

The Witness

✠ FOR CHRIST AND THE CHURCH ✠

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\$1.00 A YEAR

EDITORIAL ANNOUNCEMENT

The Editor desires to announce that the place of publication of The Witness has been changed from Hobart, Ind., to 6219 Cottage Grove avenue, Chicago, Ill., and will be in charge of Rev. Chas. J. Shutt at that address. All subscriptions should be sent to him, as well as all communications intended for The Witness.

This change has involved us in considerable expense and we would be very grateful if those whose subscriptions are in arrears would remit to us at once. It would help us in our effort.

I have edited this paper for over two years without remuneration because I have felt that there should be such a paper within the reach of all of our people.

I ask that those who agree with me should aid in the enterprise, and not throw upon me unnecessary anxiety about its financial support.

At the price of one dollar there cannot be financial profit, but the paper was not started with this idea.

I have no desire that this paper should in any way interfere with the circulation of either "The Living Church," "The Churchman" or "The Southern Churchman." I had rather hoped that it would create a taste for reading Church literature in a constituency that heretofore had not subscribed for Church papers, and so ultimately aid in increasing the circulation of all our publications. It was my intention to start a paper which, because its common appearance and popular price would appeal to the common people who believe in common prayers and popular fellowship, might fill a need.

We have received a good deal of criticism because the subject matter is not all interesting to the readers. This is necessarily true. The cost of a single issue of the paper is but two cents.

The point is, can each reader find in the paper that which he pays for. Many of our readers are isolated communicants, who seldom hear a sermon or get in touch with the Church at all. They would read a longer article than a busy layman in a flourishing parish.

There has been some criticism because of the very common appearance and because of the very ordinary matter which it contains.

I am content to be thus criticised, for it is what I intended from the first. I am inclined to think that as Churchmen we are a little too much wedded to de luxe editions of whatever we undertake. I believe that Christ lived to sanctify the common things in ordinary life.

I should be happy if any of those who have the means and the will would show their interest by sending me contributions to aid me in what I am expending myself to accomplish this result. I do not solicit this help and I am satisfied that we can continue without it, but I would appreciate the assistance.

I have assumed, with the generous assistance of my co-workers, the responsibility of this experiment because I have long felt that the need was great; I know no reason why so much of the burden should be borne by so few, except that such is usually the case.

I realize that one jeopardizes his reputation by attempting that which many have told me would be a failure. I am content to take either the good report or the evil report that may attend such an enterprise. I feel grateful to all who have assisted; I have learned to accept those who criticize; I have no personal ambitions in the matter.

I especially wish to express my appreciation of the enthusiasm and co-operation of the Rev. L. W. Applegate of Hobart, Ind., for his heavy labors and faithful persistence in making the paper a possibility.

In a conference with him we have decided that the future welfare of the paper requires that it should be issued from Chicago. He has therefore retired from active management as its publisher, although continuing his interest and good will in the paper.

I lay this situation before our readers because I feel that it is a family matter in which they are concerned as well as we who publish The Witness.

And I respectfully urge that you use your best efforts to do your bit to make it go.

You can do this by keeping your subscriptions paid up and by interesting others in the paper.

Thanking you for your past co-operation, I am very faithfully yours,
IRVING P. JOHNSON.

A WORD FROM THE PUBLISHER.

In passing over into other hands the business management of The Witness, I want to add my word to what Bishop Johnson has said regarding the purpose of this weekly Church paper. And I want to say more: We are fulfilling the purpose. Considering the war conditions that have prevailed The Witness has done wonders. In a Church where 990,000 of its million families had never tak-

en a weekly Church paper, and have not realized their need of one, it is a slow process for a little leavener to leaven the whole lump, but a splendid beginning has been made, and one of my most pleasant experiences has been to receive a continual stream of letters from those who have never before taken a Church paper, renewing their subscriptions and saying: "How did we ever get along without

it." The Witness has a future and a place to fill.

And I want to emphasize and say more boldly what Bishop Johnson so modestly suggests—that he would not object to donations to help carry the financial responsibility of the paper. At one time in my ministry it developed upon me to represent one of our Missionary Bishops and secure gifts to carry on his work. I then learned that there are a great many noble men and women of wealth in the Church who are not only willing but glad to help any practical movement for the good of the Church. And I also learned that once a friend, the giver was a constant friend year after year. I believe there are a hundred subscribers for The Witness who only need to know that this publication ought to have a fund of ten thousand dollars a year for the next five years to secure the gift of one hundred dollars a year from each of them. And if those persons are not on our subscription list, they ought to be found. Bishop Johnson and I have been associated together as Editor and Publisher for over two years. When the Bishop offered to care for the editorial part of the work, if I would assume the financial responsibility, I did not hesitate a moment, for I knew how it would be edited, and I looked upon it as a call to do service for the Church. If I had known that the value of a dollar during these two years would have shrunk to about forty cents, I would have hesitated, for I am not "a man of means." Had I suggested a fund of ten thousand dollars a year at the start, it would have failed, but now, when every one can see what has been done, it ought to be a success. I am very sure I would like to tell Bishop Johnson that the cost of printing had been returned, and I think he would be equally pleased. And I write this without his knowledge.

It remains only for me to thank my many helpers for the co-operation they have given me. According to our usual custom regular bills for renewal of subscriptions have been sent out this month. I thank those who responded at once, and I hope the rest will send their renewals to the Chicago office at an early date. I will personally render statements for all advertising due prior to April 1st, and they are to be paid to me and duly credited upon the over draft. All future business will go direct to the Chicago office. And to one and all let me say: Boost The Witness.

L. W. APPLGATE.

Hobart, Indiana.

New Settlement House at Minneapolis.

The old abandoned building of Grace Church, Minneapolis, Minn., has been purchased by the Ladies' Guild of St. Paul's Church, that city, and turned into a settlement house. The building has been thoroughly repaired and a matron placed in charge of the work. Chapel exercises are conducted by the different clergymen of the city. If the project proves successful it is hoped to secure by another year the services of a clergyman and his wife who will reside in the settlement house and have supervision of the work. The members of St. Paul's parish are responding splendidly to the efficient leadership of the Rev. G. G. Bennett, who became the rector about one year ago. Bishop McElwain conducted a "Quiet Hour" at St. Paul's for the women of all the Minneapolis parishes on Tuesday, March 25th.

CURRENT EVENTS

Vestry Favors Woman Suffrage in Parish.

The vestry of Trinity Church, Roslyn, N. Y., under the canon adopted by the Diocese of Long Island in 1918, passed a resolution requesting that the matter of extending the right of suffrage to the women of the parish be submitted to a vote at the forthcoming Easter meeting of the parish.

Archdeacon Stuck Honored.

The Royal Geographical Society, London, England, has awarded the Back Grant to Archdeacon Hudson Stuck of the Yukon in recognition of his travels in Alaska and his ascent of Mt. McKinley in 1913. The Back Grant is an annual gift made by the Society. It is named for Sir George Back, who explored parts of Northern Canada about 1830.

Rector and Wife Return from War Service.

St. Paul's Church, Brookings, S. D., was crowded on Sunday evening, March 17th, to hear a war address by the Rev. W. R. Campbell, who has just returned after twenty-one months of service in France. On the following Monday afternoon Mrs. Campbell spoke to the ladies of the Parish Guild in the rectory. Mrs. Campbell has been for the past four years in war service in England and France.

The Best Piece of War Work Done by Girls.

The Girls' Friendly Society of America, a Church organization, is offering three prizes for the best letters of two hundred words from members of the Society on the subject: "The one best piece of work of which I know personally, done by any girl or girls, during the war; for other girls, for the G. F. S. For the community, the Church, the nation, or our allies." The competition closes April 13th.

Born a Man; Died a Grocer!

Outside the walls of the city of Paris there is a grave which bears the strange inscription: "Born a man; Died a Grocer."

This epitaph tells the story of many a man's life today. Immersed in business, or forced by the fierce struggle for daily bread to labor under conditions which allow him but little time for the cultivation of his spiritual life, all the finer qualities of his manhood undergo a slow but certain decay.—Christ Church (Joliet, Ill.) Almanac.

A Chaplain's Model Address to Soldiers.

The United States War Department has published as model, an address delivered to soldiers by the Rev. Harold Holt, Chaplain at the Columbus, Ohio, barracks, and formerly rector of Trinity Church, Niles, Mich., the vestry of which have extended him a call to become their rector again when he is discharged from the service. The address is delivered every afternoon just before retreat, beside the flagstaff in front of headquarters, and is followed by the playing of "The Star Spangled Banner." Men who are to be discharged on the following day are lined up to hear it

delivered by its author, who has been in military service since last July. The address follows:

"You have been gathered here today in the presence of your comrades to pay your last formal tribute to the flag before your final separation from the service. This is the flag which has been glorified and sanctified by your sacrifices and the blood of your fallen comrades over there. Behold your flag, the apotheosis of a just and glorious victory. As you return to civil life remember the ideals of liberty, of good government, of law and order, for all of which this flag stands and ever will stand, and to all of which it has been dedicated by you. At all times pay it the honor and reverence which you as soldiers pay it now."

Women Read the Church Prayers.

During the absence of their minister, the Rev. W. B. Roberts, in war service in France, the congregation of the Church of the Incarnation, Dallas, S. D., are trying "to carry on" by having services of an unusual sort. One of the women reads the prayers and the children's choir take an active part in the service. They are mostly new to the Church and are trying hard to learn the service before Mr. Roberts returns. A goodly number of communicants also attend these services and keep up the interest and enthusiasm.

The Wonderful State of Texas.

Miss May Case March, Field Secretary of the Girls' Friendly Society, in a letter to G. F. S. girls, written at San Antonio, Tex., expresses the wish that they might every one "have the opportunity of visiting this wonderful State of Texas. The longer I stay here the more I feel that the Texas soldier was exactly right, for when a British Tommy said to him, 'I see you're from the States,' he replied, 'From the States; I am from THE STATE—Texas!' Before leaving Dallas I visited St. Mary's Hall, where I had the great pleasure of meeting dear old Bishop Garrett, who now is blind. When I told him I was going to Wichita Falls, he asked if I had reserved accommodations, as he knew a man who went there and was forced to sit up for three nights because of the congested conditions. Personally, I was most fortunate, for a kind lady took me into her beautiful home and entertained me so royally that I would have enjoyed staying there always! The reason for this terribly overcrowded condition, as I am sure many of you have read, is that Wichita is in the very center of the recently discovered oil fields. I heard tales of tremendous fortunes made overnight, of one man whose income was \$6,000 a day, and of others who had made more millions than they could count. Truly hectic conditions, don't you think so? The need of a home for teachers and other business women is terrific, as they are hourly being turned out of their rooms by the landlords who have opportunities to rent these same rooms to oil men who will pay any price for the sake of getting accommodations. We are hoping something can be done at once to relieve the situation, so a G. F. S. Inn Committee was appointed."

CHRISTIAN PAGEANTRY PAST AND PRESENT

By the Rev. CARROLL M. BATES

Religion was the real mother of the drama. Greek drama was the expression of religion; and Aeschylus, the father of the Greek drama, first sat at the feet of Greek philosophy.

Drama then fell into abeyance; but, in about the twelfth century A. D., two factors conspired to produce the beginnings of Modern Drama, and it was the Church that became the mother of modern dramatic art.

The two factors mentioned were these: At the fairs of the Middle Ages, the merchants (alive like the merchants of today to the value of advertising) arranged that groups of buffoons or other characters should, by amusing the people, cause them to gather around the booths where their wares were exposed for sale. Again, palmers and pilgrims, newly arrived from holy places, were wont to recite their experiences, in the open, to interested groups.

The Church of the period, taking its cue from these two circumstances, conceived the idea of attracting crowds in a like manner: and so, out-of-doors, or subsequently in the Church buildings themselves, the Church of the day essayed to act out the events of the life of Christ and of the Gospel narrative. The authors and actors of these were at first the ecclesiastics. The plays were called "Mysteries."

From the "Mysteries" it was an easy passage to the "Miracle Plays," wherein at first were depicted the legends of the Saints, with due prominence given to their wonder-works.

Then came the "Moralities," where Allegory was the instrument employed, and which were practically sermons in drama.

Before the Church had done with this movement, which lasted, one may say, from the twelfth to the sixteenth century, the laymen had taken it into their hands.

In Italy, in France and in England religious drama flourished, and the Guilds of Chester, England, became famous for their production and presentation of such plays.

It was directly out of this movement that modern secular drama had its origin; and the Blackfriars' Theatre gave birth, it may truly be said, to the Globe Theatre of the immortal Shakespeare.

It was a strange perversion of history, therefore, when, in Puritan days, Christianity not only turned its own child, Drama, out-of-doors, but became actively hostile to the stage.

It is one of the fine things of the Christianity of today that it perceives, with what is almost unanimity, the value of drama as a means for reaching the people, and for both instructing them and influencing them for good.

No doubt the Moving Picture (the silent drama of today) has led us to understand the possibilities, both for good and for evil, of Dramatic Art.

Why Should We Leave It to the Movies to Draw Crowds?

Thus, with a sanity that seems to be increasingly characteristic of modern Christianity, the Church is now turning, with serious intent, toward the employment of Christian Drama, in the various forms in which it has so far developed, as an agency for instilling Christian truth into the minds of both children and adults.

The writer hails the birth of the newly launched "Commission for the Promotion of Dramatic Art in Church Schools" as a measure freighted with possibilities and with far deeper meaning than many in the Church are realizing.

Why should we leave the "Movies" to draw crowds, and often instruct them for evil, when this and analo-

gous agencies may themselves be used by the Church, so that by these she, too, may "draw" and instruct those drawn for good?

Why should a handful be made to hear a sermon, when the same truth that the sermon contains might, by Christian Pageantry, be presented to a throng?

There have reached the writer, since his appointment as Chairman of the new Commission, such a multitude of inquiries that it is apparent enough that the appetite for the new agency is very much in evidence. In the preparation of material, however, to meet the new need, we have made a beginning only. The field is the more fascinating because we have only taken our first footsteps into it. It is comparatively untried ground.

Modern Christian Pageantry.

Modern Christian Pageantry may be said to fall under four classes: The Historical, the Missionary, the Biblical, and the Church Year class.

In the first field, the really great production by the Rev. George Long, that many of us were privileged to see in St. Louis in 1916, was a splendid sample of what can be done in this sphere.

In Missionary Pageantry, Mrs. Hobart, of New York, leads with "The Great Trail," "Lady Catechism" (didactic), "The Little Pilgrims and the Book Beloved," and others.

In Biblical Pageantry the effort yet made is not in proportion to the greatness of the field. "Ruth," by Mary Blake Horne, may be secured from the Morehouse Co. Miss Elizabeth E. Miller's book, "The Dramatization of Bible Stories," gives good suggestions for inducing Church School children to extemporize dramatizations of incidents of Scripture.

The Rev. Phillips Osgood, of Philadelphia, has a play, "The Gift of Self," and the Rev. Bernard Iddings Bell has several in mss. form.

The writer himself has made a venture into a fourth and as yet untried field. It occurred to him that the entire scheme of the Christian Year was passing unappreciated over many peoples' heads.

Why, if this were the case, should not the beauty and the significance of the seasons be expressed by some kind of Christian Pageantry?

He claims only to have discovered a promising field, and to have himself made a modest beginning in it.

In seven pageants, published by The Parish Leaflet Co., Hobart, Ind., for Advent, Christmas, Epiphany, Easter, Ascension, Whitsunday and Trinity, respectively, he has produced a sequence of symbolic pageants. In all these "Mother Church" is the chief character; and she is so shown formulating her Calendar year that appeal and instruction combine with worship on the part of those witnessing and those participating in these Mystery Plays to win them to a deeper understanding and appreciation of what the Church Year means.

An audacious part, perhaps, of the writer's plan has been that he has developed these pageants to be enacted by characters in vestments and, upon due permission, in the Church itself, in the time usually occupied by the sermon. In this, however, he has splendid historical precedent, while the co-operation of choir and people in the hymns sung makes the Pageants truly acts of worship; and adults are reached, who are present at Church services, but notably absent at what are more frankly "children's functions."

These Church Year Plays may well be given, however, in halls and Parish Houses as well; and they may

be made effective by appropriately costuming the characters.

The writer is keenly ambitious to serve in this attractive new field, and to help, in every way he can, to make the newly discovered agency for Christian influence and teaching, namely modern Christian Pageantry, of increasingly greater use to the Church.

ST. JOHN'S UNIVERSITY, SHANGHAI.

An Opportunity for Service for Laymen in the Foreign Field.

St. John's University, Shanghai, is one of the leading Christian educational institutions in China. It was founded in 1879, and the forty years of its existence have been marked by steady growth and progress until it has reached a standard similar to that of universities and colleges in America.

In the University and Preparatory Departments it has a student body of 525. There are forty members on the faculties of which twenty-five are Americans. It has courses in Arts, Science, Medicine, Political Science, and Theology.

The faculty is composed largely of young men, who after graduation in America, volunteer to serve the Church in the educational branch of mission work by teaching at St. John's.

An arrangement has been made with the Board of Missions whereby young unmarried men may be accepted for a three years' term of service. After the completion of this period, if they decide to join the staff permanently and their services are required, they are entitled to a year's furlough in the United States, to be spent in further study preparing them for the department in which they are to specialize. The passage money to and from China is paid by the Board.

During the war some of our staff left us for service in the army, and it was impossible to get new men to come out to China to fill the vacancies. In July, 1919, several are returning to the United States on furlough, and in this way the strength of the foreign faculty will be much diminished. For more than two years there have been no new appointments.

Now that the war is over, it is hoped that the Faculty may be built up again, and that St. John's will be put in a position to cope with its rapidly developing work. One man is needed immediately in each of the following departments: Physics, Chemistry, English Literature, Modern Languages and Political Science.

We ought to secure five men if possible to begin work in September, 1919. They should be college graduates, and should have specialized on some one of these branches during their undergraduate course. It is not necessary that they should have done post graduate work, but of course it is desirable.

Our aim is to assign to them the work for which they are specially qualified, but owing to the smallness of our force it is generally necessary for them to take some other work in other departments as well.

In addition to the above, three men are needed for work in History, English, and Mathematics in the Preparatory Department. It is desirable that they should be college graduates, but not absolutely essential. They will have a particularly good opportunity of coming in close contact with boys at an age when their characters are being formed and when they are most open to influence by their teachers.

As to the kind of men wanted, we call for those who are genuinely interested in helping to forward the aims for which St. John's exists, namely, to give a sound and useful education to some of the picked young men of China, and to bring Christian influences to bear upon their lives. Applicants should be men who actively sympathize with the Christian as well as with the academ-

HELPING WITH THE LOAD

By The Rev. JAMES E. FREEMAN, D.D.

"Bear ye one another's burdens." Gal. 6:2.

We recently noticed at the foot of one of our heavy grades a pair of splendid horses that were held in reserve for the purpose of rendering aid to other over-burdened teams as they attempted to climb the hill with their heavy loads. We were confident that if the teams thus assisted could speak they would express their gratitude to the emergency horses that enabled them to haul their load successfully up the grade. Once the top was reached, the emergency team was detached only to repeat again and again throughout the long day the service of burden-bearing and load-lifting.

It suggested to our mind a lesson that every one of us must learn, if life is to be made more satisfying and efficient. The old idea of insularity or of individual and selfish satisfaction must give place to that of social responsibility. The average of us can pull our load along ways that are smooth and unhindered by embarrassing obstacles. It is only when we strike the up-grade, especially where it is rendered the more difficult by obstacles, that we need assistance to pull the load.

Our great nation recognized this when the cry came from overburdened armies, that they could not overcome the obstacles and difficulties imposed upon them by a selfish and imperious enemy. With gladness our lads undertook the task, and what America did to carry the load is recognized with gratitude by her comrades overseas. We literally hitched our strong team to the load that was slipping back, and with freshness and enthusiasm we forced it ahead until the crest of the hill was passed.

Now we are facing the more difficult task of re-ordering and re-arranging the world's multitudinous and complex social and industrial conditions and we are reminded that if the greatly increased burden that now rests upon our nation is to be

successfully carried, it demands co-operation and team-work all around. There is no room in this country today for the man or woman who believes in the old "go it alone" policy. For the time being, we are pausing at the foot of the up-grade and some of us seem to think we cannot or shall not make it, and we will not, unless we all pull together until the peak of the burden-bearing is passed.

Up to the time we entered the war we were becoming more and more selfish and individualistic. We were saying: "May I not do what I will with mine own?" But now we are learning that we are "members one of another," and that, "no man liveth to himself." Everywhere, in all places and under all conditions, we must be load-lifters, burden-bearers, helping others and assisting them on the way until the up-hill grade is passed and the level road is reached. Those who want an extra team all the time in order that they may slip back in the collar and let the emergency team do all the work, will not be considered.

After all, there is nothing so compensating in life as this great game of burden-bearing and load-carrying. We need to get the vision of the Scotch lassie whom Ian Maclaren described. Standing one day at the top of a hill a Scotch minister saw a little girl toiling laboriously up the way bearing upon her back a heavy burden. As she came nearer, the minister saw she was carrying a baby boy, too large and heavy for her young shoulders. With indignation, he said: "Lassie, he's too hivvy for ye." Whereupon, without unbending from her load, but clasping more tightly the chubby hands beneath her chin, the Scotch maiden said: "Why, sir, he's na hivvy, he's ma brither."

Here is the secret of burden-bearing, the consciousness that the load we carry for another is the self-accepted load of a brother or sister on life's great highway.—Courtesy of The Minneapolis Tribune.

A SANCTUARY FOR LENT

(Diocese of Southern Ohio Lenten Leaflet)

"The Bible is a record of the deepest religious experience of the human race. Relate your life to it.

"The daily Bible readings are arranged on a topical basis in relation to the subjects contained in the Collect, Epistle, and Gospel for the Sundays in Lent. The readings for each week are on the subject for the following Sunday. For example, the readings beginning the first Monday in Lent are on Prayer—the subject for the second Sunday in Lent. They prepare the heart and mind for this day of rest and worship. The psychic and moral force created by all the people of a parish or mission daily concentrating their minds on one subject, which is to be interpreted by the minister on the following Sunday, cannot be overestimated.

"The prayers are for daily use, a help to keep your life in the conscious presence of God, to interpret personal experience and gain strength in more devoted service for His Kingdom."

Fifth (Passion) Sunday in Lent.

The Redemption of Suffering.

(Epistle)

"I am crucified with Christ nevertheless I live, yet not I but Christ liveth in me."

ic side of our work. An opportunity is afforded to every man on the staff to take some definite part in the religious work of the College. Our ideal is that all the activities of the College shall be actuated by a Christian spirit.

St. John's lays emphasis on athlet-

Monday:

Ps. 22

Mt. 20:24-20

Tuesday:

Ps. 51

Luke 9:23-28

Wednesday:

Ps. 130

Mark 15:25-39

Thursday:

Phil. 2:1-12

1 Cor. 1:17-25

Friday:

Heb. 11:32-12:3

1 St. Peter 2:19-25

Saturday:

Heb. 2:10-end

Rev. 7:9-end

O God, the God of all goodness and of all grace, Who art worthy of a greater love than we can either give or understand; Fill our hearts, we beseech Thee, with such love towards Thee, that nothing may seem too hard for us to do or to suffer in obedience to Thy will. And grant that thus loving Thee, we may become daily more like unto Thee, and finally obtain the crown of everlasting life; through Jesus Christ our Lord. Amen.

ics and physical culture, and our teachers who are qualified to do so, help in the development of these departments.

One can hardly exaggerate the greatness of the opportunity for service afforded by such an institution

(Continued on page 6.)

NEW YORK LETTER

The Reverend JAMES SHEERIN

THE CHURCH IN THE BRONX

The Bronx Borough has to the hide-bound residents of Manhattan Island a sort of foreign sound, at which he is apt to smile patronizingly, as he might at Kalamazoo or Tipperary, but it stands a fair chance of being the seat of power if things municipal develop northward as they have in the past. Geographically, it is considerably larger than Manhattan Island, which contains the old New York. It is all the territory above the Harlem River, which is the upper border of Manhattan, and it is much wider than the old Island, for it extends between the Hudson and Long Island Sound. It is, therefore, all the lower part of beautiful Westchester County, as far north as Yonkers on the west and New Rochelle on the east, and is the only part of New York City actually on the continent! It is also very historical, for therein lay much of Colonial and Revolutionary history, St. Peter's, Westchester, being a parish that rivals old Trinity in age, and had the first American Bishop, Dr. Samuel Seabury, as one of its Colonial rectors. St. Ann's, Morrisania, has also a venerable record, and members of the Morris family, of Revolutionary fame, are buried in its tombs.

The Bronx is a surprising district to the stranger, who might imagine that the upstart tenement houses he sees along the Third Avenue Elevated Railway are its leading characteristics. The surprise would come in when he finds that Fordham, where there is a Roman Catholic seat of learning, is in the Bronx, and that Riverdale, Kingsbridge and Westchester are also there, village-like as these beautiful suburbs remain to some extent. The Bronx is, in fact, an amalgamation of perhaps a dozen old towns of rural aspect, and just at present it is going through that rather ugly process of change when a city is at the uncouth period, without form or beauty, neither one thing nor another,—as is sometimes rather cruelly said of a girl in her teens. As with the girl, the day may come when magnificence and dignity will adorn it, and even now, with famous botanical and zoological gardens, and with two universities, it cannot be said to be lacking in distinction. Nearly three-fourths of a million people inhabit the Bronx, and the recent completion of a new subway up to its eastern half means that it will hereafter increase in population more rapidly than ever.

What the Church Is Doing.

Figures are always a relative thing, if one is to take comfort or discouragement from them. The Episcopal Church has nearly 10,000 communicants in the Bronx, and doubtless there are many more whose names remain on the rolls of the downtown parishes, or who have never affiliated with any church, for we Episcopalians are great for "non-affiliation," so loftily independent or so tolerantly indifferent are we. Ten thousand known communicants means that we have about one communicant to sixty inhabitants, or a proportion perhaps twice as good as that in Chicago, though only about half that of the older New York or Philadelphia. Twenty-six churches and a sort of general parish house for them all are taking care of the 10,000 home-staying sheep and reaching out for those that have wandered away. The work is handicapped by the chaotic conditions of new districts, where in tall apartment houses, occupied front and back, no one knows who his neighbor is, and where no man seems to care any more for his own soul than he does for that of the dweller next to him. The transients are numerous,—one day Jewish, another Ital-

ian,—always changing from section to section, with the poorer classes of Jews perhaps dominating in the past decade.

The Human Make-up of the Church

There are, however, enough of what were formerly the ruling American classes to give the Church a fairly strong hold, even if it is not able to do much for the newer immigrants. One is pleased even though a little surprised to find how widely placed are the people of Germanic name, who have forgotten Teutonic prejudices and ways enough to be an enthusiastic and helpful part of this most English of churches. To their credit, be it said, there are no more loyal American Christians anywhere than these children and grandchildren of German immigrants, who in the past sixty years received such hospitable Church training in the great chapels of the thickly populated east side of Manhattan, and are therefore now the strong right arm of many churches in the Bronx and various parts of Brooklyn, as well as in other overflow districts of Greater New York. It is to be hoped that no after-war hatreds will disturb this condition, which has in it so much of promise.

There are also elements of British and old American extraction who are probably, as everywhere, the backbone of our 26 Bronx churches, and they are fortunately not disappearing too rapidly before the inroads of the newer Americans. It is through them that churches begun in stables or stores, or in the rooms of humble homes, are gradually developing into thriving missions, or into parish churches built of stone and backed by men and women who love what stone should stand for. Archdeacon Tiffany and the Lay Readers' Association, inspired by such devout churchmen as Eugene Camp, were the founders of the new era that made the Church awake to its duty in such outlying city districts. And there was, fortunately, a bishop in Dr. Greer who knew how to respond in word and deed to a crying need.

A Typical Bronx Parish

Among the new churches, midway between St. Paul's, Morrisania, on the south; St. Edmund's, Mt. Hope on the west; St. James, Fordham, on the north; and Grace, West Farms, on the east; is the Church of the Advocate—probably the least attractive in building, but far from the poorest in good works, though without one wealthy family to fall back upon in time of financial need. This plain little Church of the Advocate began its existence about 30 years ago in a real estate office. Later the congregation met in a little store next to a Chinese laundry. Becoming ambitious, it bought a little house on 181st Street. Here the Sunday School and congregation overflowed to such an extent that great Old Trinity of Manhattan, always ready to succor struggling parishes, came to the rescue by buying a fair-sized lot near by on Washington Avenue, at a cost of \$13,500, after which the congregation proceeded to make over the simple wooden cottage into the present church with parish rooms and a proper chancel.

A Typical Bronx Rector.

For twelve years this work, which because of lack of money to secure fitting environment, is in some respects the most dreary and disheartening of mission works, has been sustained and carried on by the Rev. George N. Deyo, who was described by a prominent churchman as "The Saint of the Bronx," an honor which Mr. Deyo would deprecate more than anybody else. But it may be that he is one of those modest saints which the Episcopal Church does unconsciously produce, so near to us often

times that we are wont to look farther and fail to see. Born in the Hudson Valley of Huguenot stock, he was brought up in New York City and taught for a time in Trinity Chapel School. After studying in St. Stephen's College, Annandale, and Seabury Divinity School, Faribault, he became principal of St. Mark's School, Salt Lake City, Utah, and while there was ordained by Bishop Abiel Leonard. Later he did Church work in California, where one of the prettiest parish churches on the Pacific Coast was erected by him at Coronado. Returning to his home city, he served in Calvary Parish as head of the Galilee Mission, and was the curate of St. Augustine's, Trinity Parish, for a number of years, winning love for his faithfulness.

In the Church of the Advocate there are not only the usual adjuncts of a working parish, such as a successful chapter of Brotherhood of St. Andrew, 400 communicants who actually communicate, and 700 families on the card index who are really kept in touch; but there is one of the best conducted Sunday Schools in the city, and there is also an unique week-day school of religion worthy of more than passing notice. So much has the Sunday School developed there is no longer room for it in the church, and the time has come for a new and larger building, which, unfortunately, cannot be put up unless aid comes from without.

From Sunday School and Church have gone 109 men into the U. S. service, five of whom gave up their lives in France, and others were gassed and wounded. There was no need in this school of Americanism to await a draft law to compel its young men to enlist, for its allotment was almost complete before the Draft took effect.

A Church Day School.

It was appropriate that an ex-schoolmaster should have not only a good Sunday School but an excellent day school in the principles of religion and both are organized in the Church of the Advocate on as scientific a basis as seems possible with small means and few hours in which to work. The week-day school meets Thursday afternoons, and has an average attendance of 75 scholars, with six skilled teachers and a trained principal, the latter a woman who taught many years in the public schools, and only recently retired. Of the six teachers, one is the deaconess of the parish, four are regular public school teachers, and the sixth is a married woman who formerly taught in the public schools. Both principal and teachers are volunteers receiving no salaries. One of them who had formerly lived in the neighborhood, but now resides in New Jersey and teaches in Manhattan, is so enthusiastic about the work that she is unwilling to give up her part in it, though living so far off.

There is no official connection of this Church School with the public schools, nor did it receive its inspiration from the Gary plan, which it in part antedates. The classes range from the kindergarten to the sixth grade. No effort has been made to enlarge the school, through lack of room and because trained teachers for other classes were not easily procurable. But it is enough of a school as it is to be a promising venture worthy of emulation by other parishes more fortunately endowed in money and material. Certainly a voluntary week-day school of religion is preferable to embarrassing efforts to compel or induce the public schools to "teach doctrine" in these days of competing sects, and Mr. Deyo is to be highly commended for his successful experiment in a Churchly way, without intruding upon the rights of other churches or upon public school prerogatives.

The difference between life without Christ and a life with Christ is the difference between ebb and flood—the one growing emptier, and the other is growing fuller.—Charles Cuthbert Hall.

FUGITIVE IMPRESSIONS IN THE FAR WEST

By the Rev. GEORGE PARKIN ATWATER

PAPER SIX.

We have reached Santa Barbara in our wanderings. Here the mountains sweep close to the sea, and one does not have to consult his preference for either, in his choice for vacation land, if he comes to Santa Barbara, for here he has them in conjunction. The place has a fleeting resemblance to Lucerne, although not the grandeur of the scenery of the latter.

The residents here are very enthusiastic about the climate. They say that Santa Barbara is an ideal summer resort and that it is not hot in summer, as is Southern California. I heard this statement even from people who were not real estate agents. One wonders why anyone ever leaves this part of the land, after listening to the enthusiasts. Perhaps he does so for the same reason that Christian Science once lost a devotee. He said that he was tired of being "so blamed happy all the time."

An Attractive Church at Santa Barbara.

We have a very attractive church here. I confess that it is satisfaction to find our church building on a main street and equal in dignity to the other church buildings of the place. Trinity Church is a Gothic structure of excellent proportions and really worthy of our Church. It was consecrated last month. The rector, the Rev. Charles E. Duell, D. D., has been here four years. Previously he had been for eleven years rector of the Church of the Atonement, Chicago. He is a most cordial man, and with his gracious wife, makes the church and rectory a place of real hospitality to such wanderers as myself, and, no doubt, to the congregation.

The consecration of the church was a matter of real and vital interest to all the people of Trinity. It was the culmination of a long struggle. As we read the accounts of such events in the Church papers, I fear that we do not sufficiently grasp the magnitude of the task of which the consecration is the culmination. Our imaginative faculty is wanting. We are accustomed to see great structures arise within a few months. An office building springs up like a mushroom or a factory building arises during our absence on a vacation. But churches are not built in this way. A congregation may dream for years of having a suitable structure. Slowly and patiently they give and work and strive and hope and pray. Finally the dream may come true. The consecration is the time of Victory.

The One Place We Need Never Give Up.

As I heard the rector tell of the consecration of Trinity, I tried to picture to myself how much this church must have meant to countless people who have come under its influence. For scarcely any institution has the abiding influence that the Church may have. In youth we go to school and for a few years the school building is a familiar place; it is a part of our world. We shall long remember its main features, its rooms and stairways, and the faces of school-mates. But there comes a time when we go to school no longer, and the experience becomes a memory. Then we may go to college, and the fancies of youth weave themselves into another environment. In after years we may visit the old college and get a whiff of the past. But that phase of living is gone. But with the church it may be different. In earliest childhood we may join the band of children in the small chairs and perhaps crawl into the big pews. As we grow older it may become associated with all the earnestness of our

youthful purpose. In young manhood or womanhood it unfolds more and more of its truth and wraps one with the warm associations of its life, as with a garment. Through middle life and into old age, we need never part from it. The Church will ever comfort us, inspire us, uphold us, encourage us. It is not a phase through which we pass, but it is a second home. We may destroy its warmth and value by disloyalty, by fault-finding, by negligence. But it is the true environment of the spirit, just as the home is the natural environment of the life. It is the one place we need never give up. We may indeed move from the place of our youth, but we shall find the Church awaiting us elsewhere with the same message, the same household of Christ.

Is it not worth while, then, to work for it, to give generously for its support, to try to reflect in conduct and work, the spiritual strength which it upbuilds? The people of Trinity Church, Santa Barbara, may well rejoice that they have such a beautiful building. It may become for all of them the biggest asset of their lives: the central spiritual power plant from which they will gain the strength to serve the community as well as upbuild their own lives.

New York Vestryman Interviewed.

It has been my good fortune to meet here, at the hotel, a man with whom I first became acquainted on a trip across the Atlantic, thirteen years ago. He is a vestryman of one of our large churches in New York City. The conspicuous churches of New York have always been more or less of a mystery to me. I have often wondered how their rectors must view their work, placed as it is in a multitude of human lives. Likewise I have wondered how the individual must be affected by their services, with their splendid music, and their general atmosphere of immensity. I have never been nearer to it than an occasional attendance with a crowd of other transients. So I welcomed the opportunity to question my friend. He was very frank, and this is the gist of what he said:

Services and Sermons Are Too Long

"The services in our churches in New York are for the most part too long. Too many psalms are used. It requires a real effort of concentration to grasp the meaning of a psalm and to get some benefit from it. To race through several is to inhibit intelligent appreciation. There is too much music rendered by the choir alone. The American people are somewhat like Indians. They like to yell. (These are his exact words). They should be urged to sing. The rector ought to stop a hymn after the first verse and urge the people to sing. The sermons are often too long. Twenty-five minutes should be the limit. Also, we are depending too much on impersonal methods to win people to the Church. Services and sermons and general efforts will not do it. They must be won singly and by personal efforts of the individuals of the congregation. A group of three men can win a fourth if they will stick to it. Men who do not go to Church are always a little ashamed of it. Their excuses are but efforts to save their face. They know that they would be happier and more contented if they went to Church. If rectors would try, not to persuade them to go, but to do some specific work for the Church, their interest would soon be awakened."

I wonder if services and sermons are too long elsewhere. Is my layman friend a prophet? We clergy ought to heed the prophets.

The Witness

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EDITORIAL

THE CROSS OF CHRIST.

"I object to the use of the cross in the service of the Church, and if you insist on introducing the cross, I go out of the Church," said a conscientious objector to the rector of the parish.

"I am sorry that you put it that way," replied the rector, "because you almost force me to put it in."

"How do you figure that out?" replied the objector.

"Well, I might have had no intention of putting an American flag over my residence. There are plenty of good Americans that feel that it is not necessary to fly a flag over their house in order to demonstrate their patriotism; but if some person should come along and say, 'If you put an American flag over your house I won't speak to you,' it might become necessary to put the flag up to prove your patriotism. You have practically said to me, that if I put a cross in the Church, you will quit all dealings with me. Now it may be true that the cross as a symbol means very little to you, but to me it means a very great deal. The moment that you tell me I mustn't, just that moment I may feel that I must."

"But the case is a very different one; the flag is merely a symbol for patriotism, whereas the cross is not a symbol for religion."

"On the contrary, the parallelism is most exact.

"To a radical socialist the flag is nothing but a rag on a stick, and so he burns the Stars and Stripes and hoists a red flag which, to an American, is the same as a red rag to a bull.

"Now, strictly speaking, a flag is a piece of cloth on a stick, but its symbolical meaning is associated with the blood of those who have died in its defense.

"From the earliest days the cross was a symbol to Christians of the death of Christ and all the martyrs who died for Him. It represents the principle of sacrifice as the road to peace."

"Yes, but men do not worship the flag and men do worship the cross. That is why I object to seeing a cross in the Church."

"Men have desecrated the flag many times, and used it to further their own selfish ends and ambitions, but that, instead of causing me to haul down the flag, compels me to love it all the more.

"If you really believe I would like to have a cross in the Church because I expect to worship it, you insult my sincerity and my intelligence."

"Yes, but I have seen you reverence a cross when you pass it."

"So have I seen you reverence the flag. I did not for a moment suppose that you were using it as an idol. The word 'worship' is derived from the Saxon, 'worth-ship,' and means to give worth to some object.

"When you reverence a flag you are giving it the worth that you believe belongs to it, but you do not believe that such worth includes such devotion as you would pay to God.

"In the ancient marriage service, a bride promised to worship her husband. It might obviate the difficulty some people find in the word 'obey' to restore the word 'worship,' because then a bride could safely promise to give to her husband what he was worth."

"But it is an offense to me to see the cross there, and it is a stumbling-block to ignorant people to have it there."

"That is exactly what St. Paul says that the cross of Christ is,—To the Greeks, foolishness; and to the Jews, a stumbling-block.' So is the flag foolishness to those who have repudiated what the flag stands for and a stumbling-block to those who abuse the liberty that it guarantees."

"But why do you need the cross, when you believe in the spiritual reality for which you believe it stands?"

"Ah! there you state a fact. I do not need the cross any more than I need the flag, because the cross is ever before my eyes. But the reason why the cross is an ever present reality is because I was trained to visualize it.

"My reason for wanting the cross is the same reason why I would want a flag in a schoolhouse,—to teach the children to regard it with the same reverence that I do."

"But would not children have as high a regard for the cross, if you were to teach them, as they would if they were to see it?"

"Children are influenced far more by what they see than they are by day lessons about that which they cannot see. That is why a flag is so important in our national life. It focuses the minds of children on a concrete fact that afterwards becomes a passionate ideal. Children are not different in religion than they are in patriotism. The same kind of an object lesson has the same effect.

"I am inclined to think that the growing irreverence among children of Protestant parents is due to the fact that the Churches have insisted on dealing with children as though they were adults. To illustrate this fact, it was only the other day that a Brotherhood of St. Andrew worker at one of our large cantonments said to me, 'I have noticed that the young men who have been brought up in parishes which are called High-Church, attend the Church services much more regularly than any other men.' And this man was from a parish himself that has a minimum of ritual. 'In fact,' he said, 'a good many of the others never come at all.'

"Now this was the testimony of a man who was not prejudiced in favor of ritual, but was compelled to acknowledge its force. The truth is that objects upon which the eye has dwelt with affection are far more real than those which we merely hear about. This is perfectly natural and not to be wondered at."

"But look at the abuse which creeps into the Church through the misuse of the ritual!"

"I will cheerfully grant that the ritual is liable to abuse; so I fear is every thing that the Lord gives us. For example, the law is good, but legalists are often horrid, yet that does not mean that a doctor of the law is contemptible also. Indeed, I am not sure that a man who misuses the law is as dangerous as a man who rejects the law."

"I presume that you mean that a person who rejects the cross is more dangerous than a person who misuses it!"

"I really am inclined to think so; for a person who misuses it injures only himself, for he disgusts other people so that they will not follow him; but a person who rejects the cross is almost always the victim of prejudice and the instrument of anger. Now, prejudice and anger are roots of bitterness, whereby many are destroyed.

"It is perfectly true that you may be a loyal Christian without seeing a cross, and that we do not have to have a cross in the Church building, but when you speak of leaving the Church of God because you are outraged at the sight of a cross, I do not envy you an explanation of your action in the Judgment Day. I really believe that Christ will find it difficult to find any charity in your action, or any blessing that has come from your desertion.

"You may not like the cross yourself, although I cannot see why you should not, but you have no right to distrust the motives of the rector who puts it there, nor to abandon its service because you think somebody is going to misuse it. If you had a sense of proportion and were not the victim of your prejudices, you would see that to abandon the Church is infinitely more harmful than anything which could happen, because the cross is abused. As well leave the service of your country because you think it possible that somebody is going to desecrate the flag."

QUESTION BOX

Conducted by Bishop Johnson.

(The Editor is responsible for these answers and no one else. He does not claim that these answers are infallible orders but are merely his personal opinions from which you are at perfect liberty to differ.)

If persons are real Christians having Christ in their hearts, will they not be gentle, tender and sympathetic?

There are two sides to the Christian life, that of external observances and that of internal effort, and this is necessarily so, for man to whom the Gospel is addressed is a compound of matter and spirit.

There are some who tend to stress the matter of external observance at the expense of internal effort, and there are others who try to be gentle, tender and sympathetic without any external expression.

Unquestionably, the former class are not good Christians in so far as they miss the spirit of Christ, and without doubt the latter fail because they do not obey the injunctions of Christ for the extension and perpetuation of His Gospel.

Just as a man who merely exercises his rights as an American, but fails to maintain the ideals for which the nation exists, is one kind of a poor

American; and the man who has those ideals but refuses to vote is another kind of a poor American.

Real Christianity consists both in supporting the organization which He founded and in living up to the spirit which He inculcated.

The real hindrance is selfishness.

The one man is too selfish to correct his own meanness; the other too selfish to help other people by doing that which is necessary to maintain the Gospel.

JOHN WESLEY AND THE CHURCH.

The following original letter of John Wesley, on the relationship which the Methodists should bear to the Church, has lately appeared in the Bristol (Conn.) Times and Mirror.

"Church people and Methodists will read with equal interest the following original letter from John Wesley, now printed for the first time. We are indebted to the kindness of our fellow-citizen, Mr. Henry J. Mills, for the privilege of being able to publish it. He found it (and also the letter likewise subjoined from the late Bishop (Phillipotts) amongst his father's papers. The Miss Bishop, to whom the letter is written, was the second wife of Mr. H. J. Mill's grandfather, who was a member of the Society of Friends, and it would appear that Miss Bishop, who was a Methodist before she married, consulted John Wesley on the step she was about to take. Hence, probably, the religious and doctrinal character of the com-

munication."

London, Oct. 10, 1778.

My dear Miss Bishop:

I am not unwilling to write to you, even upon a tender subject, because you will weigh the matter fairly. And if you have a little prepossession (which, who has not?) yet you are willing to give it up to reason.

The original Methodists were all of the Church of England, and the more awakened they were, the more zealously they adhered to it in every point, both of Doctrine and Discipline. Hence we inserted in the very first rules of our Society, "They that leave the Church leave us." And this we did, not as a point of prudence, but a point of conscience. We believed it utterly unlawful to separate from the Church, unless sinful terms of communion were imposed; just as did Mr. Phillip Henry, and most of the holy men who were contemporary with them.

"But the ministers of it do not preach the Gospel." Neither do the Independent or Anabaptist ministers. Calvinism is not the Gospel; nay, it is further from it than most of the sermons I hear at Church. These are very frequently unevangelical; but those are anti-evangelical. They are (to say no more) equally wrong; and they are far more dangerously wrong. Few of the Methodists are now in danger of imbibing error from the Church ministers; but they are in great danger of imbibing the great error—Calvinism—from the dissenting ministers. Perhaps thousands have done it already, most of whom have drawn back to perdition. I see more instances of this than any one else can do; and on this ground also exhort all who would keep to the Methodists and from Calvinism—"Go to the church and not to the meeting."

But, to speak freely, I myself find more life in the Church prayers than in the normal temporary prayers of dissenters. Nay, I find more profit in sermons on either good temper or good works than in what are vulgarly called Gospel sermons. That term is now become a mere cant word. I wish none of our Society would use it. It has no determinate meaning. Let but a pert, self-sufficient animal, that has neither sense nor grace, bawl out something about Christ and His Blood, or justification by faith, and his hearers cry out, "What a fine Gospel sermon!" Surely the Methodists have not so learned Christ! We know no Gospel without salvation from sin. There is a Romish error which many Protestants sanction unawares. It is an avowed doctrine of the Romish Church, that "the pure intention of the minister is essential to the validity of the Sacraments." If so, we ought not to attend the ministrations of an unholy man; but in flat opposition to this, our Church teaches in the 28th Article, that "the unworthiness of the minister does not hinder the validity of the Sacraments." Although, therefore, there are many disagreeable circumstances, yet I advise all our friends to keep to the Church. God has surely raised us up for the Church chiefly, that a little heaven may leaven the whole lump.

I wish you would earnestly consider that little tract, "Reasons against a Separation from the Church of England." These reasons were never answered yet, and I believe never will be.

I am glad you have undertaken that labor of love; I trust it will increase both your spiritual and bodily health. I am, my dear Miss Bishop, Yours very affectionately,

J. Wesley.

In the year 1840, the late Mr. John Mills, on re-perusing the letter, sent it for perusal to Bishop Phillipotts, Bishop of Exeter. His reply was as follows:

London, July 13, 1840.

"Sir—Thank you very much for your permission to peruse the singularly interesting letter of Mr. Wesley's which you have transmitted to me. Your prohibition has been strictly observed—and I rejoice on reading the reason on which that prohibition is founded—viz.: your intention of publishing a series of letters from the same pen.

I consider the document very singularly valuable. I return it with a strong sense of the favor conferred upon me by the communication.

Your obliged and obedient servant,

H. Exeter.

J. Mills, Esq.

CURRENT EVENTS

"My experience is," says Bishop Webb of Milwaukee, "that the more a parish or mission gives for missions, the more it has for its own work."

Noonday Lenten services are being held at the Shubert theatre, Minneapolis, Minn., in which all the evangelical churches of the city are taking part. The opening address on Ash Wednesday was given by the Rev. Dr. James E. Freeman of St. Mark's Church.

A Vestry Leads the Way in Giving.

The members of the vestry of Christ Church, Joliet, Ill., have pledged themselves to give as an Easter offering, \$1 for every \$3 given by those outside the vestry.

Copies of the Witness Wanted.

The Rev. James Sheerin, 168 Convent Avenue, New York City, is anxious to get one or two copies of the Jan. 18th number of The Witness. He will be very grateful to any one sending him a copy of that issue.

The Sunday School a Wicked Institution.

A writer in the Diocesan Record of Southern Virginia relates the following interesting incidents in connection with work among the mountaineers:

When we went to Sandy Ridge, the newest mission, three years ago, we found a people who had never had a Sunday School, never had seen a Christmas Tree, never had a picnic, many of whom had never seen a railroad nor tasted ice-cream. All the religious teaching they had had, came through the unlearned men of their own race who felt called to preach, and did so in fearful, if not wonderful ways, seeing no good in the minister who had education nor in such "wicked institutions of men" as Sunday Schools, or taking an offering for church expenses. Prayer, they taught, comes by inspiration and one must not use a set form, not even the Lord's prayer. Is it any wonder then that today the call of the mountaineers is for right teaching?

Last summer there lay dying of tuberculosis, in a tiny cabin, a young girl who had been the "little mother" of her younger brothers and sisters. As the missionary went to see her, doing what she could to help her physically and spiritually, she voiced the need, "I can't pray. I don't know how. No one has ever taught me."

Saloon Substitute Needed.

The Rev. C. H. Brewer, rector of Trinity Church, Roslyn, N. Y., who is "for prohibition first, last, and all the time," and is rejoicing over the passage of the prohibition amendment to the constitution of the United States, says: "It is not at all good to interfere with the personal liberty of those who like, but who are not yet overcome by, alcoholic beverages; no, but there are vastly greater multitudes to whom the amendment is a veritable proclamation of emancipation. It is not good to lose the enormous taxes paid by the liquor traffic; no, but when we talk of money, we must reckon those bigger savings in expense for jails and other institutions that will lose most of their prospective inmates when alcohol ceases to befuddle and demoralize. And speaking of morals, the devil has many an uproarious laugh when he totals up the cursed and huge accumulation of crime and immorality, of poverty and lack of self-respect, that can be traced right to the well-rubbed bar of the modern saloon."

So far, so good. But remember, the saloon has been a financial success largely because it has supplied something besides beer and whiskey. Even during the coal famine, when churches were asked to close up and save fuel, the saloons were kept warm for their customers. Brilliant lights

glared to make the place cheerful and bright. Within there was ample sociability, of a kind. In short, the saloon was, and until abolished, will continue to be, the "poor man's club." The "poor man" has often kept himself poor by paying the high price it has cost him—but there is the fact and that fact must be met in a wise and consecrated manner. We must provide a substitute for all that the saloon has furnished except the liquor.

Just what to put in place of the saloon is a question for most serious consideration. At least the beginning of our answer may spring from the canteens and huts operated for our soldiers in Europe. Men of all types found in them rest and cheer, warmth and companionship. Fortunately, the horrible conditions under which they flourished have ceased, but the relentless battle of life goes on. Men need cheerful relaxation from toil and strain. They need wholesome places to go for masculine sociability. Shall they obtain these things in peace canteens and huts for the army of peace-time workers?

A Helpful Deanery Meeting in South Dakota.

A meeting of the Northern Deanery of South Dakota was held at Trinity Church, Watertown, March 14th, opening with a celebration of the Holy Communion and a sermon by Bishop Burleson on "The Ministry." Rural Dean Bartlett of Aberdeen presided at the conference which followed the service. The Rev. W. B. Talmage of Redfield was elected secretary and reports from the field were received and problems considered. The largest field is that of the Rev. C. E. Wood, covering a territory of about 4,000 square miles and touching thirteen points. As he has no automobile it is a pretty difficult situation. The general subjects, discussed in the afternoon, were "Religious Education" and "Church Extension." The Rev. E. W. Pigion of Huron, Chairman of the District Board of Religious Education spoke on "The Causes and Remedy of the Loss of Sunday School Pupils." The Rev. Dr. Edward Ashley, Archdeacon of the Niobrara Deanery, spoke on "The Niobrara Sunday School Lessons"; Miss Edith Willis spoke on "Service in a Small Community," and the Rev. Paul Roberts of Brookings spoke on "The Church and the College." At 4:30 p. m. a service was held at which Suffragan-Bishop Remington gave an address. In the evening the delegates were entertained at supper by the members of the parish of Trinity Church to which about forty men sat down. The day was full of help to the men who in this great state have so few opportunities of meeting one another for conference and advice.

Objects to New Parochial Report Form.

The Rev. John Chipman, Chairman of the Committee on the State of the Church, Diocese of Mississippi, reported that forty-one of the ninety-four parishes and missions had failed to send in Parochial reports. The Rev. Albert Martin, Secretary of the Diocese and Editor of The Church News, says that when in December last he "mailed out three hundred forms of Parochial Reports to the parishes and missions, he felt like the old sexton of All Saints', Grenada, who, about twenty years ago, when he saw the town scamp being baptized, said: "Dat preacher is sho wasting that water!" The Secretary knew that he was wasting expensive Forms of Parochial Reports. These forms now cost three and a half cents each. But two copies must be sent to each individual, one to report upon—though it does seem that from the few sent in, a great many individuals spoiled more than one. The man does not exist in this diocese (except it be the Rev. John Chipman, and he is an expert) who can make out these reports correctly the very

first time. One form simply has to be spoiled.

For instance: One reads down the report and sees the head, "Sunday Schools," and puts down his Sunday School figures, he thinks, under the proper head. But looking down a little further he sees "Sunday School" again, and wonders what he will put under this head. But running his eye down the debit side of the report he comes across "Sunday School" again, and concludes that either he or some one else is crazy. And the Sunday School is not the only thing that is repeated. Almost every item appears three times.

This is the reason why more reports were not handed the Council. It is hard enough for the average clergyman to make them out; the layman of a little mission which has services only occasionally, looks at the Form with its 174 heads, some of which he does not know, and others which he has never heard of; he sees how mixed and mingled they are, how expert one has to be in parish things to know how to enter every fund, so he very quietly resolves not to make a fool of himself by attempting to fill in the form. He is a good bookkeeper. He can make a good financial statement; he does for his employer often. But he is simply not going to make a fool of himself by attempting anything like this. One Hundred and Seventy-four Heads for one of our little missions to tell how money came in and where it went. A group of well-intentioned gentlemen gathered together into a Church Finance Committee at the request of the General Convention. They recommended the adoption of this Form we now have and the Convention adopted it. Now, while the intentions of these several gentlemen were no doubt excellent, we will venture to say that they never saw a little Mississippi Mission, else they would never have dreamed of giving New York City and Lonsomehurst an identical form of report which provides for 174 ways of spending the income of the Church in each place.

Knowledge of the Secretary's action in the case of a mission which does not report the first time will be illuminating. The Secretary sends this mission one of the old forms of which he still has a few. It brings results at once and serves exactly the same purpose.

Then why be compelled to use this complicated complex thing that we have now?

New View on Patriotism.

"We must give to other nations the same love, the same respect and the same honor we give to our own," declared the Ven. Dr. John H. Greig, Archdeacon of Worcester, England, in an address to University of Pennsylvania students at St. Mary's Church, Philadelphia. "The Call to a New View of What We Mean by Patriotism" was the Archdeacon's theme. "At this crisis in the world's history we may well consider the cosmopolitanism of St. Paul," said the Archdeacon. "Paul came to the conclusion that in the presence of God there was no Jew or Greek, no bond servant or free-man, no male or female. This Apostle, who started his career bound by the strongest possible traditions of Judaism, found himself led into a new conception of life by which all, who were of Christ Jesus, were on an equal footing. This new conception of mankind did not in the smallest degree weaken his love for his own country. He remained throughout his life intensely patriotic to the Jews, proud of his race and lineage."

"It is precisely that temper which we need at the present crisis in the world's history."

"Never was the call for the subordination of old class prejudices, nay, even for the subordination of legitimate rights, so strong as now. We must give to other nations the same respect, the same love and the same honor that we give to our own."

"He who loves his own country cannot stop there. He cannot be satisfied with admiration for his own beloved community. There is, in fact, a community of nations which claims our allegiance."

"Our love of country will be deepened and increased by seeing the good in others. Let us beware of the fierce passion of a purely national patriotism. Let us give our heartfelt support to this league of nations. Let us give to it the same devotion which we have become accustomed to give to our country."

FRIENDLY PARTING GOES WITH DISCHARGED MEN

Effort to Tie the Boys Up Close to the Church.

Every sailor who is discharged from Great Lakes, the largest naval training station in the country, receives a kindly pat on the back and a letter goes home ahead of him. Chaplain Frank Thompson has seen to it that no man leaves the station without a friendly good-by, and the person to whom this last touch with camp is entrusted, is George C. Murdoch, Brotherhood of St. Andrew Secretary.

So successful has this Great Lakes Plan and so wide spread has been the commendation of it, that other discharging camps and stations are putting it into effect. E. R. de Puy, Brotherhood Secretary at Newport News, is using the plan under Chaplain Walter Marvine, and E. H. Wade, Brotherhood Secretary at Camp Sherman has charge of the same work under Lieut. Carl A. Murcheson, camp morale officer.

As a sailor at Great Lakes is discharged he passes by Secretary Murdoch's desk and is stopped for a few moments for a kindly questioning. A notation is made of his church at home or the church for which he has preference, if he is a member of one. Then, as he goes out leaving his sailor life behind him, he receives a little card addressed:

My dear Son: You are soon going back home. When you get there line up with the forces in your country which stand for the betterment of life and good of the community. Among these forces is your Church. You need it and it needs you.

Your friend, Frank Thompson, Chaplain, U.S.N. The boys take good care of these cards. Secretary Murdoch reports that in the weeks the plan has been in effect hardly a dozen of these cards have been thrown away by the discharged men. They put them in their pockets and take them home.

At the end of the day a letter is sent to the Pastor of each man's Church or to the Church for which he has stated a preference. This letter advises the pastor of the boy's home-coming and suggests that every effort be made "to tie him up close to the Church and to enlist in the service of religion and righteousness those qualities of service which he has exhibited here."

The letter closes with "You will not find him greatly changed, evangelized, transfigured spiritually. Neither, we think, will you find him debased and deteriorated. He is just the same old fellow, but he is particularly ready now, since everything in his life is in a more or less fluid state, to respond to tasteful and wise guidance religiously. We know he will receive this from you."

The real worth of the plan is shown in the letters which come back to Secretary Murdoch and to the Brotherhood Secretaries in charge of this work in other camps. The letters are from pastors of all denominations, from active laymen who have carried out the suggestions made in the letter to the boy's home Church and have given him a real welcome on his return in the preliminary work of showing him that "he needs the Church and the Church needs him."

IN MEMORIAM.

Mrs. Mary Siddell Thurston.

Mrs. Mary Siddell Thurston entered into the rest of Paradise from the home of her son, the Rt. Rev. Theodore Payne Thurston, D.D., at Muskogee, Okla., at an early hour on Tuesday morning, March 18, after an acute attack of pneumonia, aged 81. The body was taken to Minneapolis and the funeral services were held in St. Paul's Church, of which the Bishop was rector prior to his consecration. Interment was in Lakewood cemetery that city. Besides the Bishop, Mrs. Thurston is survived by two other sons, Mr. James Thurston of Minneapolis, and Mr. Robert Thurston of Irvington, Alabama.

PERSONALS.

The Rev. William Curtis White has accepted the rectorship of Washington Parish, Christ Church, in the District of Columbia, and entered upon his duties March 23rd. His address is, "The Northumberland," Washington, D. C.

The Rev. Albert New, M.A., Rector of Waynesville, North Carolina, has just returned to his mountain parish after a pleasant vacation spent in Southern Florida, where Mr. New ministers to the winter congregation at Clearwater, the county seat of Pinellas, Fla.

Mrs. C. C. Rollitt, wife of the Rev. Dr. Rollit, secretary of the Province of the Northwest, underwent a successful operation at St. Barnabas' hospital, Minneapolis, recently and is making very satisfactory progress toward a complete recovery of her health.

The Rev. Claude Soares has resigned as rector of St. John's Church, Richfield Springs, N. Y., and has accepted a call to the rectorship of Calvary Church, Bayonne, N. J. He entered upon his new work on April 1st, and should be addressed: The Rectory, 954 Avenue C, Bayonne, N. J.

The Rev. Dr. George Parkin Atwater, Rector of the Church of Our Saviour, Akron, Ohio, who has been taking a needed vacation in the West, accompanied by his young son, spent a day in Chicago last week, and was a very welcome visitor in the office of The Witness. His series of contributions to The Witness on "Fugitive Impressions in the Far West" are being read with great interest by our subscribers.

The Venerable J. H. Greig, Archdeacon of Worcester, England, was the guest of St. Ann's Parish, Amsterdam, New York (the Rev. Edward T. Carroll, D.D., Rector), from March 21st to 25th, preaching three times each day. The week day sermons were on the general topic of the meaning of the Christian Life. On Sunday morning the topic was "The Effect of the War Upon the Religious Life of England." In the afternoon, "What It Means to be a Christian." At night the Archdeacon spoke informally on the League of Nations considering the subject in the light of the application of the teachings of the Christian Church. The services attracted considerable local attention among non-church people, and had a stimulating effect upon the communicants of the parish.

Beginning April 1, the Rev. Bernard I. Bell, formerly dean of the Cathedral in Fond du Lac, and for eighteen months representative of the Episcopal Church at Great Lakes Naval Training Station and director of all chaplains' work in the detention section of that camp, will leave the work there and devote the months of April and May to delivering addresses, under the direction of the War Commission, on "The Church's Religious Task During Days of Readjustment" at diocesan conventions and other assemblies of Churchmen. The work of the Church at Great Lakes will be continued, under the joint supervision of the Rev. Harry Ruth and the Rev. John Wilkins, who have been assisting Dean Bell there for several months.

Mail concerning work at the station should hereafter be addressed to the Rev. Harry Ruth, Building 900, Great Lakes. Mail on other subjects, intended for Mr. Bell, should be sent in care of the Episcopal War Commission, 14 Wall St., New York City.

It is only love that is lavished on those who can make no return which is so free from the taint of secret regard to self that it is fit to be recognized and as love in the revealing light of that great day, and, therefore, is fit to be "recompensed in the resurrection of the just."—Alex McLaren.

THE CHURCH AND THE WORLD'S SOCIAL PROBLEMS

By the Rev. THOMAS F. OPIE

(Continued from last week)

The Church's Real Business.

Certainly, then, it is the Church's part to uplift the world from the slough of despond; from its predicament of social, industrial, ethical and physical misery to a higher plane—to the status of a true "Kingdom of God." Jesus called His disciples out of the world ("Come unto me") that He might send them back into the world. ("Go ye into all the world"). If the Church has indeed been with Jesus, it is high time she were "going out into the world" to have something to say and something to do anent the real affairs of the world. As some one reminds us, the first official act of the Church after Pentecost was the choice of seven men to "put over this business" (BUSINESS, if you please!)—the intelligent care of the poor. "Whoever uncouples the social and the religious life has not understood Jesus," says Rauchenbusch in "Christianity and the Social Crisis."

It seems to me that Christ Jesus, our Great Exemplar, set forth typically the place of the Church in the social uplift of the world when He "took our infirmities and bore our diseases"; when He "went about doing good"; when He "received sinners and ate with them"; when He fraternized with the outcasts and sympathized with the downtrodden; when He readjusted the ethic and the economic life of Zacchaeus; when He restored the lost virtue of the "Woman of Samaria"; when He ridiculed the prodigality of the Prodigal and "brought him to himself"; when He reinstated spirituality and dethroned greed and commercialism in the Temple of God. When He had initiated these and many other like acts, which were to "turn the world upside down," He said to His disciples (His Church, if you please) "Go ye and teach the world to observe all things whatsoever I have commanded you." And the "disciples" then became "apostles"; no longer "men following" but "men sent." And so, in this day, in war-torn Europe and the world over, Christian nurses, Christian physicians and Christian ministers are doing the very work that Jesus the Savior began nearly 20 centuries ago, in caring for the wounded, the sick and the maimed, in providing for orphaned children and in ministering to the social and spiritual needs of a torn and stricken world.

A New Awakening to An Old and Crying Need.

Let me quote Mr. Faunce again. He says: "In recent years all Christian churches have been placing renewed emphasis on neglected forms of social effort. The Methodist Episcopal Church has established a Federation for Social Service; the Protestant Episcopal Church and the Baptists have Social Service Commissions, and the Presbyterian Church has its Bureau of Social Service. The Salvation Army has found it necessary, in order to interpret its message and conserve its results, to establish philanthropic institutions throughout the world. The Army has discovered that the new spiritual life in the soul of man must have a new environment or be suffocated in the stifling air of the slums."

And Peabody sums up in these words: "The old ethics was individual, introspective, self-examining, and its stream grew narrow and uninviting and dry; but into its bed has broken this new flood of social interests, like a spring freshet filling the channel to its banks; and now a score of outlets can hardly contain the stream of philanthropic service which sweeps on to the refreshing of the world." And so the Church is beginning to pour forth into the various strata of human society such a vitalizing and spiritualizing stream as bids fair to cleanse the world of impurity and injustice and to pour into its gaping wounds "both wine and oil."

A Word of Warning Against "Institutionalism."

But this discourse would be incomplete without at least a hint of warning as regards the Church's place in

the world's social uplift. There is danger lest we substitute for the spiritual, the merely ethical—for the Church the merely organized; for the redemptive the merely institutional; for the vicarious the merely ameliorative. The present day Socialism, as actually practiced, especially in terms of Bolshevism which threatens the peace of the world, is revolutionary and destructive of the very principles of Christ. It is far removed from that ideal principle which we might call "Christian Socialism." As Le Play has it, the social question is not primarily one of economic transformation, or the abolition of privileges, but one of domestic integrity, industrial thrift, moral education and "living religion." "To reconstruct the Gospels so as to make them primarily a program of social reform," says Mr. Peabody, "is to mistake the by-product for the end specifically sought, and in the desire to find a place for Jesus in the modern age, to forfeit that which gives Him a place in all ages. Instead of regeneration by organization, Jesus offers regeneration by inspiration." And right here is wherein some of our institutional churches might learn a wholesome lesson! Quoting from The Social Aspects of Missions, "We must be careful that we do not use Christian philanthropy as a mere 'bait' to catch men. If we offer bread to hungry men merely to induce them to enter a 'mission' and hear a sermon, we are on the perilous verge of insincerity. We should protest against any hiding of motive, any attempt to entrap men into listening to a message. If we offer bread, it is because feeding the hungry is a Christly act; if we clothe the naked, it is not with the veiled purpose, because such clothing is an essential part of the creation of character. We are to save the entire personality of men—body, soul and spirit—mind, might and strength." Let me add, this cannot be done through the mere mechanism of organization, or mere institutional Church work. It must be done through Christian personality and Christian spirituality. There is grave danger of institutionalizing our Churches out of all vital Christianity and all genuine Godly spirituality, in dealing with the purely social aspect of any reform movement. There is likelihood of overlooking the "invisible life," in dealing with solely the visible. I know that some one has said, "Nothing could be more contrary to the teaching of Jesus than the vulgar notion that He diverts attention from this world and fixes it on another"; and yet the Church must not be permitted to ignore the "other-worldly" aspects of our religion, nor the "unseen things of God." It is her place to point out to us primarily the things of the spirit and to keep us alive and alert to what a recent popular magazine dares to term the "Invisible Life."

"The special weakness of modern social activity," says a writer on Socialism, "is its impulsiveness, its fickleness, its fragmentary interest, its specialized enthusiasm. Wherever one looks he sees progress defined in terms of organization, schemes, majorities, social machinery. Even religion itself runs risk of being institutionalized and externalized out of all self-recognition." Certainly when we read such books as Winston Churchill's "Inside of the Cup," in which the author would seem to justify the young rector, John Hodder, in repudiating his orthodox ministry, disannulling his sacred vows, and proving false to the accepted tenets of organized Christianity, in order to do "institutional" work—and the "Reverend" Bouck White's "The Call of the Carpenter," with its absurd socialistic twaddle and grotesque irreverence; and the works of a few other floundering would-be "social theologues," including W. G. Wells, and other war-time writers, we can easily see the danger of Christianity not being able to recognize herself, unless the Church maintains her spiritual equilibrium and her mental poise. It is for others to serve the world by organized mechanism; the Church must do it through inspiration, not through externalities and

automatic machinery, but through internalities," regeneration, spiritualized personality. "NO social arrangement can guarantee social welfare unless there is brought home to vast numbers of individuals a profounder sense of personal sin," says Peabody. "To whatever phase of the social question we turn, we observe, within the sphere of social arrangements the interior problem of the redemption of character." This, then, is the Church's primary concern—the redemption of character—not the organization of society, as the latter can only reach perfection through the former. Any who read the articles some time ago in "Everybody's" Magazine, on "What is a Christian?" can readily see the danger of Christianity losing her power of self-recognition, unless the Church be very careful in interpreting Christ's doctrines as being something more than "social religion"; "a religion of service"; "a religion of independent thought"; "a social organism," as the writers here express it. As the Rev. J. Cleveland Hall reminded us in The Southern Churchman, at the time, not a single writer whose paper was reproduced mentioned the fact that Christianity is the only religion that offers salvation from sins and that a Christian is one who feels that his sins have been forgiven by and through Christ, the Savior.

Let me quote a pertinent paragraph in closing: "The Gospel aims at founding a community among men as wide as human life itself and as deep as human need. As has been said, its object is to transform the socialism which rests on the basis of conflicting interests into the socialism which rests on the consciousness of a spiritual unity."

"Heaven doth with us as we with torches do
Not light them for THEMSELVES;
for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not."

ST. JOHN'S UNIVERSITY, SHANGHAI.

(Continued from page 2)

as St. John's. It has already trained some of the men in China who are filling important posts as ministers to foreign countries, government officials, heads of colleges, directors of industrial establishments, engineers, doctors and clergymen. The influence of its Alumni is constantly increasing.

We believe that the reconstruction of the nations which follows as the outcome of the great war will have a great influence on the future of China, and that a new and better China is in process of development. In no way can we better help to Christianize the new China than by the strengthening of the Christian University. For the development of St. John's we must depend in the future as we have in the past on the services of the young men who volunteer to come out and help.

Full particulars in regard to the work, term of service, salary, etc., may be obtained by writing to the Rt. Rev. A. S. Lloyd, D. D., President, of the Board of Missions, Church Missions House, 281 Fourth Avenue, New York City.

The spirit which inspired men to sacrifice themselves for service for their country is the spirit which should lead men to offer themselves for the spread of the Kingdom of God on earth.

—The Rev. F. L. H. Pott, D. D., President.

The Lenten Church School Campaign of the Diocese of Bethlehem, under the auspices of the Diocesan Board of Religious Education, is in full swing at the present writing. Over four thousand "Letters to Parents" with the attached "Co-operation Pledge," signed by a parent, have been sent out. Considerably more than one-half of the parishes and missions of the diocese are co-operating in the movement. One rector writes:

"The thing is going so well in the Sunday School canvass that I am obliged to ask for 75 more of the Co-operation Pledge cards, which parents are required to sign. Adults and children alike are interested."

COMMUNITY FORUM AND CHURCH ADVERTISING

A Community Forum is being conducted at Bay City, Mich., in connection with a series of union meetings during Lent, at the suggestion of the Rev. J. A. Schaad, rector of Trinity Church, that city, who was the speaker at the meeting held March 28th, in the Madison Avenue Methodist Church, taking for his subject, Christianity for Today." The Lenten schedule provides for a full program of services every day at Trinity Church, except on Mondays and Saturdays. Mr. Schaad's thought in proposing the Forum was that since international as well as industrial affairs, the present day movement is towards getting together, and since the Church at large is thinking and praying to the same end, it was well for the local units of a divided Christendom to give the community an ocular demonstration of progressive leadership in the new era. The program is being carried out with results exceeding expectations.

A successful effort is also being put forth to keep the Church before the non-Church-going portion of the community. The following is one of the three-column ads, written by Mr. Schaad, published in the Bay City papers:

Go to Church Sunday.

It will not hurt you,—really.
It may do you a lot of good.
It will help you much, if you go in the right way and for the right purpose, namely, to worship God and not merely as a spectator or a critic.
And besides, if you go regularly, you may help others.
To give thanks for benefits received, and to ask forgiveness for wrongs done in relation to our fellow-men, are the marks of a gentleman.
To do these same things in relation to God, and to ask Him to help one do right, are the acts of a true man.

These are some of the things for which red-blooded American citizens need to go to church. These, and to hear the Word of God in relation to our common human life, are sufficient reasons why everybody should go to Church.

Why?

If you do not go to church regularly, and help in its work, you hurt two sets of folks,—yourself and family, your neighbors and city.
How?
By reducing the strength and efficiency of the one Institution which is wholly devoted to keeping alive in the world those spiritual ideals and principles upon which the safety, hap-

piness and progress of civilization depend. That means your Home, your City, and your Country.

Evil is organized and actively engaged in destroying Youth, Honor, Home and Happiness.

To combat it, successfully, good must be organized also. That is one reason why Christ founded His Church.

Individual goodness alone is as powerless to overcome organized evil as our boys would have been to defeat the Hun, if they had gone into battle merely as zealous but barefisted and unorganized patriots.

If you believe in Goodness, join yourself to that Force which promotes and protects Goodness—the Church.

Camouflage

If you have camouflaged your violations of Conscience in this respect by saying, as so many do, "My father made me go to Church so much as a boy that I got enough of it for life," think again—more honestly.

Your father also made you come to meals three times a day, and go to bed each night, and wear clothes all the time. But you do not complain about that, or quit doing those things now.

No. Whatever you have of health or decency or success is largely due to those things, plus education.

And whatever you have of morality, or idealism or religious hope for the future, you have because your parents "made you go to Sunday School or Church as a boy," or from close contact with people who belonged to and attended some church.

This is as true as that rivers rise from springs, or effects have causes. The source, inspiration and safeguard of the best and sweetest things in your life, is the Church.

Therefore, go to church tomorrow and every Sunday and take your family along.

Co-operate

Don't be a sponge, merely absorbing the Good bought by the blood and sweat of others. But join the ranks and fight to help make true democracy, and all other Good, safe in and for Bay City and the United States of America.

FATHERS! If you want your sons to walk through life safely, give them safe steps to follow.

MOTHERS! If you want your daughters to add reverence to their natural love for you, and to add fragrance to their own beauty, lead them to the Fountain of Life.

Go to Church

THE INCREASE IN CHURCH MEMBERSHIP.

The Presbyterian (Philadelphia), publishes the following table from the preliminary reports made by the Census Bureau at Washington and tabulated by Victor Q. Masters of the Baptist Home Missions, showing the per centage of increase in membership of eight leading Churches covering a period of ten years:

	1906	1916	Increase
Baptists	5,662,000	7,263,000	28 %
Methodists	5,749,000	7,165,000	24.8
Disciples	982,000	1,231,000	25
Lutherans	2,112,000	2,463,000	12
Episcopalians	886,000	1,098,000	24
Presbyterians	1,830,000	2,257,000	23.3
Congregationalists	700,000	790,000	12.8
Roman Catholics	14,210,000	15,742,000	10.8

The following table shows the communicants plus the adherents:

	Members	Other Adherents	Approximate Population
Baptists	7,236,000	14,572,000	22,000,000
Methodists	7,165,000	14,330,000	22,000,000
Presbyterians	2,257,000	4,514,000	7,000,000
Lutherans	2,463,000	4,926,000	8,000,000
Disciples	1,231,000	2,462,000	4,000,000
Episcopalians	1,092,000	2,196,000	3,000,000
Other Bodies	4,849,000	9,698,000	15,000,000
Total outside of Roman Catholics			81,000,000
Roman Catholics	15,700,000	None	15,700,000

CLERICAL VACANCIES AND SALARIES

Investigation Shows That The Ministry Does Not Provide a Living Wage

Bishop Reese, Chairman of the Committee of the General Board of Religious Education to Study Questions that Concern the Ministry, has issued a survey of the clerical vacancies and salaries in the Province of the Mid-West, comprising the dioceses of Chicago, Fond du Lac, Indianapolis, Marquette, Michigan, Michigan City, Milwaukee, Ohio, Quincy, Southern Ohio, Springfield, and Western Michigan, which presents some startling facts and figures. The Board is rendering the Church a very great service in making a thorough study of the vacancies and salaries in the various provinces, and presenting the results in such a concise and illuminating form. However imperfect the study may be owing to the difficulty in getting the Church to co-operate in giving statistics, the report focuses attention on conditions and problems which should provoke wide discussion, arouse the deepest interest of the faithful and lead to definite action on the part of the whole Church to bring about the needed changes so essential to the welfare and growth of the Kingdom.

The following extracts are from Bishop Reese's document:

The fact that the Ministry is not adequately recruited has led to an investigation of what the Church has to offer in positions and salaries that command the respect and attention of young men.

This question has caused many to realize that we have no Church-wide study of the number of "Posts" (the position or positions that supply a salary for one man) which the Church offers. We know little about the salaries that are provided for these "Posts," and at no given time in each year does the Church know how many vacant "Posts" there are, the nature of their work and the size of salary which they offer.

The following represents a study of the situation in the Province of the Mid-West. It gives the condition on February 1, 1919.

It has been made by Miss Marian H. Fuller, who has been engaged by the General Board of Religious Education for statistical and research work. The information has been provided by the Pension Fund records, the Diocesan Journals and the Bishops of the various Diocese.

The three tables give the facts in such a way that each Diocese can see its own situation as well as the condition of the whole Province. (The Diocesan tables are omitted from this article in The Witness.)

A similar study is being made of the Provinces of New England and the Pacific.

From such studies each Province can ascertain the parts of the territory that are under-manned and the clergy who are underpaid.

Such information may lead to remedies.

Study of Posts.

In the Province of the Mid-West there are 620 "Posts."

By a "Post" is meant the position which may be filled by a Clergyman (in ministering to one or more Cures) as Bishop, Rector, Assistant, Curate, or as Teacher in a Seminary or School. The Posts of Rectors are sometimes temporarily filled by Laymen.

Of these 620 Posts, on February 1, 1919, 578 were filled and 42 were vacant.

The 578 Posts were filled as follows: 16 were held by Bishops; 12 were held by Archdeacons; 488 were held by Clergymen; 11 were held by Laymen; 33 were held by Curates; 18 were held by Teachers; ministering to one or more Cures; 578 Posts filled.

Study of Cures and How Ministered.

In the Province of the Mid-West there are 765 "Cures."

By "Cures" are meant, Parishes and Organized Missions; some unorganized Missions; institutions and schools.

Of these 765 "Cures" on February 1, 1919—705 were filled and 60 were vacant.

The 705 "Cures" were ministered to as follows: 363 Cures were under 363 Clergymen, each having 1 Cure in charge; 188 Cures were under 94 Clergymen, each having 2 Cures in charge; 90 Cures were under 30 Clergymen, each having 2 Cures in charge; 48 Cures were under 12 Clergymen, each having 4 Cures in charge; 48 Cures were under 12 men, having 5 Cures in charge; 11 Cures were under 11 Laymen; 705 Cures were under 511 Clergymen and Laymen, 16 Bishops and 51 Assistants.

The 60 Vacant Cures have been ministered to as follows: 29 Cures under 29 Clergymen, each having 1 Cure in charge; 18 Cures under 9 Clergymen, each having 2 Cures in charge; 9 Cures under 3 Clergymen, each having 3 Cures in charge; 4 Cures under 1 Clergyman, having 4 Cures in charge; 60 Cures under 42 men or "Posts."

There are in the Province at least 150 Preaching Stations too small to be called Cures.

Study of Salaries.

In the Province of the Mid-West there are 578 Posts filled. Of these 578 Posts 5 were filled by Clergymen including three Bishops, one Canon and one Missionary to the deaf and dumb who volunteered their services; 11 were filled by Laymen; 562 had salaries provided as follows:

31 information lacking.
14 provide less than \$500.
23 provide from \$500 to \$750.
33 provide from \$750 to \$1,000.
190 provide from \$1,000 to \$1,500.
120 provide from \$1,500 to \$2,000.
62 provide from \$2,000 to \$2,500.
31 provide from \$2,500 to \$3,000.
10 provide from \$3,000 to \$3,500.
8 provide from \$3,500 to \$4,000.
11 provide from \$4,000 to \$4,500.
8 provide from \$4,500 to \$5,000.
6 provide from \$5,000 to \$5,500.
4 provide from \$5,500 to \$6,000.
4 provide from \$6,000 to \$6,500.
1 provides from \$6,500 to \$7,000.
6 provide from \$7,000.

The 42 Vacant Posts have had salaries provided as follows:

14 information lacking.
4 have provided from \$500 to \$750.
5 have provided from \$750 to \$1,000.
13 have provided from \$1,000 to \$1,500.
6 have provided from \$1,500 to \$2,000.

THE OLD TRUTHS ARE EVER NEW.

The old truths of our religion are ever new. New facts but show the vital power of the old faith. The terrible years of war through which the world has passed would have driven one mad, were it not that we had faith to live by. A gospel that tells of a God who entered into the tragedy of human life and understands and sympathizes has been the only gospel for years of trial and dark struggle. I wonder if others of the clergy have been discovering, as I have, not that they cannot preach the old faith, but that they can preach nothing else. The things we used to say have not lost their value; they have gained new force. With but the change of a sentence or two in their practical application, they bring new messages for men and women of a new age.—From "The Faith by Which We Live," by Bishop Fiske. (Morehouse Publishing Co.)

DIOCESE OF KANSAS.

The Diocesan Commission of Student Pastors will meet at Emporia Wednesday, April 23rd.

Archdeacon Smith, who has been quite ill all winter, has gone to Arizona.

Rev. E. A. Edwards writes from France that he expects to return to Lawrence about the first of April.

A new window for the west Transept of the Cathedral will be put in before Easter. The subject is the Nativity, and is in memory of Hiram Price Dillon.

A recent report from the Church Pension Fund office says that during the last year the Church supported the system at the rate of 99 per cent. An interesting item for the Witness readers is the fact that Mrs. George H. Mueller, of Chanute, Diocese of Kansas, was the first person ever to receive a pension from the fund.

Bishop Wise has been spending most of his time in holding conferences and missions in every place possible in the diocese. These visits last from a day or two, to a week. Leavenworth and Manhattan each had a week in March, and from March 17 to 21 he was noonday speaker at the Lenten meetings in the Lyric Theater, Cincinnati, Ohio.

Mr. Clarkson Millsbaugh, son of the late Bishop Millsbaugh, has presented to the Cathedral as a thank-offering for his safe return from France, a silver Communion set for private services. It was given to his father when he was Dean of the Cathedral in Omaha, Neb., in 1876, by the Young Women's Guild of the Cathedral and was used by the Bishop many years.

Rev. Carl W. Naw sends an interesting Red Cross report of men in service from Lyon County. A total of 1660. Of these 1,490 were in the army, and 170 in the navy. There were 1,485 single men, and 175 married. White men, 1,625; colored men, 35. Died or killed in action, 52. Of these 1,660 men in service only 727 are designated as members or as preferring some church—that is, only 45 per cent.

The first week in Lent at the Cathedral, Dean Kaze devoted to the Advent Call, as on account of the influenza ban it was necessarily postponed. At two communions on the first Sunday about 400 persons, mostly women, received.

The four clergymen at the Associate Mission, Topeka, have been appointed Canons of Grace Cathedral. They are the Rev. Chester Wood, Rev. Herbert Hawkins, Rev. George R. Hiatt, and Rev. John McLeod.

The Bureau for Church Publicity and advertising the Diocese of Kansas, has been given an hour at the Annual Convention this year in which to present this work. Rev. Joseph H. Harvey of Pittsburgh will open the discussion. Mr. Charles Haynes of Emporia will speak on "Church Advertising"; Rev. Chester Wood, of Topeka, "Diocesan Publicity"; Mr. Arthur J. Carruth, managing editor of the Topeka State Journal, "Church News and the Local Paper." The clergy and others who have done any Church advertising are asked to bring an exhibit of the same and to tell of results obtained.

A meeting was recently held at El Dorado of all interested in the welfare of the church and all who would like to see the work of Rev. A. W. Pannell given a larger scope. There are plans on foot to enlarge the church edifice or make the present one over into a Guild hall, where social affairs can be held and the young people of the city have a place for innocent amusements. As the church owns the lot adjoining, a spread of the church house is quite easily accomplished.

"You might as well try to cure smallpox by scenery as to try to save the world by improvement of environment."

"You can't take your money to heaven with you, but you can send it on ahead of you."

APPRECIATION OF HONORED PENNSYLVANIA LAYMAN.

William R. Butler.

On the morning of Monday, January 27th, William R. Butler passed away at his home at East Mauch Chunk. He had been in declining health for some time, and for the last six weeks had been confined to his bed. He was a graduate of Lehigh University, being a member of the first class graduated at the institution in 1870. He was a director of the Lehigh Valley Railroad, a director of the Mauch Chunk National Bank, Senior Warden of St. Mark's Church, Mauch Chunk, and had taken a very prominent interest in war work as President of the Carbon County Red Cross Society.

But it is chiefly as a loyal and devoted Churchman that we now think of him. For many years he has represented this diocese at the General Convention and has been Secretary of our Diocesan Board of Missions. For a number of years, moreover, he was a member of the General Board of Missions, meeting in New York. His great interest in the Missionary work of the Church and indeed, in all matters pertaining to her welfare, gave him a very wide acquaintance and a large influence throughout the Church. His unusual ability as a public speaker, and platform orator, was such as to make him conspicuously in demand at public gatherings in many dioceses and especially at Church Club banquets. He was possessed of a cheerful and optimistic temperament, and his sense of humor was so contagious and inspiring as to be quite irresistible. Those of us who had the privilege of knowing him intimately learned to love him with a devotion which will make his loss long felt and almost irreparable. In the Diocese of Bethlehem, it will take us a long time to become accustomed to the loss of his personality and genial presence and helpful counsel. May he rest in peace, and may light eternal shine upon him.

Ethelbert Talbot.

Bishop McCormick Called Back to France.

The following letter, which explains itself, was received from our Western Michigan Correspondent, on Monday, March 31st:

To the Clergy and People of Western Michigan.

Dear Friends:
Quite unexpectedly the conditions have changed, and I have been asked by the War Commission to return at the earliest possible moment to France for the charge of our work overseas. A full statement will appear in the Church Helper for April. Meanwhile I ask for your prayers and your remembrance, and I count upon your loyal and loving fidelity. I trust that this absence may not be a long one, and that it may be the last for many years to come. May God bless and keep you one and all.

Affectionately, your Bishop,
JNO. M. McCORMICK.

The following supplies have, until the present date, been printed and the orders filled at the Hobart, Indiana, office. Owing to the unusual rush of business during the Lenten season, the editions were exhausted, and it was impossible to fill the orders promptly. All orders prior to this date will be filled by the Hobart office. Hereafter these orders for supplies will be filled at the Chicago office, 6219 Cottage Grove Avenue.

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A book of essays upon matters theological and philosophical. Price \$1.00 net.

The first three books may be procured from the Publishers, "The Morehouse Publishing Co.," 484 Milwaukee St., Milwaukee, Wis., or from the author, 2021 East St., Cleveland, Ohio. The last two books are privately printed, and may be secured from the author.

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Doubled its Circulation in 1918.

CLEVER SWINDLERS USE BISHOPS' NAMES TO FLEECE THE CLERGY

A Sick Man and the Names of Bishops Tuttle, Longley, and Kinsman Used to Get Money.

We are indebted to Bishop Brewster of Connecticut for the clipping from a Wilmington, Del., daily, published below, giving an account of a clever and successful scheme to victimize the Rev. Dr. Kirkus, rector of Trinity Church, Wilmington. Bishop Brewster writes: "For the sake of my brother clergy I wish to call your particular attention to this matter. About a month ago I underwent a similar experience, with the exception that I lost no money through it. While I was out one day a person claiming to be Bishop Longley, Bishop Coadjutor of Iowa, called me on the telephone, apparently by long distance from New York. His story was much the same as this one told of in the clipping. A young man in an advanced stage of tuberculosis, then in Hartford, by name 'Walter H. Hale,' and formerly secretary to Bishop Morrison of Iowa. As the latter was ill, Bishop Longley was attending to the matter. Later a 'doctor' who said he was connected with the State Board of Health called me up and told me the same story with additional details, telling me at what hotel I would find the 'sick young man,' and requesting me to see him just as soon as possible.

Upon investigation at the Board of Health, etc., I did not think the story seemed to hang together, for none of the health officers knew anything whatever of the case.

My experience undoubtedly was with the same man who succeeded in getting \$50.00 from Dr. Kirkus. Let the clergy be on their guard in this attempt to swindle."

The Rev. Dr. Kirkus Victimized.

The Rev. Dr. Frederick M. Kirkus, rector of Trinity Church, Wilmington, Del., says a daily of that city, was victimized last Thursday, March 13th, out of \$50 by a new swindle in this part of the country.

Last Wednesday morning he received a telephone call, purporting to be from a doctor of the State Board of Health, asking that he help the doctor locate Bishop Kinsman. Dr. Kirkus replied that Bishop Kinsman was in Ohio, and the voice answered he was aware of this fact as he had made several attempts to get Bishop Kinsman on the telephone, but had failed. The pseudo doctor then continued that he had a difficult case on his hands and asked Dr. Kirkus if he could detain him a few minutes and explain the case.

The alleged physician stated that a man had come to see him suffering with advanced tuberculosis. That the sick man was from St. Louis, where for some time he had acted as Bishop Tuttle's private secretary. (Bishop Tuttle is the presiding Bishop of the Episcopal Church, lives in St. Louis, and is known to every clergyman of the Episcopal Church.) The faker continued that he had called Bishop Tuttle about the young man and that Dean Davis of Christ Church Cathedral, St. Louis, called him for the Bishop and advised him to confer with Bishop Kinsman about the young man's condition, stating that he would be responsible for any expense incurred in having the man returned to St. Louis. He further stated that the young man would interest Bishop Kinsman as he was a graduate of St. Paul's School, Concord, N. H.

Dr. Kirkus suggested that the man be brought to this city. The man on the other end of the wire said he could not do that as he was calling from Dover. He was then told by Dr. Kirkus to call on Archdeacon Thompson, rector of Christ Church, in Dover. That ended the first conversation.

Take Call from St. Louis.

On the following morning, Dr. Kirkus received what purported to be a long distance call from St. Louis from Dean Davis, who stated he was

calling for Bishop Tuttle. The voice continued that the Bishop was very much interested in the young man and on Wednesday night had forwarded his check for \$100 to furnish the man with enough funds for him to return to St. Louis. Dean Davis continued and gave an accurate description of the man, and asked Dr. Kirkus not to embarrass the young man in any way by asking questions as he was very sensitive, and that the Bishop would leave the amount he wished to furnish the man at his own discretion. The voice said that Bishop Tuttle was in the room from where he was calling and that the Bishop was not able to talk himself on account of illness.

About 11 o'clock the same morning, the assumed sick man, Walter H. Hale is the name he gave, was announced at the rectory, 1106 Adams St. The "sick man" said he had just arrived from Dover where he had received instruction by telegram from Dean Davis to call and see Dr. Kirkus. He also gave information corresponding to what had been telephoned by the "member" of the State Board of Health and afterwards by "Dean Davis."

He said that he wished to leave at once for St. Louis. Dr. Kirkus stated that the man was gentlemanly in appearance, tall, fair and sickly-looking. Dr. Kirkus inquired of the U. S. Railway Administration office about the expenses of the trip to St. Louis, including Pullman, meals and incidentals. At "Mr. Hale's" request, Dr. Kirkus reserved a lower berth for him on the train leaving Philadelphia at 5:58 p. m., last Thursday evening. Hale stated that he had about \$18, and Dr. Kirkus suggested that \$50 would pay for his journey, which actually amounted to about \$48, and that would leave \$20 to meet any emergency that might arise. Dr. Kirkus asked the man if he thought that would be sufficient, and he replied it would be a generous provision.

Faker Tells His Story.

Dr. Kirkus asked the young man some further questions, which elicited the information that he had for some time been secretary to Bishop Tuttle, but that his health had broken down and he had been advised to go to Colorado, but afterwards told he could not do this on account of his weak heart which would be affected by the high altitude. He then came East intending to go to the Adiron-

dacks, but decided to obtain employment of a not confining nature and that he had come to Delaware, where he became very sick, and that he sought advice from the "Doctor," who called Dr. Kirkus from "Dover."

Dr. Kirkus drew his official check on the rector's account for \$50 and gave it to the man, who accepted it graciously, not even looking at the amount, but folding it and placing it in his pocket. He then continued his conversation with Dr. Kirkus, asking him what he thought his chances for recovery were and this was followed by a sympathetic talk on the subject. Dr. Kirkus said to the man, "You look very sick, and I should advise you resting at the hotel until train time." He also told him that he could get the check cashed at the hotel. "Mr. Hale" thanked Dr. Kirkus very warmly, said he would take his advice, and departed.

That afternoon at 3 o'clock, Dr. Kirkus inquired at the ticket office whether the ticket had been called for and was told the man had not called. Dr. Kirkus became slightly nervous, but was reassured by the ticket agent that the man had likely gone to Philadelphia and would pick up the reservation there. The reservation was not called for by 4 o'clock and it was subsequently cancelled.

Dr. Kirkus wrote to Dean Davis stating what he had done in response to his communication and waited for the expected check. Yesterday, he received the following telegram from Dean Davis, of St. Louis: "Never heard of Walter Hale, nor telephoned you. Letter following."

The check for \$50 was cashed at the Hotel du Pont last Thursday, on the same day it was given to Hale by Dr. Kirkus. This information was obtained at the Hotel du Pont this afternoon.

Sunday is not a day for idleness. It is a day for change of employment. It should be filled with as much labor as any other day, but that labor should be directed along religious and spiritual lines. Sunday is a day to be filled with noble deeds.—David S. Fry.

It is easy to talk glibly of serving humanity and to forget to pass the salt to the man who sits next us at table, to think of placing our lives at a world's disposal and neglect the small attentions which mean so much to our fellow traveler.

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