weeks, beginning October 16th and 17th, and continuing consecutively each Monday and Tuesday, until complete.

The program of each evening at St. Timothy Church, Central Park Avenue and Huron Street, where the first session will be held October 16th, is as follows:

6:30 p. m.—Supper for faculty and students.

7:00 p. m.—10 minute general organization.

7:15 to 8 p. m.—First session of classes.

8 to 8:30 p. m.—Assembly lecture.

8:30 to 9:15 p. m.—Second session of classes.

The faculty consists of Professors Lester and Norwood of the Western Seminary, the Rev. Frank R. Myers, Deaconess Fuller, the Rev. F. C. Grant and the Misses Bergeman and Ziebach.

#### Well-Known British Preacher Is Ill

Rev. R. J. Campbell, formerly pastor of City Temple, London, and now a clergyman of the Anglican church, is reported to be quite ill. Since his days at Oxford, his health has never been vigorous and recently he has had heart attacks. The physicians have counselled complete rest, and it is hoped that by this means he may be restored to usefulness again. His career in the established church has been less spectacular than in the nonconformist pulpit, but he has continued to be a most acceptable preacher to large congregations of people.

#### Consecration of Bishop McDowell

The Presiding Bishop has taken order for ordination and consecration of the

Rev. William McDowell, Jr., Bishop Coadjutor of Alabama, as follows:

Time, Friday, Oct. 20, 1922.

Place, Church of the Advent, Birmingham, Ala.

Consecrators: The Rt. Rev. Dr. Gailor, Bishop of Tennessee (presiding); the Rt. Rev. Dr. Beckwith, Bishop of Alabama; the Rt. Rev. Dr. Tucker, Bishop of Southern Virginia.

Preacher: The Rt. Rev. Dr. Bratton, Bishop of Mississippi.

Presenters: The Rt. Rev. Dr. Mikell, Bishop of Atlanta; the Rt. Rev. Dr. Jett, Bishop of Southwestern Virginia.

Attending Presbyters: the Rev. G. C. Tucker; the Rev. Stewart McQueen.

Master of Ceremonies: the Rev. M. S. Barnwell.

Deputy Registrar: the Rev. E. C. Seaman.

#### Clergy Round Table Meets in Chicago

The Clergy Round Table gathered for the first meeting of the Fall season at the Diocesan headquarters on Monday, October 9th. The speaker was Rt. Rev. C. P. Anderson, D. D., Bishop of Chicago, whose topic was "A Review of the General Convention."

At 1 p. m. luncheon was served at the Brownleigh Club.

The Round Table is a social organization of the clergy of the Diocese of Chicago, meeting every other Monday at the Diocesan headquarters. It is a great power in promoting the spirit of good fellowship in the diocese.

#### Dr. Sutton Conducts Quiet Hour in Lancaster

On Friday, Sept. 29th, St. Michael and All Angels at Lancaster, Pa., a Quiet Hour for members of the Woman's Auxiliary was held in St. John's Church, Lancaster (Rev. Henry L. Drew, rector). The conductor was the Rev. J. Wilson Sutton, D. D., vicar of Trinity Chapel, New York City. The day began with a celebration of the Holy Communion, and the conductor took as his theme "Called of God," dividing his subject into three meditations. The presence of the Holy Spirit was felt at the service, and a helpful and inspiring day was closed with Evensong. There were in attendance about 50 women and six clergymen. Tea and coffee were served in the parish house by the members of the parish auxiliary.

### The Witness Fund

We hoped, in starting this fund, to raise about \$500 yearly; an amount which would enable us to send the paper regularly to many who feel unable to subscribe. If possible, will you help us secure this amount by Christmas?

We acknowledge with thanks, the following donations to the Witness Maintenance Fund:

Mrs. Tabias .....	2.50
Mr. Homer .....	1.00
Total .....	\$ 3.50
Total for 1922 .....	\$191.50



# The Witness

Published every Saturday, \$1.50 a year

THE WITNESS PUBLISHING CO.

(Not Incorporated)  
6140 Cottage Grove Ave.  
CHICAGO, ILL.

287

## BOARD OF EDITORS

Editor-in-Chief  
Rt. Rev. Irving P. Johnson  
Managing Editor  
Rev. William B. Spofford  
London Editor  
Rev. A. Manby Lloyd  
Associate Editors  
Rev. Julius A. Schaad  
Rev. George Parkin Atwater

Entered as second class matter at the Post Office at Chicago, Ill., under the Act of Congress of March 3, 1879.

## A TOKEN OF HIS LOVE

By Bishop Johnson

It seems a pity that theological controversy should have raged around that which our Blessed Lord intended should be the center of friendship and the inspiration to Christian hospitality.

It does not speak well for us human-kind that we quarrel chiefly over that which our Master intended should be the sacrament of fellowship.

We must be a contentious, quarrelsome lot if we cannot live and let live in that which recalls to us that He died for us and that which reminds us that His greatest concern was that we should be one body with Him.

I know that people blame "the Church" for the sins of the race, but I wonder if God will not judge us all, Churchmen and non-Churchmen alike, for our attitude toward the Church, just as I fancy He judged all men for their attitude toward His beloved Son.

The Church is not a "person who is a sinner," but we are sinners whether we misrepresent the Church to which we belong or censor the Church to which we do not belong. For Christ died for us and gave us the Church to be our bond of fellowship and all are guilty who fail to measure up to His standard, whether we misrepresent the Church, reject it or abuse it.

How keen we are to attach blame to someone else, when we ourselves are really not able to appreciate and use the instruments which the love of Christ has provided for us.

\* \* \*

Let us take the Lord's Supper out of the sphere of theological controversy and look at it solely from the standpoint of affectionate loyalty.

What did Jesus institute it for?

What does it mean to you?

What has it meant to me, who have received it nearly every Sunday for more than thirty years?

Let us not try to solve the mystery but rather let us understand the love behind it.

It was the night of His betrayal and, in

the Jewish Calendar, the day of His passion.

He loved His own dearly and proposed to leave them under most harrowing circumstances.

His intensely human love for His children prompted Him to establish with them a perpetual point of contact.

Is not this exactly what we humans try to do when our loved ones leave us?

We are not satisfied with the merely spiritual contact of memory or thought; we want some tangible contact with our own.

When they are gone, we write to them, or wire them, we call them on long distance phone.

We enjoy the Kodak picture which they send us.

We cherish their gifts for the remembrance that they involve.

We welcome them with a kiss and an embrace when they return.

It is not enough for human contact that we be satisfied with a mild platonic interest; we want a vivid physical touch, because we are human.

\* \* \*

Christ was intensely human. "The Word became flesh and dwelt among us." Neither did He seek to divest Himself of the physical by seeking the Nirvana of abstract thought.

As He went about among men, He touched those whom he loved and healed; He wept over the afflictions of those whom He loved; He broke bread with His intimate friends; He suffered Himself in the flesh and as He suffered was comforted by the one whom He loved, who leaned upon His breast.

Why this attempt to dehumanize Christ? He did not deny nor evade the physical; He consecrated His body to pure acts of love.

Think then of the Lord's Supper not as a mysterious something which you dread, but rather as a human something which His love provided for your need; which His voice bade you to observe; which His care for you provided as your comfort and solace.

And if His graciousness awakens in you any tenderness, any love, any desire, then tell me, how can His last request be a matter of cold indifference to you unless you are incapable of responding to His love?

God so loved you that He gave: Christ so loved you that He gave Himself; and as He gave Himself for you, He bade you, "Do this in memory of Me." In doing this you give yourself in order to show forth His death until He came.

Christ came, I am sure, not to satisfy the curiosity of intellectuals, but to meet the need of a humble folk, for as His mother said: "He puts down the mighty from their seats and exalts the humble and the meek."

It is a homely thing that Christ bids you sup with Him, but it is the most human thing in all the world.

It is human contact with His own.

\* \* \*

Moreover, does it mean anything to you that for nineteen centuries, amid all of the selfishness, sensuality and cruelty of this wicked world, in all these centuries, little groups of faithful people, loving their

Master, have continuously gathered on the first day of the week to break bread with Him.

Would it have been the same; would love have persisted so continuously; would men have held together so compactly in His fellowship; if these same souls had merely had a thought about God or an emotion concerning God or even a silent prayer to God?

Was it not the fellowship of Christians in Christ at His altar that kept together the faithful in all the trials and tragedies of history?

In short, can human beings who seek actual contact with their beloved, be satisfied in their contact with the human Christ, unless they are eager to make that particular contact to which His love has invited them—He bade us do this.

Does not the prayer of humble access express most beautifully the need of human affection when it says "Grant that we may so eat the flesh of Thy dear Son Jesus Christ, and drink His blood, that our sinful bodies may be made clean by His body and our souls washed by His most precious blood and that we may evermore dwell in Him and He in us."

Would we care who else might kneel beside us, be he hypocrite or sinner, providing we may touch Him, if we really love Him as He loves us?

Would He reject us because the man beside us was a brute?

Why then are we so captious unless we seek an excuse to withhold the devotion that His love invites?

"Do you not stay away because your love is cold?"

And it is just this touch that we need to have in America. Some physical contact which is not debasing. A pure love that is not stained with impure passion.

\* \* \*

He drew men to Him with the word of His mouth and the touch of His hand.

Those who loved Him touched the hem of His garment; washed His feet with tears and wiped them with hairs of the head; broke alabaster boxes of ointment on His body and He approved, because He knew that, even in the woman stained with lust, there was naught but holy affection in the act. "Because she loved much, she was forgiven much."

How often have you learned to love those whom you had not met before in the breaking of bread in your own household?

The Lord's Supper is the sacrament of human affection, of Christian fellowship, of Christ's hospitality.

The large wafer consecrated by the priest has been well named the "Host," because Christ is in truth a host in the Lord's Supper.

The season of greatest human hospitality has been well named from Christ's Mass—Christmastide.

"Why do you walk and are sad?" said the Master as the two disciples walked toward Emmaus. Well might He ask the same question of those today whose lives are sad as they walk toward their destination.

They told Him then of their disappointment in their hopes of the Christ, "Whom

(Continued on page 6)







## The Election of a Bishop

By William B. Spofford.

The election of Bishop Remington for the Missionary District of Eastern Oregon will be approved by everyone familiar with his work in South Dakota. He is thoroughly familiar with the problems of a rural field; is accustomed to the hardships of a large territory; is a man consecrated to unselfish service.

Yet there were unfortunate events in connection with the election of a Bishop for Eastern Oregon which should be put straight simply as a matter of record. After it became known to everyone in Portland that Bishop Paddock had resigned as the Bishop of Eastern Oregon, someone—or some group—under the cover of night, plastered the city in the neighborhood of the Convention with posters upon which was printed the picture of Bishop Paul Jones, with this caption underneath: "What is to be done about this Godly young Socialist Bishop? We appeal to the conscience of the Bishops rather than their statesmanship."

Readers of The Witness will be familiar with the Bishop Jones case. He succeeded Bishop Spaulding as the Bishop of Utah, and as was his predecessor, he is a man with advanced social views. During the war he exercised his right of free speech in a way that many felt to be unwise. The Sermon on the Mount he interpreted literally: "Do good to those that mistreat you." "Overcome evil with good." "Love even your enemies." He denounced war—not an easy thing for a man to do during war days. He was criticized—finally forced to resign. For the greater part of the time since he has been the Secretary of the Fellowship of Reconciliation, an international group which seeks to end war by replacing hatred with love, and by working against the causes that make for war.

When the Bishops and Deputies saw these posters scattered over the city a large number of them immediately jumped to the conclusion that it was a publicity campaign, backed by Bishop Jones himself, aiming for his election to Eastern Oregon. The Oregonian, one of Portland's dailies, said as much in a long news story of the affair. Bishop Jones was condemned as a publicity seeker, unfit, for that very reason, to fill any important position in the Church.

Those who thought thus—and those who still think thus—are very much mistaken. They are judging without facts.

Bishop Jones, who was attending a conference of the Fellowship of Reconciliation during the greater part of the Portland Convention, has no desire to be given charge of a Diocese; he certainly knew nothing of the plans of his unknown supporters who sought to promote his cause so unwisely. Those close to Bishop Jones know him as a modest, consecrated man, with opinions which coincide pretty much with those expressed by Bishop Lines in his Convention sermon, upon which he refuses to compromise. He is happy in his present work, and would accept work in the Church only because he is a Churchman.

who will obey orders, however distasteful to him be the task assigned. He did not seek the election to the Bishopric of Eastern Oregon; he did not want the election; and he positively knew nothing of the plans of the group that advocated his election.

### New Rectory Opened in Diocese of Harrisburg

The old rectory of St. Gabriel's Church, Coles Creek, was remodelled recently and converted into a parish house. The building was informally opened and blessed on September 23rd, by the Venerable R. R. Morgan, Archdeacon of Williamsport, and rector of St. Paul's parish, Bloomsburg. Archdeacon Morgan has been in charge of St. Gabriel's for about a year, supplying it in conjunction with the work of his parish at Bloomsburg. This little country church is now in a very flourishing condition. In connection with the opening of the new parish house, a meeting of the Woman's Auxiliary of the Williamsport Archdeaconry was held. Mrs. Wooley, of Danville, vice-president of the Archdeaconry, made the principal address, speaking on the words, "Be thou faithful unto death." The Woman's Auxiliary of St. Gabriel's Church has a membership of 19 women, and many lessons may be learned from the devotion and enthusiasm of this devoted band of women.

### The Rector Plans To Work this Year

This is part of the ambitious program of the Rev. Benjamin A. Turner of Calvary Church, Tamaqua, Pa., for his parish:

Remodelling the Church by tearing down the tower, lengthening the nave of the Church and building a new entrance, the whole to cost about \$20,000; to start a public library for the town, a number of books have already been donated; to start a hospital, which is greatly needed; to press with all vigor the Nation-Wide Campaign; to organize societies to interest and hold the youths of the parish.

One need not be preparing for Confirmation to get enjoyment from Bishop Johnson's book of instructions. It is a stimulating volume that every Churchman and Churchwoman should own. Single copies 50c; a dozen copies for \$4.00.

### ECZEMA IS CURABLE

Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address Dr. Cannaday, 1900 Park Square, Sedalia, Mo.

### CURED HER RHEUMATISM

Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 508 E. Olive St., B. 343, Bloomington, Ill., is so thankful at having cured herself that 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 and mail it to her with your own name and address, and she will gladly send you this valuable information entirely free. Write her at once before you forget.

## The Editorial

(Continued from page 4)

they had trusted would redeem Israel." So men have turned away from a Christ whom they have never really understood, because they merely thought or talked about Him.

"And it came to pass, as He sat at meat with them, He took bread and blessed it, and brake, and gave to them. And their eyes were opened and they kissed Him, and He vanished out of their sight."

Gone was He, but they had seen Him and known Him, if only for the moment in the breaking of bread.

"And they said one to another, Did not our hearts burn within us?"

It is just this intimate, instant touch that the Lord's Supper provides for those who vainly plod along the dreary way.

It is just this that the weekly reception of the Lord's supper has meant to me, as I look back one thirty years of service at the altar.

Once a week, at least, I have dwelt in Him and He in me.

What more is there in any embrace or in any intimate touch which we have with a friend.

Just a touch of the hand or lips and we pass on, but the way is no longer dreary and one is no longer weary, for we have been with Him.

Make the Lord's Supper, the time, the place and the occasion when in the early morning you spend one-half hour with Christ.

Confirmation Instructions, by Bishop Johnson. A well bound, handy volume of 175 pages. It means a well informed class. Single copies at 50c, a dozen copies for \$4.00.

**CROUP OR WHOOPING COUGH**  
**ROCHE'S HERBAL EMBROCATION**  
 Relieves promptly and safely. Effective in Bronchitis, Lumbago and Rheumatism.  
 W. EDWARDS & SON, All druggists or  
 London, England E. FOUGERA & CO., 90-92 Beekman St. N.Y.

### PRIVATE PRAYERS FOR THE FAITHFUL

Compiled by  
**BISHOP SAGE**

A handy pamphlet of private devotions used in many churches, schools and institutions.

—o—  
 OVER 25,000 SOLD

—o—  
 Ten cents a copy, plus two cents for postage.

**The Witness Publishing Company**

6140 Cottage Grove Avenue  
 Chicago



## Plans For Nation Wide Preaching Missions

The Commission on Nation Wide Preaching Missions believes that if the Church is to do its work adequately it must engage in an active and aggressive evangelistic campaign for the purpose of reaching "those without" as well as ministering to "those within" the Church. The Commission realizes the difficulty of attempting a nation-wide effort until it has, by more earnest effort, worked out a plan for the conduct of such a campaign. It purposes, therefore, in the near future to do the following work, in which it invites the co-operation of all the members of the Church.

1. The Commission desires to enroll as many men as possible who are either experienced in conducting missions, or in the opinion of those who suggest their names are capable of doing such work. They respectfully ask the Bishops of the Church and the clerical deputies to furnish them with such names.

2. The Commission desires to conduct, during the next triennium, in each diocese in which the Bishop is actively and sympathetically willing to co-operate, a "clinical" mission, by which it is meant that the Commission will be responsible for a mission in some strategic point in the diocese, at which a number of clergy will be invited to attend, not only the Mission, but a number of lectures and conferences on similar subjects. For this purpose the Commission has requested that correspondence should be directed as follows:

(a) From the First, Second and Fifth Provinces to the Rev. J. A. Schaad.

(b) From the Third, Fourth and Seventh Provinces to the Rev. W. J. L. Clark. (For the present both the above Missioners should be addressed at 281 Fourth Ave., New York)

(c) From the Sixth and Eighth Provinces, to Bishop Johnson, 323 McClintock Bldg., Denver.

In order to conserve travel on the part of the Missioners and also to use their time to the best advantage, the Chairman of the Commission reserves the right to arrange these conferences with such leaders as it may be possible to give; but in each instance (before the appointment of the leader is made) the matter will be submitted to the Bishop of the Diocese for his approval, or to the clergy making the request. The Missioners are occupied until December 1st, so all dates for conferences will be after that date.

3. The Commission hopes during the next three years to conduct, experimentally, two or three evangelistic campaigns in such cities as make the request and are willing to make adequate preparation, and have the necessary facilities for such evangelistic meetings. They are to be conducted in a building other than a Church, in which all of the local clergy promise to co-operate regardless of parochial lines. Any cities desiring to enter upon such a campaign during the next triennium are requested to correspond with the Chairman of the Commission.

4. It is the intention of the Commission

during the summer months to conduct in each province which is willing to give the necessary co-operation a "School of the Prophets," similar to that conducted in Evergreen, Colo., from August 8th to August 23rd, 1922; and correspondence regarding such schools should be addressed to the Rev. J. A. Schaad, who has been placed in charge of the arrangements for summer schools and conferences.

5. When requested to do so by the Faculties of Theological Seminaries, the Commission will provide special lectures on the exercise of the Prophetic Office in relation to a sane evangelism by the Church. Invitations for such lectures before Senior classes have already been received.

In conclusion, the Commission would register its earnest desire to bring home to the consciousness of the Church the fact that the crowning and ultimate work that lies as a responsibility upon us, is that of preaching the gospel of the Kingdom.

This was the primary commission given by our Lord to the Church: "Go ye into all the world, and preach the gospel to every creature." This had to be done before any one could believe, before any sacrament could be administered. After the Holy Ghost was given to the apostles on Pentecost, the first act performed in the power of that Spirit was the preaching of a gospel sermon, followed by an instruction on repentance and the Sacraments.

Whatever else the Church may be doing today:—The work of parish, diocese, or general organization, the work of financing Church activities, developing of social service, and all else, is but contributory to the one supreme work of evangelistic preaching. Such preaching is necessary in order to convert sinners, it is necessary to establish the Faithful and to maintain them in the power of Divine Grace.

The chief aim of the Commission during the coming three years will be so to emphasize the imperative need of evangelism that just as there are few members of this Church who have not had presented to them the claims of the Church upon their financial support, so there will be no member of it who will not have presented to him, in such compelling fashion that he cannot choose but hear, the supreme claim

of our Lord Jesus Christ to his personal love and devotion. To this end the Commission is laboring, to this end it appeals for the support of the brethren everywhere, through their sympathy, and above all, through their prayers.

### Czechoslovak Service in New York Church

On Sunday morning, September 24th, the Right Reverend Gorazd Pavlik, Bishop of Olomouc, assisted by the Reverend Jozef Kosta, celebrated the Holy Communion at 9 o'clock in the Church of the Heavenly Rest, New York City.

Bishop Pavlik is in charge of the work of the New National Church of Czechoslovakia in the United States. This was the first time that a service of this church has been conducted in America in the Czechoslovak language.

### PUBLICITY

A bundle of papers at the Church door every Sunday morning. Sell them for 5c a copy. We will send you a bill every three months, charging you 2½c a copy, giving you the privilege of deducting for unsold copies. What could be fairer?

### CHURCH SCHOOLS IN THE DIOCESE OF VIRGINIA, (INC.)

Rt. Rev. Wm. C. Brown, D.D., President

#### FOR BOYS

St. Christopher's School, R. F. D. 2, Richmond, Va. \$600. Catalog—Rev. C. G. Chamberlayne, Ph. D., Headmaster.

Christchurch School, Christchurch, Middlesex Co. \$400. Catalog—Rev. F. E. Warren, Rector.

#### FOR GIRLS

St. Catherine's School, R. F. D. 2, Richmond, Va. \$800. Catalogue—Miss Rosalie H. Noland, B. A., Principal.

St. Anne's School, Charlottesville, Va. \$500. Catalog—Miss E. E. Winegar, B. A., Acting Principal.

St. Margaret's School, Tappahannock, Essex Co. \$450. Catalog—Miss Emma S. Yerby, Principal.

Charming Virginia environments, Christian culture, scholarship; moderate cost. Church ownership (Episc.)

Legal title for wills—Church Schools in the Diocese of Virginia. About gifts and bequests for equipment, enlargement, scholarships and endowment, address the Rev. E. L. Woodward, M. A., M. D., Dean, Diocesan Offices, 400 Old Dominion Trust Bldg., Richmond, Va.

## Church and Altar Furnishings

Wood — Metal — Marble

### STAINED GLASS WINDOWS

after the Antique Method

### MEMORIAL TABLETS HONOR ROLLS

Bronze, Brass, or Marble and Mosaic

DESIGNS AND ESTIMATES ON REQUEST

## Spaulding & Company

Michigan Ave. at Van Buren St.

CHICAGO, ILL.



## CHURCH SERVICES

## CHICAGO

## ST. CHRYSOSTOM'S CHURCH.

1424 North Dearborn Street

The Rev. Norman Hutton, S. T. D.  
Rector.Sunday Services: 8 and 11 a. m.; 4:30  
p. m.

## NEW YORK

## CHURCH OF THE HOLY COMMUNION

Sixth Avenue at 20th Street

Always open and free to all.

Sunday Services, 8, 9:30, 11, 12, 4 and 8.

Week-day Services, 7:30, 12:30 and 4.

## 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.

## NORFOLK, VIRGINIA

## CHRIST CHURCH.

The Rev. Francis C. Steinmetz, S. T. D.,  
Rector.Sunday Services, 7:30 and 11:00 a. m.,  
4:30 p. m.Wednesday and Saints' Days, Holy  
Communion, 11:00 a. m.

## HOWE SCHOOL

A Superior and Thorough

## CHURCH SCHOOL FOR BOYS

Careful Selection—Limited Enrollment

A separate school with individual  
attention for little boys.Rev. Charles Herbert Young, M. A. Rector  
ADDRESS BOX W, HOWE, IND.

## THE WOLCOTT SCHOOL

Boarding and Day School for Girls

DENVER, COLORADO

College Preparatory and General  
CoursesAffiliated with the Wolcott Con-  
servatory of Music

CIRCULAR UPON APPLICATION

## ST. KATHARINE'S SCHOOL

Davenport, Iowa

Under the care of the Sisters of St. Mary.  
A thorough preparatory school for a lim-  
ited number of girls.School recommended by Eastern Col-  
leges. Beautiful grounds. Outdoor sports  
and riding. Address

THE SISTER SUPERIOR

## SAINT MARY'S SCHOOL

KNOXVILLE, ILLINOIS

College Preparatory and two years of advanced work. Music; Expression; Domestic Science; Athletics. A separate school (St. Margaret's) for younger girls. For catalogue address the Rector.

About the Virtues of  
the Convention

(Continued from page 1)

even if he be so disposed.

In the same way there are places where pure reason has sway, even though there may seem to be an absence of charity in the process.

The Constitution and Canons of this Church are the mechanical instruments by which this Church operates its charitable purposes.

Every institution that does not wish to become nebulous, must keep a backbone, which backbone is ugly but useful.

The wish bone has a different function in the fowl and is, we fancy, related to its flying, inasmuch as a wish bone is lacking in those who merely walk.

There were, too, many in the convention who could not distinguish between the backbone and the wish-bone.

So they put the Concordat into the Canons, which to say the best is merely the substance of things wished for.

Fortunately it has been so safeguarded that it cannot function for the present.

It was supposed that the Constitutional ground has been cleared for the operation of this canon when passed.

But manifestly Congregational ministers, who are given Holy Orders, cannot be ordained under our present ordinal, unless they are willing to receive doctrines "as this Church has received the same."

No Bishop has power to alter the ordinal under the Constitution. So it is difficult to see how Bishops are to ordain the aforesaid ministers for the next three years.

Personally, I do not object to certain Bishops trying the experiment, if they so desire, under such restrictions as they may be able to create.

What I feel is, that the introduction into the canon law of this Church, of that which we wish that we could do and which after we have done, has no vital relation to the organic law of this Church, is a mixing of the aforesaid bones.

We are in the same position as the well-intentioned young man who has no wealth is toward the estimable young heiress that he marries.

"With all my worldly goods, I thee endow" is rather humorous, when the endower is certain that she has more wealth than the endower ever possessed.

Besides patience and charity, the Convention possessed great courage. Bishop Lines asked for greater courage in the opening sermon and his request was granted. There was no object so remote that the Convention was not willing to tackle it, no matter how Quixotic the objective might be.

Patience, Charity and Courage are great virtues and the Church may well be proud of its representatives who manifested these qualities under considerable tribulation.

## PUBLICITY

A bundle of papers at the Church door every Sunday morning. Sell them for 5c a copy. We will send you a bill every three months, charging you 2½c a copy, giving you the privilege of deducting from unsold copies. What could be fairer?

## CHURCH SCHOOLS

BERKELEY DIVINITY  
SCHOOL

Middletown, Connecticut

Address:

Rev. WILLIAM PALMER LADD, Dean

The Protestant Episcopal Theo-  
logical Seminary in VirginiaFor catalogue and other information  
address the Dean.REV. BERRYMAN GREEN, D. D.,  
Theological Seminary,  
Alexandria, Va.Episcopal Theological School  
Cambridge, Massachusetts

Affiliated with Harvard University.

For catalogue, address  
THE DEANNASHOTAH HOUSE  
THEOLOGICAL SEMINARY

Founded 1842

For Catalogue, Address

THE DEAN

Nashotah, Wis.

## ST. STEPHEN'S COLLEGE

A CHURCH COLLEGE OF ARTS AND LETTERS, for men who are gentlemen, students and sportsmen. The highest scholarship, simplicity and inexpensiveness of living, intimate personal companionship of professors and students, and downright sincerity characterize this institution. 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.

For 1923-24 the number of students is limited to 150. Write Bernard Iddings Bell, President.

ANNANDALE-ON-HUDSON, N. Y.  
(Railway Station: Barrytown)

## HOBART COLLEGE

(FOR MEN)

## WILLIAM SMITH COLLEGE

(FOR WOMEN)

Geneva, N. Y.

101st Year Opens Sept. 19, 1922.

Hobart offers a large number of scholarships to students preparing for Holy Orders.

RT. REV. CHARLES H. BRENT, D.D., LL.D.,  
Chancellor.REV. MURRAY BARTLETT, D.D., President.  
For information address the President.

## CHRISTMAS CARDS

FLORENTINE CHRISTMAS CARDS, \$1.00  
doz. assorted. Calendars, etc. M. ZARA,  
Box 4243, Germantown, Pa.