

The Witness

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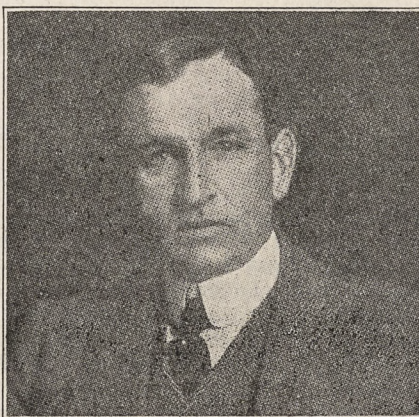
Buddhist Manifesto Parallels That of Christians

Draw Up Declaration Setting Forth Ideals Issued Last Year by American Churchmen

Recently when H. G. Wells undertook the task of deciding who were the six greatest characters in all human history, he headed the list with Christ and Buddha.

A year ago, one of the largest Christian groups in the United States, the Federal Council of Churches of Christ in America (representing approximately 150,000 churches with 30,000,000 members) drew up a "Declaration of Ideals and Policy looking toward a Warless World." This year the "Council of the Federation of all Buddhists in Japan" representing approximately 70,000 temples and 50,000,000 followers) at a Conference recently held in Tokyo, taking cognizance of the above mentioned Christian statement, drew up a responding declaration of like sentiments and ideals.

The following parallel shows the continuity of thought across the Pacific. The American declaration reads: "We believe that nations achieve true welfare, greatness and honor only through just dealing and unselfish service." The Buddhist reply states, "We believe that all human beings should be saved by the practice of charity and philanthropy." Again the Christian churches state, "We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race." The Buddhists respond, "We firmly believe that the aim of Buddhism is to ensure the idea of equality of human beings," and, "to cultivate the virtue of reciprocity of favors." The American declaration reads, "We believe that all nations should associate themselves permanently for world peace and good will." The Japanese say, "The everlasting peace of men and the welfare of all nations is our fundamental goal." The Christian churches avow, "We believe there is only one way to outlaw war. We must first establish a peace system. Only the firm establishment of the institutions and agencies of justice and of liberty under law, can possibly banish war from this war-cursed world. The most urgent need of mankind today is the speedy establishment of international institutions to assure equal justice, full security and fair economic opportunity for all nations alike," while the Buddhists affirm, "We desire that all nations will devote themselves to the establishment of a peace system based on the principles



Dr. William C. Sturgis

Educational Secretary of the Department of Missions

of humanity and justice." Moreover, in addition, they state, "We will avail ourselves of every opportunity to create better understanding between the United States and Japan and to strengthen the bond of friendship."

Dr. Sturgis Leads Off at Grand Rapids' School

The Church Normal School held in Grace Church, Grand Rapids, Mich., began its winter work, November 21, starting a splendid programme. The chief speaker on "The Church's Task" was the Rev. Wm. C. Sturgis, Educational Secretary of the Department of Missions. The following are on the programme for the ensuing months:—Mrs. M. S. Pratt of the Department of Religious Education, The Rev. Micou, the Rev. Charles Herbert Young D. D., the Rev. Dr. Wm. E. Gardner, and Mr. Edward Sargent, closing with an address by Bishop McCormick.

Meletios Recognized by Greek King

The Church Herald, published in Greek by the Greek Orthodox Seminary of St. Athanasius in Brooklyn, announces that Meletios IV has been recognized as Ecumenical Patriarch by the Government and King of Greece and by the Holy Synod of the Church of Greece, and that Germanos, the Bishop of Sparta, who had been sent to America as Exarch by the Greek Synod, has been recalled.

Protestant Leaders Consider Common Problems

Bishop Brent to Speak on Church Unity at Meeting of Federal Council of Churches

Representatives of the thirty communions, which comprise the Federal Council of the Churches of Christ in America, will meet in Indianapolis, December 13-15, in the Annual Meeting of the Executive Committee of the Council. This gathering, more than any other meeting in the year, is the occasion for conference on the part of the Protestant Churches as to their programs and policies and the development of a united front.

When the annual meeting is convened on Wednesday afternoon, Dec. 13, at the First Baptist Church, Indianapolis, by the chairman, Rev. Frederick W. Burnham, it is expected that about one hundred official representatives of the thirty communions, designated by the highest authorities in their own Churches, will be present. In addition to these official members, who alone have voting privileges, others who are interested in the cooperative work of the Churches are invited to attend as corresponding members or guests.

In addition to the reports from the various departments of the Federal Council and the discussion of its future policy and program, many themes will be considered of outstanding interest to all the Churches. Among the subjects included in the program are: "A Survey of Problems and Tendencies in the Cooperative Work of the Year," "The Call of the Hour for Fuller Cooperation among the Churches," "Evangelism as the Primary Business of the Church," "The Enlarging Social Mission of the Church," "The Challenge to a Larger Program of Christian Education," "The Responsibility of the Churches for Better Relations between the White and Negro Races," "Prohibition on Trial; What is the Verdict?" "The Duty of American Protestantism toward European Protestantism," "The Crisis in the Near East," "The Contribution of Foreign Missions to World Unity," "The Duty of the Church in Christianizing International Life."

The big meeting of the session is to be held December 15, when the subject, "The Church and World Unity" will be discussed. Dean Shailer Matthews is to preside, and the chief addresses are to be by Robert E. Speer, president of the Federal Council, and Bishop Brent of Western New York.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Building a Building Fund for the Church

Indicative of the interest of the Trustees of the Church Building Fund in the affairs of the Corporation is the record of the attendance of fifteen of the seventeen members at the last regular meeting of the Board, a sixteenth, living seventy-five miles away, missed the meeting by the failure of a railroad to live up to a train schedule.

The chief interest of the meeting centered in future service and the necessary increase of the Fund so as to meet the growing needs of the Church. This organization which, because of its custody of Trust Funds, must maintain its corporate existence, and which, unlike the Building Department of most Religious Bodies is not a co-ordinated part of its national organization, does not therefore participate in the regular offerings of the Parishes and Missions of our Church. Yet from these same Parishes and Missions come constant requests for aid which must be given to the limit of the Fund's elasticity. Beyond this, others must wait for the return of monies loaned to other Parishes. The Trustees however feel that there are many Churchmen to whom the needs of the Church in this most necessary Department of its work of extension must appeal, and whose present gifts, and future provision by legacy, will be forthcoming when both needs and limitations are known. To supply this information a special Committee is at work in confident hope of developing this most useful agency.

Preaching Missions is at Your Service

The Commission on Nationwide Preaching Mission is prepared to render such assistance as it can in the conduct of Preaching Missions.

From the nature of our Diocesan organization in the Church, the Commission cannot take the initiative. We cannot invade a parish or diocese.

The Commission would be glad to correspond on any of the following projects:

(1) From any bishop who may desire to have a Diocesan Preaching Mission, in which Missions could be held simultaneously or consecutively in various places in the Diocese.

(2) From bishop or clergy who desire to inaugurate a City Wide Mission in some central place in the city in which all of the clergy participate.

(3) From any priest who desires an intensive Mission in his parish.

The Commission has a list of Missioners, besides the two Missioners of the National Council. Correspondence on these subjects should be directed as follows:

In the 1st, 2nd and 5th Provinces to the Rev. J. A. Schaad, 633 W. Bancroft Street, Toledo, Ohio.

In the 3rd, 4th and 7th Provinces to the Rev. W. J. L. Clarke, D. D., 281 Fourth Avenue, New York.

In the 6th and 8th Provinces to Bishop Johnson, 322 McClintock Building, Denver, Colorado.

The Commission is also willing to sup-

ply a course on Preaching Missions in any summer conference of clergy.

Correspondence on these subjects should be directed to the Rev. J. A. Schaad.

Clinical Missions, in which a group of clergy may attend a parochial mission and at the same time attend conferences held by the Missioners for their benefit, may be arranged by correspondence as in the case of parochial missions.

Schools of the Prophets will probably be held next summer at Gambier, Ohio; Sewanee, Tennessee; Evergreen, Colorado, and at some other point which may be determined later.

It is hoped that the Commission may be encouraged to stimulate the subject of preaching throughout the Church.

A copy of the Handbook on Preaching Missions will probably be in the hands of the parochial clergy by Advent.

Orlando Cathedral Increases Its Pledge

The Nation-Wide Campaign and Every Member Canvass in connection with St. Luke's Cathedral Parish, Orlando, Florida, was held on Sunday, Nov. 19th. The very Rev. C. Stanley Long, Dean of the Cathedral, reported to a large congregation at Evensong on that date, the welcome information that the parochial pledges had increased by over fifty per cent, and the Nation-Wide pledges by over ten per cent. Considerably over \$7,000 was pledged for the parish and \$1,500 for the Church's Missions. The Committee for the Every Member Canvass held a number of meetings covering a period of six weeks before the Canvass, and so secured a complete list of Church Members in the city of Orlando.

Trinity College After Million and a Half

Trinity College will conduct a campaign in Hartford for subscriptions to its \$1,500,000 Centennial Fund beginning January 15th and continuing through the 20th, it was announced today. Immediately after the completion of the Hartford campaign, activities will be extended

to the remainder of Connecticut and thence throughout the country wherever there are friends of the college.

Alumni of Trinity have already subscribed \$500,000 of the needed \$1,500,000, and the appeal will now be made to the general public. The funds sought are to be used to increase the general endowment of the college and otherwise to strengthen and improve its resources.

Fifteen Dollars a Member From First Class Parishes

At a meeting of the clergy of the Diocese of Harrisburg, Bishop Darlington stated that only fifteen parishes in the whole Diocese were self supporting. He urged very strongly that this situation be corrected. An address was also given by Dr. Milton on the work of the National Council, at the conclusion of which the Bishop proposed a plan whereby the parishes of the Diocese would be divided into five classes, the parishes of the first class pledging fifteen dollars a member for the work of the National Council.

Mr. Talmadge Becomes Rector of Toledo Parish

The Rev. E. F. Talmadge has accepted a call to become the permanent rector of Trinity Church, Toledo. Since the death of the Rev. Dr. Gunnell in 1921, Mr. Talmadge has been the acting rector of the parish, and by his untiring zeal has built it up to be one of the leading parishes in the Diocese.

Church Club Feeds Chicago Clergy

The Church Club of Chicago, a laymen's organization, entertained the clergy of the diocese at dinner last week. During the meal the clergy and their hosts joined in singing popular songs with a "zip" that knocked dead the idea that Churchmen are a solemn lot. Following the dinner speeches were made by Bishop Anderson (a good one—we have his word for it), Mr. Crosby, who is in charge of St. Lawrence Hall, the Diocesan home for boys, and by Mr. Gibson, in charge of the Cathedral Shelter.

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Thirty Thousand Copies of Bible Readings Sold

Daily Bible Readings for the use of individuals and families are now published by the National Council for the year beginning the first Sunday in Advent, December 3. The project was undertaken by the Council because of a large demand from Dioceses and Church organizations which were put to the task of selecting and issuing lists of Bible Readings.

The Readings published by the Council are in two forms: an attractive "Kalendar" and a series of leaflets. There are three leaflets each being a section of the Kalendar. Thus any parish may use one part of the Kalendar and not be put to the expense of buying the entire Kalendar.

The passages were selected by a very prominent committee with the Rt. Rev. David L. Ferris, D. D., as Chairman. It was issued under the direction of the Rev. Thomas Conover, Bernardsville, N. J. This Committee was wise in presenting three definite selections of Readings for the year; it is hard to conceive of a single selection meeting the needs of the Church. Thus the Kalendar contains a full selection of readings for the year on the Gospels, another on the Life of our Lord and another for the children of the Church on the Heroes of the Bible; this last is a most valuable provision.

Every parish should secure one of these series of Readings and distribute them to every family in the parish.

The two Houses of the General Convention received copies of the Kalendar and unanimously recommended it at the Church. This wealth of suggestion on reading the Bible ought to remove some of the excuses for neglecting the Bible. Already over 30,000 copies of the Readings have been called for. There should be as many copies used as there are families in the parish.

Putting Across the Program in Western Michigan

A Diocesan Training Institute was held recently in St. Mark's Pro-Cathedral, Grand Rapids, Michigan. It was attended by all of the active clergy of the diocese and by at least one lay worker from each parish. The Institute was conducted by the Rev. Louis G. Wood of the Field Department of the National Council.

Bishop McCormick's plan of calling upon representatives of the various parishes present at the Institute for their impressions has resulted in an interesting and valuable symposium in the last number of the Diocesan paper. No less than twelve parishes as far apart as Traverse City and Niles and St. Joseph are represented by letters, all of which express deep appreciation of the work of the Rev. Mr. Wood and of the benefit received by the writers. Mrs. F. D. Varnum writes from Traverse City, "For the first time in my life I have a clear understanding of what the Church as a whole is doing. I have always worked in own parish, but I have never taken much interest in the work at large. This lack of interest was entirely due to lack of knowledge. As a result of the Conference I now know something and I mean to know more. From

this time on I shall try to do my part and to influence others to do theirs in the work which the Church as a whole is doing or plans to do." Mr. W. F. Kilbourne of St. Joseph writes: "The concentrated attention and deep earnestness displayed during the entire two-day session of the Training Institute for group leaders of the Nation-Wide intensive period gave high praise to the wonderful magnetism and spiritual force of the Rev. Louis G. Wood to whom, practically unaided, can be credited this unusual accomplishment, or else was indicative of an awakening of Church laymen to a consciousness of the real meaning of the Church. As Mr. Wood beautifully illustrated, God required His followers first to roll away the stone that sealed the tomb, before He raised Lazarus from the dead. Let us—EVERY ONE—help roll away the stone."

Mission Church Starts to Build

Sunday, Nov. 12, 1922 was a very happy day for St. Elizabeth's Mission, Allentown, Pa. This Mission was started some sixteen years ago in an old abandoned school house. The few Church people repaired it and made it look as churchly on the inside as they could, hoping that their stay there would be for only a few years. They had outgrown this building some years ago, but being all poor people they could not build elsewhere, and the diocese could not help them.

Year after year they were promised help, but the promises were like some notes—"one day after date." But at last the date arrived. The choir of the Mission and the School for Postulants from Leonard Hall—eighteen of them, formed the choir. The Bishop presided and made an address; so did the Archdeacon. A number of clergy were present: Dean Gateson, from the Pro-Cathedral, Bethlehem; the Warden of Leonard Hall, Dr. S. U. Mitman; The Rev. Messrs. Carhardt and Merriman of the two churches in Allentown; the Rev. Mr. O. P. Stoekel of Slatington and the Rev. Mr. Winterstein, who is the Canon Missioner, besides a large number of friends of the Mission.

The building will be of brick, two stories high. It is the parish house. The church owns a fine big lot in this growing neighborhood and some day it is hoped, to see a worthy church and rectory on the rest of the lot.

To Those Answering Examination

So many replies have been received by Dr. Atwater, to his examination questions for children in the November 11 Witness, that it will take him a week or two, to read the letters. But he plans to write to each one who sent in answers. Be patient and you will hear from him.

Georgia Goes Ahead with Campaign

Enthusiastic reports are being made to the Diocesan Nation-wide Campaign Department of the Diocese of Georgia by parishes and missions that are carrying out the program outlined by the Field Department of the Church. Especially noteworthy is the work of the three parishes,

St. Paul's, the Church of the Good Shepherd, and the Church of the Atonement, and Christ Church Mission, Augusta, and St. Mark's Church, Brunswick, where the Group Organization is strong, and where in three instances, capable laymen are directing the activities. Several small missions are faithfully trying to follow the plans, among them Christ Church, Cordele, and St. Paul's Church, Jesup, in the latter, without clerical leadership. Two colored congregations, St. Stephen's and St. Augustine's, Savannah, are also working with zeal.

Dr. Purves Begins Work in Maine

Rev. Stuart B. Purves, D. D., commenced his rectorship at St. Mark's Sunday, October the 22nd and was instituted by Bishop Brewster on Sunday, November the 12th. The sermon was preached by the Bishop, who emphasized the democratic spirit of the Church that the laity have equal voice with the Bishops and Priests in all matters of legislation. He also brought out the thought that each Parish has a right to elect its own rector, provided he is a priest in good standing in the Church and the Bishop's power in the election of a Rector is largely negative.

He also pointed out the Priest's duty as Rector and Pastor. The congregation filled the church. On the Monday evening following the Parish gave a reception to the Rector and Mrs. Purves which was honored by the presence of Bishop and Mrs. Brewster, who were in the receiving line. The Parish house was filled to overflowing. The Rectors of the Churches at Waterville and Hallowell were present and the local ministers of the city.

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ADVENT

By Bishop Johnson.

The Church begins the Advent Season with this significant message from St. Paul: "Owe no man anything but to love one another for he that loveth another hath fulfilled the law."

Here is the keynote to Christian living to which every other note is attuned.

If there is in your life any root of bitterness toward God or man, your whole life is off the pitch. You are on the wrong key and your life will be a discord and not a harmony.

St. Paul compares this human bitterness to a debt. So does our Lord in the Parable of the unmerciful servant.

"So shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses," for God forgives us our debts to Him as we forgive our brethren their debts to us.

I know how irresistibly attractive it is for anyone to carry a grudge against another person who has injured you, really or fancifully, and I know also how easy it is to persuade yourself that you are justified in doing so.

It is, however, a case in which you differ fundamentally from your Master and I never knew a case in which such difference was helpful to the one so differing. St. Paul also compares bitterness to a noxious weed. He tells us that if we persist in cultivating this root of bitterness, not only we ourselves but many others also will be defiled.

Any pastor can tell you how years of patient effort in building up the morale of a parish, have been nullified because two prominent members of the parish have insisted upon keeping up a personal grudge with the result that the hideous poison infiltrates though the whole body of the parish.

These disseminators of poison justify themselves on the ground that their pride has been hurt or their dignity impaired and so regardless of their Master's warning they persist in their bitterness.

There are persons whose pride is so sensitive and their dignity so important that they live in a constant succession of petty feuds until they become "carriers" and infect any group of people with

whom they may become identified.

The tendency to carry grudges will ultimately result in defiling many and never will result in the spiritual welfare of the one who spreads the poison.

When the prophet, inspired by the Spirit of God wrote, "Vengeance is mine, I will repay saith the Lord," he enunciated a principle which is the inexorable law of God, and when any of God's puny creatures take the law into their own hands and attempt to administer God's justice by snubs or thrusts, they get about the same ultimate satisfaction that the Indian brave received when he charged a locomotive.

The only reaction which we get from our personal grudges is the kick-back.

Perhaps the hardest job that Christ has given us poor mortals is that of eradicating this poison from our system.

We grow so impatient at the Court of Heaven, because it is so slow in administering justice, that we propose to take the case into our hands and bring the fugitive to a speedy appreciation of his own wickedness.

With what result? Merely that we spread the poison. That which would be comparatively harmless if we were to ignore it because an epidemic of malice, hate and all uncharitableness.

The Supreme task that Christ sets His disciples is that everyone shall forgive his brother his trespasses.

Now that virtue is only beautiful in the abstract, and attractive in the person of Jesus, but somehow it looks only ugly and unattractive when we ourselves are called upon to practice it. And the difference between our attitude toward someone who has injured a stranger and someone who has injured us is the element of our own egotistical vanity.

It is all right that Christ should have forgiven his enemies and that John Doe should forgive his, but in this case I have been injured and in that case I must preserve my egotism by retaliating.

And we will discover in the Day of Judgment that I is a very little i and that our usurpation of God's prerogative is a far more flagrant offense than the one which we have suffered.

After all much insanity is only an exaggerated Ego and when we get "mad" at our neighbor we are after all temporarily insane.

It is right here that our personality loses its poise and its sense of proportion and we destroy the peace of God to satisfy our private vanity.

There is nothing more unreasonable than anger and nothing more futile.

"Shall I forgive the seducer of my family, the betrayer of my confidence, the assassin of my character?" is a question recently asked me in the Question Box of a Mission.

Certainly you shall not do it easily nor immediately—and yet supposing that you don't.

Supposing that you take the law into your own hands and exact the extreme penalty on the culprit?

Have you righted the wrong? Have you grown in grace? Has the community been edified? Are communities which encourage such action and palliate such

violence desirable places in which to live and bring up a family? Who shall draw the line between justifiable and unjustifiable personal vengeance?

Who shall regulate the feuds and injury to innocent parties that spring out of such justifiable (?) vengeance?

What chaos awaits the carrying of such a code to its legitimate conclusion?

When Christ bids us to forgive our enemies, He speaks with authority and He speaks for the whole community.

It makes no difference whether you kill the aggressor or snub him, you have yourself violated the truce which Heaven demands until the Judge of all the earth shall adjudicate the matter and you have rectified it not a whit.

Of course we must define the word "forgive" before we can practice it.

It is exactly what Christ did when they lied about Him, mocked Him, spit in His face and nailed Him to the Cross.

He did not work Himself up into an uncontrollable passion.

He did not curse His enemies nor call down fire upon them.

He did not even ask His disciples to avenge Him.

He first of all conquered Himself and accepted that which He could not avoid, with composure. Surely that was better than flying into a rage.

He next of all estimated His tormentors and made due allowance for their lack of training and restraint. "They know not what they do."

He then prayed God to forgive them.

Truly He did not succeed in converting the mob but He came out of it with true dignity and with the certain assurance that if He had not helped anyone, that at least He had drawn no friend into the mad vortex.

But he did help someone. One of the thieves beside Him found eternal life because Christ refused to act as He would have acted under the same circumstances.

When we are told to love our enemies, to forgive our enemies, to owe no man anything but to love one another; we are not bidden to admire our enemies, nor to repose trust in them, nor to seek to be intimate with them.

We are told to remember three things:

1st. That God is the judge of man's actions and that He does not desire our assistance by enforcing the law of retaliation.

2nd. That we are responsible for our own poise and for our acceptance of conditions that we cannot alter.

3rd. That we are to suppose that our enemies know no better and that whatever happens we know better than to spread the infection by being guilty of any madness.

We pray that they may become better men and in the end be forgiven and we hope that by enduring all things we may make up in some degree for the various things we have failed to do.

In short, the injury done us by an enemy is the acid test of our discipleship.

Are we going to be like our enemy and fall from our high place or are we going to try to be like Him and so lift others up to His stature.

Cheerful Confidences

By George Parkin Atwater, D.D.

THE CHURCH YEAR. III

This is the last of a series of articles which treat of the Church Year. Consult the last two numbers of the Witness.

It seems strange to present Lent and Easter at this time but it is necessary to do so to complete the series. Sunday School teachers will find it profitable to cut out these articles and read them to their classes.

LENT

We now enter the arcade of Lent. Here the purple color again appears. It is a season of penitence and prayer. Here we are asked to reflect upon our personal struggle to gain the mastery over evil habits, evil thoughts and careless ways. Here in quietness, and in the restfulness of God's presence we are taught to realize all that Christ meant to a sinning and suffering world. The windows and pictures tell us of Christ's sufferings, and His final death on the Cross. Here we spend six weeks following His footsteps during the last week, from His triumphal entry into Jerusalem (Palm Sunday) to the Cross on Calvary (Good Friday). We sing the solemn words.

"Go to dark Gethsemane, ye that feel the tempter's power"; etc.

EASTER

But when those six weeks are ended we enter the joyous arcade of Easter. Here again, as at Christmas, is joy and gladness. "The Lord is risen from the dead." Jesus Christ lives. The altar is white and we gather close to receive the Bread of Life. Forty days we spend in rejoicing. The windows shed a brilliant light and the organs are constantly pealing. We sing the words of triumph,

"Jesus Christ is risen today, Alleluia."

ASCENSION

Just as the somber season of the Advent was followed by the high festival of Christmas, whose light burst over the world at Epiphany, so the somber season of Lent is followed by the high festival of Easter whose light burst over the world at "Ascension." For after forty days we enter the Ascension arcade. We sing the hymn,

"Our Lord is risen from the dead," etc.

WHITSUN-TIDE

But although He has gone as a physical presence He flooded the earth with His Spirit, bringing His power and His life as the Son of God. The next arcade teaches this. It is "Whitsun-tide." Its great festival is Whitsun-day. The Holy Spirit came upon Christ's chosen Apostles, and the Christian Church was born. This arcade is red, the color of flame. We sing the words,

"Spirit of mercy, truth and love," etc.

TRINITY

The Church carries onward Christ's truth in the last arcade of the Corridor, the "Trinity Season". When we enter, we see it stretching away to a long dis-

tance, calm and restful with the color of Nature, green. For half a year we journey, learning of Christ. We sing,

"Holy, Holy, Holy, Lord God Almighty,"

But lest we forget the great events, we are led again to the entrance and enter Advent. So year by year, with unceasing care the Church teaches us the life of Christ and His teachings. We actually live through, from year to year, within the Life of the Church itself, such a presentation of Christ's life.

The services and litanies, the observance of special feasts and fasts, the lessons, the Collects, Epistles and Gospels, the special prayers, the practices of the Church, the hymns, the vestments and the colors, the Prayer Book, and the ministry and the frequent communions are the means by which the Church ornaments and enriches and vitalizes the long corridor through which we pass. To make this journey, we must come to Church regularly, and with open and alert minds, and consecrated lives and hearts, walk in the footsteps of Christ.

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.....BY.....

REV. GEORGE CRAIG STEWART, D.D.

Rector of St. Luke's, Evanston, Illinois

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Current Comment

The elections in America, in Italy and Great Britain should give thoughtful Churchmen much food for reflection. This can never be a political paper,—and it aims to avoid partisanship within the Church, but our religion must be the dominant interest in our lives, if it is to be a religion at all, and therefore we are all interested in politics, as Christians and as Churchmen, apart altogether from party affiliations.

The triumph of the Fascisti in Italy is a staggering blow to the attempt to introduce Communism in that country. In Great Britain, the Conservative or Tory Party has won a great victory, the Labor Party runs second, and the two sections of the Liberal Party, have little more than 100 votes in a house of over 600 members. This would seem to mean the elimination of historic Liberalism, and the alignment of the country into two great camps, Conservatives and Radical Laborites. British politics are always capable of great surprises, but if it should prove true that this new line-up is to be permanent,—party warfare will become a much fiercer struggle than it has been in the last century.

It is difficult to read any particular lesson from our own elections, save that the voters are dissatisfied with both parties, and that there is no clearly defined national issue at the moment.

Few modern statesmen have put conscience before party at greater personal sacrifice than Lord Robert Cecil and his words apply to America as well as to his own country. Speaking in a London suburb recently he is reported to have said that at the present time character counts for more than cleverness, and it is better to have second class brains than second class character.

Perhaps the reason why America has been so little disturbed over the elections is the widespread confidence in the intrinsic goodness of our President and our Secretary of State. One may wish for more aggressive leadership, but one remembers the sterling character of both men, and considering the chaos in almost every European country, one is more than satisfied.

What the Christian should aim at, through every possible agency, clubs, social service commissions, and even political parties, is the cessation of class strife and the removal of flagrant causes of hatred between man and man such as have been proved to exist in the coal industry; the abolition of child labor; and generally, clean government, honest, free from corruption, and based on known and declared principles, not on political expediency.

This is more than mere platitude. It is a practical task in which the Episcopal Church could give, quite unofficially, a splendid leadership. Many of our clergy, and the great majority of our laymen, are

active and influential in public affairs. If they could unite (and they do not need any special organization for such a purpose) to use their influence in the Chambers of Commerce, and in the Luncheon Clubs such as the Rotary and Kiwanis; and persuade the business interests represented there to have evening conferences, perhaps dinners, to which labor representatives could be invited for discussion of civic, industrial, social and economic problems, untold good would result. And the time to do such work is right now,—when there is a large measure of industrial peace,—when it would be evident that it was done from motives of good-will,—and not merely to avert a strike. Why not?

It is pleasant to find people agreeing with us. Letter after letter comes from Rectors telling of loyal and efficient work on the part of choirs and organists, and they seem to find their work of real value in the Church's worship. Choirmasters and choirs are like others, in this at least. Expect them to measure up to the highest ideals, and they will usually respond splendidly; gibe and sneer at them and their work, show your contempt for it, and your lack of interest, and of course you can tell the world how much more 'spiritual' your services would be if only your choir were different or absent.

The Observer.

Dean Jackson Analysis of Campaign Figures

Dean Jackson of Western Michigan has done a helpful thing in publishing in St. Mark's Herald two tables. The first tabulates for all the Parishes and Missions of the Diocese the number of communicants last reported, the average parish disbursements for the past three years, the average payments on the Nation-Wide Campaign quota for 1920 and 1921, the average per communicant for parish expenses, and the average per communicant for the N. W. C. The average amount contributed by individuals in the different parishes for local support varies from \$2.50 to \$47.85.

The Diocesan average for parish support is \$20.30, and for the N. W. C. \$2.58, or about five cents per person a Sunday. Five parishes run from \$5.02 to \$9.08 per communicant. This revelation may stimulate an increase in good works.

Beds Wanted

Bishop Overs has nearly 1000 Liberian boys and girls under his care in our 30 boarding schools. They must be sheltered and fed as well as taught. At present the Bishop is worried about finding enough simple beds for his large family. Cuttington School for boys needs fifty beds at once. So does Brierly School for girls. The Bishop knows where he can get 100 army cots very cheaply. He is sure some of his American friends want to help him do it. The Secretary of the Department of Missions, 281 Fourth Avenue, New York will supply particulars.

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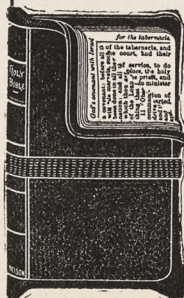
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The One Thing Desirable

The Rev. Thos. F. Opie

Undoubtedly the greatest thought before the Church today is the matter of Church Unity. Conference discussion, both at home and abroad, has been cumulative in the past few years and the movement towards organic unity is gathering momentum. Unity seems to be the one thing desirable on the part of those who would most honor God and who would save humanity and modern civilization. If these are to be saved it must be through Christianity, the spiritual life-saver of the world, but a divided Christianity cannot contrive to save the world. Those who do not recognize and admit this fact and who do not set the sails of Christendom to this end must give up the ghost and pass on, and a new generation of men of good will and of united hearts and hands must be raised up.

What gives promise of being the greatest and most far-reaching ecclesiastical event since the Reformation is the proposed World Conference on Faith and Order. This conference is set for the first Monday in May, 1925. The President of the United States will make the opening address and every branch of the Church in the world, excepting the Roman Catholic, has agreed to be officially represented—and of course this branch will be un-officially represented. The prayers of every Christian in the world are asked for the success of this conference. Group conferences in every community are asked, looking to the laying of plans for the world conclave.

Such group conferences, where a dozen or more men and women may be called together, are asked to discuss the following topics:—

1. The Church and the nature of the reunited Church. 2. What is the place of the Bible and a Creed in relation to reunion? Questions concerning the Faith: (a) What degree of unity in Faith will be necessary in a reunited Church? (b) Is a statement of this one Faith in the form of a Creed necessary or desirable? (c) If so, what Creed should be used or what formulary would be desirable? What are the proper uses of a Creed and of a Confession of Faith?

A second group of questions suggested for group discussion bears on the Ministry in the reunited Church. They are as follows:—

1. What degree of unity in the matter of order will be necessary? Is it necessary that there should be a common Ministry universally recognized? 3. If so, of what orders or kinds of Ministers will this Ministry consist? 4. Will the reunited Church require as necessary any conditions precedent to ordination or any particular manner of ordination? 5. If so, what conditions precedent to ordination and what manner of ordination ought to be required?

It should be stated that "no delegate to the World Conference will have any power to commit his church to anything, for the conference will meet only 'for the purpose of study and discussion, without

power to legislate or to adopt resolutions.' " It follows that in preliminary snail-like steps communities, depending upon individual initiative on the part of those who wish to see the Body of Christ healed of its schismatic wounds, no one will have the authority to commit his denomination to any statement or resolution that might be framed in conference. The basis of all conference in this connection is "simply to prepare the way for the reconciliation of what have been supposed to be 'differences.' "

Any one interested in the above may receive advice from Robert H. Gardiner, 174 Water St., Gardiner, Maine.

Parish Supports Two in Mission Field

For several years, the Church of the Good Shepherd, Rosemont, Pennsylvania,

has provided the support of the Rev. E. L. Souder of the District of Hankow, China. It carries him on its clerical staff as its representative in China. The Parish is now adding a second missionary, Miss Effie B. Smith, who has just gone to the Philippine Islands as a nurse in St. Lukes Hospital, Manila.

Changes at Leonard Hall

The Rev. J. A. Winterstein resigned as canon missionary of Leonard Hall and has accepted a position as curate in Emmanuel Church, Newport, Rhode Island. The best wishes of the Bishop and diocese go with him to his new work.

The Rev. Dr. S. U. Mitman has been appointed by the Bishop as canon missionary. He will also continue as Warden of Leonard Hall.

The Churchman's Kalendar of Daily Bible Readings

This Kalendar has been Compiled by the Committee on Daily Bible Readings, of the Department of Religious Education:

Rt. Rev. David L. Ferris, Western New York, Chairman; Rt. Rev. Herman L. Page, Spokane; Rt. Rev. Edward L. Parsons, California; Very Rev. E. S. Rousmaniere, Boston, Rev. F. D. Tyner, Minneapolis, Secretary; Rev. T. A. Conover, Bernardsville, N. J.; Miss Lindley, New York, and Mr. W. H. Turner, Philadelphia.

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Social Service Editorial

By Dr. William S. Keller

Interest that was shown at the meeting of the Synod of the mid-west province relative to the possibilities of a practical approach to a social service program, was most gratifying. Social service is a subject that has been greatly misunderstood by the average churchman, clergy and layman.

There seems to be an impression prevalent that the operation of a social service program will offset spiritual duties and usurp spiritual values.

The practical application of the principles of social service has not been featured in such a way so that the average priest and layman, with little or no scientific background and training, could discern its applicability to ordinary parish life and the Church. We do not want to claim too much for social service. We are of the opinion, however, that a thorough understanding of the sane fundamental principles involved, and their application to the human family as a social unit, will enable many individuals to better understand parish problems and conditions, and to apply them in a way that has heretofore been most unsatisfactory—and, in many instances, regarded as insoluble.

It is the intention of the "WITNESS" to include in subsequent editions, a series of short items on Social Diagnosis as applied to exigencies of parish life, and, by so doing, outline what is meant by sane social fundamentals.

We will try to suggest the right mode of approach (in contrast to the wrong method) in certain definite social problems.

Space will not permit us to go into detail regarding the proper handling of cases. An effort will be made however to elucidate in a terse concrete way the "high spots" in the proper disposition of cases.

Institutional management, their social policy and standards, will also be discussed.

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