

The Witness

✦ FOR CHRIST AND THE CHURCH ✦

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CURRENT EVENTS

Appropriate Name Suggested for Hastings, Neb.

A canvass is being made to raise funds for the erection of a Cathedral at Hastings, in the Missionary District of Western Nebraska. The Cathedral Chimes suggests: Instead of calling Hastings the "Queen City," why not call it "The Cathedral City" after the cathedral is built?

A Memorial to Bishop Williams.

The March number of The Crozier, the Official organ of the Diocese of Nebraska, artistically printed on a high grade of calendared paper and beautifully bound, contains a splendid photograph of the late Rt. Rev. Arthur Llewellyn Williams, D.D., Bishop of the Diocese, and half-tone cuts of church buildings with which and individuals with whom he was associated, and a series of articles of appreciation of his life and work. It is a fitting memorial, as it was intended to be by the editor, to the Bishop.

Religious Advertising and Publicity.

In another column will be found, under the above caption, the first installment of what promises to be an intensely interesting and most helpful series of six articles by Mr. Paul Brindel, a member of the editorial staff of The Louisville Courier-Journal. He is writing out of a wide and successful experience, bringing to bear upon his work, along this line his very best thought, with a burning desire to win America for Christ and His Church, consecrated by prayer.

Can You Answer These Questions?

The eight rectors of Fall River, Tiverton, and Swansea, Massachusetts, met the third week in March and discussed, says the Rev. Dr. Jackson of Fall River, besides other problems, the various reasons why people do not come to the Holy Communion. "Many experiences were cited; various interpretations were offered; and all agreed that many who have been confirmed have not been trained to appreciate the blessing which the service so generously vitalizes. Let me ask these questions: Why do you come to the Holy Communion regularly? Why do you come infrequently? Why do you come seldom? and why do you never come?"

A Bishop Enlists the Co-operation of Laymen.

Bishop McElwain is to be congratulated, says the Minnesota Church Record, on the splendid manner in which he has given the laymen of the diocese an opportunity to co-operate in the actual working out of diocesan problems. His advisory committees in Minneapolis and St. Paul are making themselves felt. The monthly meeting of the vestries without the clergy is accomplishing definite results and the time is very near when the laity of Minnesota are going to be a most vital factor in the solution of church problems. In Minneapolis they have taken charge of the Noon Day services and at the present writing are making good. What a master stroke it would be if the laymen of these two cities would arrange next year to make the addresses at these services themselves! What an inspir-

ation to the young men and boys of our cities to have business men of mature years who know the meaning of life and its problems stand up in the presence of their brethren and tell them that "they reckon ill who leave God out" whether it be out of pleasure, business, or home life! Of course the clergy are necessary and must of necessity carry on the work of their ministry, but there are times when the witness of a layman is greatly to be desired.

A Good Plan for Other Parishes to Adopt.

At a recent Sunday morning service in Trinity Church, Houston, Texas, the Chancellor of the Diocese of Texas, the Hon. R. W. Franklin, made a four-minute address. This feature was advertised the previous Sunday with excellent results, says the rector, the Rev. Charles Clingman. "Some of our 'casuals' in church attendance came to hear and see this new thing under the sun. It did them good. It will do the parish good. We intend to make fairly frequent use of this plan." The suggestion that laymen be invited to make four-minute talks in the churches was made at the last Council of the Diocese by Bishop Co-adjutor Quin.

Church War Work Maintained at Full Strength.

The Rev. Dr. Henry B. Washburn, secretary, announces that the Executive Committee of the Church War Commission considers it of the utmost importance that the war work of the Church should be maintained at full power until the opportunity for service is over. The Commission is continuing its work at full strength. There are many civilian chaplains still in the service. There are at least 90 commissioned chaplains overseas. There are many parishes in the neighborhood of camps which are still being financed, and from time to time new parishes are being assisted in their work among the soldiers. The Commission expects to continue actively engaged in war work until the meeting of the General Convention in October.

Wants a Masculine Church.

At the annual service of the Churchwomen's Club of New York, held at the Cathedral of St. John the Divine, the Rev. Dr. William Austin Smith, editor of the New York Churchman, made a strong appeal, says a daily of that city, for a virile Church and ministry and the women's aid to bring it about. His subject was, "How Can the Women Make the Church More Masculine?" He expressed the wish for more forceful women to work in the church and to get away from the "mellow afternoon tea atmosphere" between the women and their relations to the church, and the clergy.

"You ask with concern about the health of your clergyman. Why not ask about the health of your ashman? Don't look so much for attractiveness and magnetism in your clergyman as that he does his work in a manly way. Check up on your priests and your bishops; they will like it after a time.

"We have in this country women of great strength and ability, but the church has been under the influence of the more sentimental women. We

are going to do something with this church of ours and we want real women to go over the top with the men. Good preaching has become almost extinct in the Episcopal Church. We have men of marvelous administrative ability but not preachers. The trouble is that we have no specialists. We have poor preachers not because we have not geniuses, but because the clergy have so much of the other kind of work to do. They have more questions of administrative affairs and detail than some of our great captains of industry. You cannot be a great preacher and a great administrator, too. Two-thirds of the work done by the rector and curate could be done by the women."

He closed by asking for less sentimentality in the women's relation to the church and more a sense of craftsmanship.

Inspired to Say the General Thanksgiving.

The Rev. W. M. Gamble and wife are very happy in their work in Mannheim and Good Hope, diocese of Harrisburg, Pa. The majority of the parishioners are descendants of the early Dutch settlers. "They are intensely religious," writes Mr. Gamble. "In large measure they are unspoiled by the hurry and unrest and sensation-weariness of other regions. There are survivals of the faculty of attention and quiet contemplation, a reflective turn that one misses in the modern world. For instance, something went wrong with the church bell, and one of the men climbed up to fix it. The roof was steep and the ladder insecure; but he sat on the ridge pole and with a thoughtful chuckle that implied a generalization on many aspects of life, remarked: 'Yes, well, it was easy to come up, but not so easy to get down, still.' I have one earnest soul who claims to have been especially inspired to say the General Thanksgiving, with the priest, without having heard it done elsewhere. 'It never seemed just right,' he said, 'to have the minister say it alone; so I just started one day, and it seemed like something fell off my shoulders, and the rest of the people, they just followed me right along.'—Diocese of Quincy Light.

What Are We Going to Do About It?

A decrease of 54,000 in the enrollment of the Sunday Schools of our Church throughout the country in the last two years provides ample food for reflection. A careful analysis of all the facts might discover the weakness in our system that has resulted in this loss. It might be found that the clergy are at fault, or the vestries and possibly the parents; objection to the system of lessons might be taken. Doubtless there are many factors that enter into the question, but fault-finding, either on the part of the laity or the clergy will not help matters. The report is a challenge and calls for real action and that action must not be delayed.

What is the basis upon which the parishes are going to accept this challenge and what is to be the plan of campaign by which the report of two years from now will show that at least we are holding our own? CO-OPERATION. When the clergy, the vestries and the parents decide that the greatest work of the Church is the religious education of the children and determine to co-operate to accomplish it, then and not until then, we shall begin to show real strength in our schools.—Minnesota Church Record.

ADVERTISING RELIGION

America Is At the Dawn of An Era of Intensified Religious Advertising and Publicity

By PAUL J. BRINDEL
Of the Louisville Courier-Journal

The successful department store spends four per cent of its income—not profits—on advertising. Can the Church afford to spend less?

The answer will be that the Church never has spent four per cent of its income, either in the parish, the diocese or nationally. But then has the Church been the success that it as a true part of the Holy Catholic Church should aspire to?

Both religious leaders and shrewd advertising men are agreed that America is at the dawn of an era of intensified religious advertising and publicity which will not only do much to solve the Church's financial problems but also to recruit to its ranks many of the fifty millions of Americans who have no religious affiliation. Therefore The Witness has asked me as Secretary of the Advertising and Publicity Bureau of the Diocese of Kansas and a member of the editorial staff of the Louisville Courier-Journal, which has the second largest church advertising page in the country, to write a series of five or six articles on Church Advertising, Publicity and Propaganda.

In this, the first article, will be considered the question of display advertising by the Church as a whole, not only to raise money as the Northern Baptist Laymen, the Baptist Home Mission Board, the Methodists and other Protestant denominations are doing, but also to interest the non-Churchman in his own salvation and that of his child, through the Church's Sunday School.

The second article will deal with the question of publicity for the entire Church, and its various agencies and activities like the Board of Missions, Social Service Work, Religious Education, the General Convention and Provincial Synods and the co-ordinated publicity which must go with any national advertising campaign if it is to be a success.

The third article will deal with Propaganda, that much discussed, but little understood force by which Germany won the Franco-Prussian War, almost succeeded in conquering the world by arms and is now trying again through Bolshevism.

The fourth article will deal with all three phases, advertising, publicity and propaganda and their relation to the individual diocese and particularly the Diocesan Convention. The fifth and possibly a sixth article, will take up the question as the individual parish faces it and will be as far as is possible, a short-course for the rector who unfortunately was sent out into the world to fight the devil and win souls in total ignorance of one of the greatest auxiliary forces at his command.

Progressive Churches Reaping Big Returns.

Although the advertisements for funds by the Baptists and the other denominations have reached practically every home in the United States through the medium of the Literary Digest, The Saturday Evening Post, the Chicago Tribune and other na-

tional publications, how many Churchmen realize what a harvest these progressive churches are reaping from their comparatively small expenditures? No figures have been announced but many hard-headed advertising men estimate the total so far from the national campaign of the Northern Baptist laymen, at six figures.

Fortunately the leaders of the Church campaign now starting for a \$1,000,000 endowment fund for the University of the South at Sewanee, Tenn., are also big-visioned men and it is said that Churchmen may shortly expect a series of advertisements for this drive. As the man who will write the copy will probably be the same one who so successfully wrote the page newspaper advertisements for the \$100,000 Bishop Dudley Memorial Fund for the endowment of the Diocese of Kentucky, the same results may be expected as in the diocesan drive when the money was raised almost overnight and came not only from Churchmen but people of all Protestant denominations and even Roman Catholics and Jews.

Why Stop with Advertising for Money?

But why stop with advertising for money for reconstruction campaigns, missions, endowment funds, hospitals, etc.? Can't a very definite and successful appeal be made for that greater thing — man's salvation, which after all is what the Church stands for primarily; not social service, relief work, etc.? Certainly the results obtained from several advertisements for a Mission in Christ Church Cathedral, Louisville, would seem to prove it. Juvenile court statistics tell us that only five per cent of the thousands of delinquent children in America ever attended Sunday School. A whole series of advertisements could be built on this one theme and incidentally I am building such a series and hope to use them to the immense profit of the Church and its Sunday School.

The cry of nearly every Bishop in the Church is for men for the ministry. Yet how many sermons have you ever heard from Anglican pulpits on the advantages of being a priest of the Church of God? Very few I warrant you.

"Bishop, you are the first clergyman of any church that has ever challenged our boys to study for the ministry," a veteran teacher of the Wichita, Kansas, High School told Bishop Wise of that Diocese some time ago after he had finished speaking to the 1,600 students.

Would Advertise for Men to Enter the Ministry.

Why not a series of national advertisements on why the wide-awake, vigorous young American just back from the greatest war in history and seeking new worlds to conquer should enter the Episcopal priesthood? Do you think there would be any lack of really desirable postulants the

(Continued on page 7)

THE CRUCIFIXION OF JESUS

A Helpful Consideration of the Atonement as We Face the Events of Holy Week

By The Rt. Rev. THEODORE N. MORRISON, D. D.

The crucifixion of Jesus of Nazareth was an event in human history. The date and the place, the circumstances are fixed and well known. The onlookers saw a man hanging on a cross. They saw him die. In the judgment of men, Jesus died a martyr.

The Church believes that Jesus of Nazareth died as other martyrs have died, but that God saw in the death of Christ something which the eye of man could not see. Because of what God saw in the life and death of Jesus of Nazareth, that death was an oblation, propitiation and satisfaction for the sins of the whole world.

A great multitude of Christians have believed this. Guided by the language of the New Testament they have accepted through a vital religious experience the fact that the death of Christ reconciled God to them, and in the death of Christ have themselves been reconciled to God.

Why not leave the fact as it stands? Why raise the question as to what God saw in the death of Christ which reconciled Him to sinners? Why try to rationalize the fact which faith understands and why not be sure that the Church is right because she speaks with authority or because the language of Holy Scripture is verified in experience?

We Cannot Help Theorizing About the Articles of Faith.

The reply is that we cannot help ourselves. It is impossible for man, having reason, not to try to understand an article of the faith and to develop its intellectual content. A real faith cannot live, certainly it cannot be effectively preached, except as some sort of philosophical conception lies behind it and makes it appear reasonable. It is doubtful if it is possible to hold an article of the faith and to avoid theorizing about it. Not to find some interpretation of an article of the faith which can be expressed in the terms of the knowledge of the day, not to get some point of view which makes the thing commended to faith appear reasonable, is to make it inevitable, at least for the time being, that such a particular article of the faith will fade out of the realized beliefs of men. It will make no appeal. The living faith of living men will fix on other affirmations of the Creed and live spiritually by them.

It may be said, too, that every Christian who rejoices in the truth of any article of the faith and lives by it, no matter how simpleminded he may be, has back in his mind some idea which, to his intelligence, justifies his belief. The plain people who in an early day believed that the death of Christ was a ransom paid to the devil, may not have held a reasonable explanation of the atonement, but it served their need, and their false theory did not interfere with a genuine religious experience that our Lord Jesus Christ was their Savior and Redeemer.

Since Anselm's day, the prevailing theory back in the minds of most Christians has been that God could not forgive unless He first vindicated His honor and the sanctity of the moral law, and witnessed to His abhorrence of evil; that His own sense of justice was satisfied by laying on the innocent Jesus the iniquities of us all.

There Are Depths We Cannot Sound.

Gradually we seem to be, again, thinking out in terms of life and personality the articles of the faith. Of course we moderns know that we know only in part and think only in part. After every statement about God or about the person and work of our Lord we must write plus.

What we think may be true as far as it goes, but we have not compassed the mystery. There is more in each article of the faith than we can fathom, depths we cannot sound, nor are our philosophies or theologies final.

So let us reverently ask the question: What did God see in the death of Christ which made that death an obligation, propitiation and satisfaction for the sins of the whole world?

What would have rendered each and every man acceptable to God, a son in whom He could be well pleased? What sacrifice, acceptable to God, could God demand each and every man should offer? A perfect filial love, a perfect filial will, a life devoted to love and righteousness, a life in which the flesh was held in subordination, a life without subterfuge or compromise, a life in which God was loved with mind and soul and strength and the man did love his neighbor as himself would have satisfied God. If every man could have and did live such a life there might have been the Incarnation—the Word would have been made flesh—creation would have been completed, but our Lord Jesus Christ would not have suffered and He would not have been, at the hands of wicked men, crucified and slain.

But no man, save Jesus of Nazareth, has ever lived that life. No man but Jesus could honestly say: My meat is to do the will of Him that sent me and to finish His work.

In fine, the sacrifice which Jesus our Lord offered to God was the sacrifice which every man ought to have offered to God, and could not, by reason of the old animal impulses, lusts, and instincts out of which man is emerging. The inner urge toward the mastery of the flesh, the attraction of better things, in a word the promptings of the Spirit, have not yet gotten the mastery. The flesh lusteth against the spirit and the spirit against the flesh, so that a man cannot do the thing he would. Man knows the better but follows the worse.

Our Lord Jesus Christ, in whose consciousness God and man met and were one, Jesus Christ—man, born of Mary, blessed above women, was the first man in whom God's purpose from the beginning of the world was realized. The Word, the Logos, made all things, sustains all things in existence, is the spiritual principle in man, but always under the limitations of human being and nature. In Jesus the Word, the Logos, found complete expression. The self-realization of God came to its fullness in Jesus Christ. In Jesus the divine and the human consciousness merged, and the life of Jesus was at once the perfect human life and it was, may we say it, a new and satisfying experience to God himself, the life of God in Humanity.

Jesus Lived and Died and All Was Changed.

May we reverently consider whether God may not, while knowing the goal, the ultimate and complete self-realization of Himself in humanity, yet nevertheless know by anticipation each thing that would happen as He lived His life in an evolving creation? Be that as it may, the evolution of the universe has been attended by misery and pain unspeakable, the progress had been, to use the terms and under the limitations of human thought, inconceivably slow. The story of the flood represents God in anthropomorphic language, as repenting that He had made man upon the earth. May we reverently wonder if God was satisfied with His work. For man's sake might He not better end it all? Man's history was a prolonged horror

of lust and bloodshed and cruelty, the tears shed by men would fill all the seas, the loneliness and disappointment and sense of futility, were an indictment of divine law and justice. Jesus lived and died and all was changed. The goal had been reached. A man lived on earth who was what God had ever intended man to be. God was satisfied, justified in His own inner consciousness, saw all men in Jesus and the Christ in all men for Jesus was the first born among many brethren.

They made up Their Minds that Jesus Must Die.

The mental and spiritual attitude of Jesus towards God and man were so true, so righteous, so unselfish, so loving, that he could not be shaken. The evil might be roused to antagonism. Every form of human sin, in its essence, might be challenged by His life, condemned by His teaching, rebuked by His example, at last roused to hostility. The rulers and chief priests might feel that if Jesus succeeded in His avowed purpose to establish the Kingdom of Heaven in the world, their place and influence and profits were in jeopardy. Their greed and hatred may have been aroused by the driving of the money changers from the temple—there were grafters in those days as well as now. They may have been jealous of the popularity of Jesus among the common people. They feared Jesus and they hated Him for the very things which made Him a Son in whom God was well pleased. They finally determined to get rid of Him. There was one way to do so effectively and they turned to it, they made up their minds that Jesus must die.

Jesus Might Have Escaped.

So Jesus of Nazareth suffered and was crucified. He might have escaped. He had only to keep silence, to quietly retire to some secluded part of the country, to let evil men have their way. But He was obedient, even unto death. The death of Jesus was the inevitable end of the life and teaching of Jesus in that age. Even in our day men have been hounded to death because they witnessed to the iniquity of long-standing and profitable institutions. Men have been made miserable, their fortunes wrecked, because they stood up against money interests; because they spoke against Czars and Kaisers, against political institutions which they saw must pass away. The death of Jesus as a fact in history may be explained by such experiences, but God saw the perfect love and sincerity and devotion to the right, even unto death, nay, He Himself in Jesus made the stand and suffered the consequences, in Jesus the divine and human consciousness merged and God was satisfied.

It was not the shedding of the physical blood which reconciled God to Himself, made God satisfied with having created, gave man a supreme value in the eyes of God; it was the fact that for the first time He was satisfied in man, and in the death of Christ Jesus was an oblation, propitiation and satisfaction offered to God because it was a perfect human life, a life that was just what God had desired and longed for, tested to the utmost, even unto death.

The sinner accepts Christ and in none other is there salvation for neither is there any other name under heaven that is given among men wherein we must be saved.

How Does a Man Accept Christ Jesus?

Now what do we mean by such language? How does a man accept Christ Jesus? What do we mean by saying that we are saved in the name of Jesus and that there is no other name given under heaven whereby men can be saved?

Certainly we do not mean that when a man accepts Christ Jesus he assents to certain teaching about Christ Jesus; that the sinner says: I accept the fact and I believe that I am a sinner and that Jesus Christ

was God manifest in the flesh and that He suffered what I ought to have suffered, the consequences of my sin, that He paid the debt of obedience I owed to God, that He bought off God's just wrath, that He died as my substitute, and therefore, though still an evil man, I can be at peace, knowing that God has accepted me in Jesus, and, such is sometimes the implication, that God will by an act of will, contrary to all we know here of the development of character, make me, magically like His son, Jesus Christ, and give me an inheritance among the saints in light.

What God Desires and Demands.

No, to accept Christ is to become conscious of the necessity for salvation of a man's having the attitude towards God and man which Jesus had. It is, for the man to see with the inner eye the truth of the precepts Jesus taught and of the beauty and worth of Christ's spirit, to say: That is man's true life, that is what God desires and demands, and in the light of the teaching and the life of Jesus to be conscious of his sin and confess his sin. Then the man, knowing that he is miserable and all wrong, that he has lived under the control of the flesh, that he has not been filial in his relation to God nor lived towards men the life of love, that he is reaping what he has sown, that he never can be at peace with God if he continues to think and feel and do as he has done, and realizing that he cannot undo the past and begin at the beginning, that the consequences of his sin have wrought in him an attitude of mind, have resulted in habits which tyrannize over him so that he cannot do the thing which he would—in a word, that a character has been formed which seems now to be his very nature—and seeing also how his sins have affected others, brought limitation and evil and sorrow into their lives, and that these consequences of his sin are now beyond his power, in his misery and sense of sin feels in his heart and confesses with his lips that he has not done what in his best moments he realized he ought to have done, that there can be no peace with God, or strength in his conscious life, or helpfulness to his fellow-men, or beauty in his character, that for such as he there can be no heaven, turns to God and cries: I see it now, I ought to have lived the life Christ lived, that life is the life Thou, O Heavenly Father, intended I should live. The life of love and loyalty which Jesus Christ led is the only life. I have been all wrong. I do not know how I can attain unto Christ's filial relation to Thee, Christ's life of love towards man, Christ's inner purity and sincerity, but I accept all that Jesus Christ did, even if it must involve the sacrifice of self, dare I to say it, even unto death, as my ideal. I purpose to live that life, guided by the teaching and example of Jesus Christ, and knowing my need, my slow progress and my inevitable failures, I plead the spirit which was in Christ Jesus, the life of love and righteousness He led, at so great a cost, the perfect filial relation to Thee, O Father, and at every moment and in every act I will plead not my imperfect, though earnest performance but His perfect obedience, and cry to Thee, "This is what I mean to be and do. This is what I purpose and purpose ever, even if I fail again and again, hoping to attain finally unto the measure of His moral stature and spiritual relationship with Thee."

And God accepts such a one. God accepts the sinner in Christ Jesus because while he is still a sinner, he has accepted whole heartedly the spirit and teaching and what Jesus did as his end and purposes to seek to be what Christ Jesus was. The sinner is now on the right road, his face is in the right direction, he has opened up his mind and heart and will to God's guidance and influence. God imputes the righteousness of Christ to the sinner, neither deceiving the sinner nor Himself, but declaring this man is now in possibility, poten-

tially, what Jesus was. God accepts the sinner who has yet to become as Christ was a son in whom He can be well pleased.

EASTER MONDAY SUGGESTED AS ARBOR DAY.

Pennsylvania Parish Pioneer in Planting Trees as War Memorials.

The Rev. R. A. Edwards, D.D., rector of Holy Innocents Church, Tacony, Pennsylvania, states that the Governor of Pennsylvania has appointed two arbor days, April 11th and 25th, emphasizing strongly the planting of memorial trees. "Some of us, however," writes Dr. Edwards, "are going to observe Easter Monday as such. I have reason to believe that many trees will also be planted on Easter Monday in England and France."

Holy Innocents Church was the first church in Pennsylvania to plant memorial trees which were planted December 1, 1918, Advent Sunday, and are now beginning to bud.

We are indebted to Dr. Edwards for the following poem entitled "The Tree," written by Joyce Kilmer, who gave his life in France:

I think that I shall never see
A poem lovely as a tree.
A tree whose hungry mouth is prest
Against the earth's sweet flowing
breast.

A tree that looks at God all day
And lifts her leafy arms to pray;
A tree that may in summer wear
A nest of robins in her hair;
Upon whose bosom snow has lain;
Who intimately lives with rain.
Poems are made by fools like me,
But only God can make a tree.

Trees as War Memorials.

The Literary Digest gives an account of the planting of the memorial trees by Holy Innocents Church, under the caption, "Trees as War Memorials," as follows:

A Church in Tacony, Pa., has been the pioneer in a movement that may become of world-wide observance. It is to plant trees in memory of soldiers and sailors who died in the war. The more the suggestion spreads the wider it receives approval. Besides the memorial element in the act, it is a kind of reparation paid to universal nature for the devastation of some of her fairest countrysides. Then, too, it is a grateful recognition of the service rendered by inanimate nature in the great effort of defense. It has been said that France's great forests were more effective barriers against the Hun than anything that man has been able to build, and one of the most dramatic episodes in America's active participation in the war occurred in the depths of a vast forest. It is a coincidence worth noting that the poet-soldier with whom this paper has been most intimately associated wrote what many critics believe to be his best poem in praise of trees. It is this poem which the American Forestry Association has put forth in its Bulletin as a means of propaganda for its idea, and we reproduce it here. The church which has first put the new plan into execution deserves mention first. The Bulletin informs us that other churches are planning to do likewise:

"Four memorial trees have been planted on the lawn in front of the town's sons who died in France. Two of the men were killed in action, the others died in hospitals close behind the battlelines, according to a report to the American Forestry Association, Washington, which is urging the planting of living, growing trees to commemorate the brave deeds of America's soldier and sailor dead. Relatives and friends of the Tacony heroes participated in the planting; there was a brief address by Rev. Robert A. Edwards, rector of the church of which the men were members, and the choir sang appropriate hymns. Plans are being made in many other parts of the country to honor in similar manner the men who died in democracy's cause."

Churches desiring to plant memorial trees should consult Dr. Edwards.

FUGITIVE IMPRESSIONS IN THE FAR WEST

By the Rev. GEORGE PARKIN ATWATER

PAPER SEVEN.

I have been spending the afternoon with Dr. Samuel N. Watson, who was rector of the American Church of the Holy Trinity, Paris, during the greater part of the European War. Dr. and Mrs. Watson have come to Santa Barbara for a complete rest after their strenuous experience in Europe. Our Church was most fortunate to have in Paris at the outbreak of the war a man who could so worthily in word and practice, represent the great heart of America to the French people. The work that Dr. and Mrs. Watson did for the unfortunates of France and Belgium almost passes comprehension, and has won for them not only the gratitude and love of countless individuals, but the grateful recognition of the French and Belgian governments. Dr. Watson was made Chevalier of the Legion of Honor, and Mrs. Watson received, likewise, suitable recognition from the French Government. No American in Paris, with the possible exception of our Ambassador, was so high in the counsels of the government of France, in all that related to American relief and American sentiment, as was Dr. Watson. When America awoke to the moral issues of the conflict and when America realized our country might better perish than to live on in the withering blasts of self-reproach for its failure to enter the war; and when we sent our boys to France, those boys found a home spot in Paris, if they were wise enough to avail themselves of it, the home of Dr. and Mrs. Watson and the Church of the Holy Trinity.

A Forerunner of American Christianity in Paris.

We are soon to have a General Convention. I have no doubt that time will be given to express the gratitude of the Church to all who have been overseas. It is to be hoped that in the generous and loving acknowledgment that will be made to those who served with our American forces, the General Convention will not fail to give time and attention to the message of one who was a forerunner of our American Christianity and our Church, in Paris, and who had made the burden of interpreting the heart of unofficial America in those trying three years during which official America was trying to get its spectacles adjusted so that they might focus on the conflict.

Great gatherings sometimes have the habit of saying to its notables: "Please step up on the platform, so that we may see what you look like; and say a few words so that we may hear the sound of your voice, and accept our vote of thanks, and then go quietly and sit down."

A Suggestion that May Seem Startling.

I wonder if this American Church has it in its heart to do something more startling. At any rate I am going to suggest it. It may be in the minds of many of our Bishops and I somewhat hesitate to anticipate them in giving utterance to the suggestion. I find some comfort in the idea, however, that probably no Bishop will read these fugitive impressions, (except, possibly, the editors) and consequently my purpose is merely to prepare the soil for a favorable reception of the idea when proposed from the Bench.

The idea needs a short preface, like the Ordinal. We have several Churches in Europe. They are an organized jurisdiction of our Church. An American Diocesan Bishop is in charge and he visits these parishes from time to time. We have congregations in Paris, Nice and Cannes, in France; in Rome and Florence, in Italy; in Lucerne, Lausanne and Geneva, in Switzerland. (We have also two

works which for years have been served by devoted men, in an unmentionable land.) The Bishops in charge have been faithful and have given close attention to these European churches.

But we are entering a new era. The French and Belgian people, during the war, have become aware of a new phase of religion, which before was a closed book to them. They knew Roman Catholicism and a sort of dried Protestantism. But the religious effort of America has aroused them to a perception of a vital and intelligible religion, which was human, brotherly and strong in the fruits of the spirit.

Dr. Watson a Man of Brilliant Attainments.

Our Church has the opportunity to send to Europe a man who understands the tide of spiritual desire that is arising in France and Belgium. Dr. Watson has come into close contact with officials and with peasants. He speaks French fluently. He has gained the confidence as well as the gratitude of the people. He was in the thick of the work. He is mentally equipped likewise for such a task. He is a man of brilliant attainments and technical requirements. He would make an impression among savants. But he is a man whose heart has perceived the sorrows of a nation and he knows how to appeal to the simple and hungering.

We need an interpreter of the strength of religion, as the truly religious in free America have conceived the same, to the French and Belgians. Not a man who is to organize minor works in obscure places that will live for a time and die, but a prophet to the thinking of Europe and to the yearning of Europe, the simple and kindly souls who crave light and strength for their tasks. It would be in the nature of a mission to the head and heart of Europe, a contribution of American religious idealism to the rebuilding of European life and thought.

The Logical Man to be Bishop in Europe.

Such a work Dr. Watson is qualified to do. But he must have the official recognition of the American Church.

Now for the idea. Why could not the General Convention elect Dr. Watson to be Bishop to the American Church in Europe? Why could we not have a Suffragan Bishop to our Presiding Bishop, whose jurisdiction would be Europe? If this could be done, the logical man for such a Bishopric would be Dr. Samuel N. Watson.

* * *

An Attractive Church and a School for Boys.

It was a pleasure to meet and to have the companionship during my visit of the other clergy living here. Montecito is a suburb of Santa Barbara. It is a highly decorative place dotted with the palaces of the super-rich. But we have a splendid clergyman there, the Rev. George F. Weld, who is doing a strong and consistent work in this needy community. The little church is most attractive in its bower of native trees. It has a name too, that is suggestive of the delights of California, "All Saints by-the-sea, in Eucalyptus Lane." I had several pleasant visits with Mr. and Mrs. Weld, in their attractive home in the mountains.

The Rev. Carroll Perry, formerly of Brookline, Mass., lives in Santa Barbara, and teaches in the Cate School for boys, at Carpinteria, ten miles away. School boys in the East would like all the teachers to live ten miles from the school, for, in winter,

especially, the hazards of the long trip each morning would arouse much uncertainty as to their prompt presence; but here, alas, the weather is fine, the roads good, and the automobile reasonably sure, so the distance lends no enchantment to the youthful mind. Mr. Perry also holds service in the little chapel at Carpinteria, five miles from the school. The boys all attend, riding to church on horseback, a splendid cavalcade, giving a lesson in good citizenship to the godless automobiles that they pass on the Coast highway of a Sunday morning. Mr. Perry is a delightful man, and a strong influence in the community in which he serves.

We leave tomorrow for San Francisco. It is my misfortune not to be personally acquainted with a single clergyman in that great city of the West. The names of many are known to me, of course, from their work in the Church, but as I am totally unknown to them, I may have some difficulty in a short stay there, and in the busy season of Lent, in developing such acquaintances as will permit me to give some fairly adequate impression of the work of the Church. The next time I go to a city unfamiliar to me, on a mission of this sort, I shall have in my pocket a letter of introduction from Bishop Johnson. But you shall know next week of my fortunes.

Remarkable Record Made by Michigan Parish.

At the close of the Peace Conference campaign in February, at St. James' Church, Sault Ste. Marie, Mich., the rector, the Rev. S. H. Alling, was able to announce that not only had the \$18,000 required to wipe out the church debt been raised, but that the trustee of the fund had in the bank the sum of \$21,703.68. There were some other offerings promised which would bring the amount above \$22,000. This splendid result has been made possible through united efforts of all the churches. The men's committee covered the parish and secured subscriptions from practically every person who could give. The women's committee took care of the raising of over \$2,100, and the Sunday school of \$684.68. Many contributions have come from outside the parish. The Greeks of the Soo gave \$415 in recognition of the fact that St. James' is always ready to minister to them. Since the present rector has been in charge the debt on the church building of over \$28,000 has been paid off and many necessary repairs and improvements made to church and rectory. There have been 248 baptisms, 209 confirmations and a large class will be presented for confirmation when the church is consecrated. St. James' has had a wonderful war record, eighty-three have been in the service of the country and eight have given their lives.

One of the effects of the above liquidation of St. James' indebtedness has been the formation of the Men's Service Club of St. James. The Spirit of the club is manifested by the way in which it proposed and carried through a "Go to Church Sunday" on March 23. The invitation sent out speaks for itself: "The Service Club is out to do things, and the first thing it wants to do is to get every parishioner inside the church on the same day. Just be there that's all, except that if you get the spirit you won't fail to bring your family and your Episcopalian neighbors who only need an invitation and somebody to go with to be right there when the chimes ring." Result, a filled church at all services.

A Bible class has been started by the Men's Club and an every member canvass is to take place soon.

Little Raymond returned home from Sunday school in a very joyous mood. "Oh, mother!" he exclaimed as he entered the house, "the superintendent said something awfully nice about me in his prayer this morning." "Isn't that lovely! What did he say, pet?" questioned the mother. "He said, 'O Lord, we thank Thee for our food and Raymond.'"—South Carolina Churchman.

CONSISTENT JUDGMENT

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

"Judge not according to appearance, but judge righteous judgment."—St. John 7:24.

We are not so much the victims of environment as we are the creatures of opinion. The man with a will can combat and overcome obstacles that rise in his pathway to hinder and embarrass his progress, but some of the strongest men fall impotent before the assaults of that subtle thing we call "public opinion." Men have been made or unmade, quite apart from any virtues or vices they had, by judgments, fair or unfair, that ultimately lifted them to supreme heights of power or drove them to depths of despair.

How few of us ever give serious heed to the judgments we pass upon men and things. With the barest information or knowledge, we swiftly commend or condemn, and few, if any of us, exercise this opinion-making power with either charity or Christian consistency. In his great poem, "The Bridge of Sighs," Thomas Hood describes one who, through the bitterness of human judgment, sought to shut out forever the harsh and stern criticism that had embittered the very springs of life itself:

"Mad from life's history,
Glad to death's mystery,
Swift to be hurled—
Anywhere, anywhere,
Out of the world."

He closed his great poem with an appeal for a larger sympathy and a finer charity for those who err. Many men and women walk the streets of the city, depressed and saddened, with a sense of utter despair, because a harsh and unrelenting human judgment has robbed them of hope and filled their skies with leaden clouds.

The habit of swift and ungenerous judgment fastens itself upon us and unless we resist it, in due time it becomes an incurable malady. Most of us see things disproportionately or partially. He was right who wrote concerning man's judgment of God, which has like application to his judgment of his fellows:

"One part, one little part we dimly scan,
Through the dark medium of life's feverish dream,

Yet dare arraign the whole stupendous plan,
If but one little part incongruous seem."

We even permit our children to cultivate in the home the habit of criticism, based largely upon a formless judgment. Everywhere, in church, in club, in office, in society and on the street we live in an atmosphere of ungenerous opinions and false or partial judgments. Somehow, this seems to be peculiarly true in the present hour. If we could only learn to cultivate the habit of knowing the facts before we speak, how much less frequently we would express our hasty opinions and how much freer the world would be from the blighting and blasting influence of illformed and uninformed judgments.

Let us never forget that the most perfect life that was ever lived was condemned and nailed upon a cross, through a conspiracy of malign influences, the direct issue of the false judgment of selfish and unholy men. As a matter of fact, almost every disorder that has disturbed the world's tranquility and ushered in periods of unrest and grave disorder has had its genesis in this same cause.

The Christian Church has not been immune. Indeed, at times it has seemed to promote the spirit of criticism and harsh judgment. If this is an age of reconstruction, it were well for us to steel ourselves against this tendency, never more conspicuously present in the world than now. We are organizing many societies, but we supremely need one that will have as its motto text, "Thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself."

One of the finest expressions of kindly judgment with which we are familiar was the late Dean Farrar's statement concerning the proposal to give Darwin a place of sepulture in Westminster Abbey. Said he: "I would rather take my chances with the great philosopher in the future than I would to take my chance with those who would close the doors of the great Abbey to the mortal dust of England's greatest and most original thinker."—Courtesy Minneapolis Tribune.

FOR BOYS AND GIRLS

The Best Way to Fill a Mite Box.

I.—Earn or save by self-denial, every cent you put in, so that it may be your very own gift.

Some things to save on are candy, gum, movies and trolleys. Some ways to earn money are by running errands, shovelling snow, splitting wood, blacking boots.

Doing housework, making things for sale that people really want. Best of all—Sell copies of the special Lenten number of The Spirit of Missions; in which you will find a lot more suggestions about things to do.

II.—Find out all you can about the people your money goes to.

Some ways to find out, are by reading the special number of The Spirit of Missions.

Reading "Everyland" or "The Missionary Magazine." Joining the missionary study class for boys or girls in your parish.

Attending the children's service where these things are talked about. III.—Thank God that He has given you the chance to belong to His Church and to work for Him.

Pray that God will help you to fill your mite box with the best you have to give.

Pray for the boys and girls to whom your gifts go, that by the help of the money you earn, they may have a chance to know Christ and to live for Him.

Taking your mite box in your hands when you say your prayers at home. Asking God's blessing on each

piece of money at the time you put it into your mite box.—Fall River, Mass., Ascension Herald.

Dear Children

Too bad we have had such rainy Sundays. But we can't say, "Rain, rain, go away! Come again s'mother day!" For God knows best about what is good for the land and folks. Nor can we just be sarcastic, and say boys and girls are neither sugar nor salt, and so won't melt down in the rain. For no matter how sweet a child may be, Mother simply won't run the risk. And Mother must be obeyed.

But Mother Church calls you, thinks of you, loves you just the same, and is always at the window to see if her boys and girls are not coming up the walk, to learn about God and how, when and where to worship Him.

And just now she is wondering How about those Mite Boxes? Are they getting heavy with coins? Next week we are to bring them and cast our gifts into Mother's lap. So be sure you get busy. Make them as heavy as you can.

Now who will be the first to learn the Ten Commandments in rhyme? Here they are:

Thou shalt have no other gods but Me,
Before no idol bow the knee;
Take not the Name of God in vain,
Nor dare the Sabbath day profane.
Give both thy parents honor due;
Take heed that thou no murder do;
Abstain from words and deeds unclean;
Nor steal, though thou art poor and mean;
Nor make a wilful lie, nor love it;
What is thy neighbor's dare not covet.
—St. Andrew's Tidings, Newark, N. J.

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EDITORIAL

ST. PAUL AND THE EUCHARIST.

St. Paul was added to the Church after it was well established. He brought to the Church a trained mind and a zealous spirit. He became the great organizer, the great missionary, the great theologian of primitive Christianity. It is quite ordinary to find men who are great in one of these functions, but it is most unusual to find one who excels in all.

For, in order to be a great theologian, one must have a good mind; and to be a great missionary, one must have a big heart; and to be a great organizer, one must have a practical head. How seldom do we find the student, who is a real lover of mankind; or a practical head which is capable of abstruse thought.

It is the well-rounded character of St. Paul that gave him the great power which he possessed and by which he has influenced more mortals than any other mortal in any age.

It is because so many little men treat the sacrament of the altar with contempt or indifference that it has seemed to me well, in this season of our Lord's passion and of His institution of the Eucharist, to see just what St. Paul thought of the Lord's table.

How important a place did it have in the life of the Church as he saw it in his day?

In the prosecution of his great missionary projects, how far could he turn aside to emphasize that service which the Lord had instituted?

* * * * *

He introduces the XI. chapter of 1st Corinthians with these words:

"Be ye followers of me as I also am of Christ," and then he praises the Corinthians for keeping the ordinances as he delivered them unto them. He then deals with the decencies of public worship, which in his day required that women should have the head covered and that men should be uncovered.

There are those who think such matters of very insignificant importance, but I venture to say that if a man were to wear his hat today at a dinner party it would become a matter of great importance in the circles in which he moved. Such is the power of ceremony. However, St. Paul passes on from the proprieties of public worship to the heresies and to the divisions that troubled the Corinthian Church. For he tells them that they come together to the Church for the worse and not for the better. And the reason of this is that when they come together into one place, they do not come there to eat the Lord's Supper. That is of very small moment in their opinion. Some of them eat at home, some of them come in a more or less intoxicated condition, and so they miss the purpose of the Lord's Supper, and for this reason "Many are weak and sickly among them and many are asleep."

That is to say, the Lord's Supper has a certain purpose in the life of the Church, which they have not the spiritual intelligence to see, and because they neglect the proprieties in connection with that service, and because they make divisions among themselves, and because they come in gross fashion, that therefore many of them are weak and sickly and many of them are asleep.

* * * * *

What place did the Lord's supper have in St. Paul's teaching? First, in the previous chapter he has intimated the relation that divisions had to the sacrament of the altar.

"The Jews," he said, "did all eat the same meat and did all drink the same drink, but with many of them God was not pleased," and the reason was that notwithstanding their common food and drink, some were idolaters, some murmured, some fell into gross immoral habits.

"The people sat down to eat and rose up to play," regardless of their common heritage symbolized by their common communion.

So St. Paul bids Christians to flee from idolatry and then, he says, "I speak unto wise men, judge what I say. The cup of

blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body, for we are all partakers of that one body."

That is, the solidarity of the Christian fellowship is assured by the common table which Christ spread for us in the Eucharist. And so he goes on to show that Christians cannot participate in heathen idolatry, for they have a table, too, but Christians cannot drink of the cup of devils and also be partakers of the Lord's Supper.

The Lord's table is the essential element in the unity of Christian fellowship and in the loyalty to the Christian faith. It is for this reason that the altar has ever been the central article of furniture in a truly Christian Church. It is the symbol to us all of the integrity of the faith and of the unity of the fellowship that we enjoy in Christ.

* * * * *

Now St. Paul was the one apostle who did not participate in the Last Supper with our Lord. Yet the matter was of such importance to Christ and to the Church, that he tells us that he had received it from the Lord, and delivered it to them. Surely the fact that St. Paul received the Eucharist from the Lord implies that the Lord had made up to St. Paul that which he otherwise would have lacked as an apostle, and so he writes: "I have received of the Lord that which I also delivered unto you," and then he goes on to state that "in the night in which He was betrayed, the Lord Jesus took bread, and when He had given thanks He brake it, and said, "Take, eat; this is My body which is broken for you; this do in remembrance of Me." And so with the cup. And then He comments upon these words of the Lord Jesus, and He takes the words in reverse order:

(1) "Do this in remembrance of me"; "For as oft as ye eat this bread and drink this cup, ye do shew forth the Lord's death till He come."

That is to say, partaking of the Holy Communion is bearing witness to Christ's death for sinners.

(2) "Take, eat; this is my body." "Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord, for he eateth and drinketh damnation to himself, because he does not discern the Lord's body."

"But let a man examine himself and so let him eat of that bread and drink of that blood, for if we would judge ourselves, we would not be judged of the Lord."

* * * * *

What then does St. Paul teach us about the Holy Eucharist? 1st. That it is the source of Christian unity and the guarantee of the facts to which it exists to testify.

It is a significant fact that the divisions of Christendom arose over different views of the Lord's supper. The Roman Church had one theory; Luther, another; Calvin, another; and Zwingli, still another; and it was this difference more than any other which prevented them coming together.

They broke the source of unity by their divisions regarding it. Instead of receiving what had been delivered unto them, and faithfully preserving the facts, each of these parties propounded a theory regarding it, which they made to take the place of the fact of preserving it as the source of unity.

Christ did not deliver to St. Paul a theory of the Lord's Supper, but the fact of it; and St. Paul urged the reverent acceptance of the fact in place of the irreverent or controversial attitude toward it.

2nd. The Eucharist is that which our Lord instituted to be the official witness to Him in all generations. When men cut themselves off from the Lord's Supper, they cease to shew forth His death until He come;—they cease to do that which they were told to do, than which there can be no greater offence, for it is a combination of arrogance, stupidity and self-will.

3rd. The Eucharist is the divinely ordained bar of justice at which a man is asked to judge himself that he be not judged of the Lord.

And because men refuse to do this, St. Paul says that they are weak and sickly, or that so far as spiritual duties go, they are fast asleep.

4th. The Eucharist is the symbol of the solidarity of Christian fellowship—and it is only by participating therein do we who are many become "one bread and one body." For unless we are all partakers of that one bread, we fail to take advantage of the sacrament of unity which Christ Himself established.

There can be no possible plan of Church unity that can be acceptable to the faithful, which ignores that which the Lord Himself committed to St. Paul, or which relegates it to an obscure corner, for it is the very witness of those things which make Church unity possible.

Does He Get His Money's Worth?

"I give twenty-five dollars a year to the Church. I go once a year. I get my money's worth," said a man the other day to Bishop Sage of Salina. "As I left him, for it was at the end of the conversation he said this, I pondered the problem, turning it over

in my mind. Did he get his money's worth? Doubtless he gives that sum for very excellent motives—he wants the Church here, he knows as a business man it must have financial support, he realizes it has some uplifting power to make Salina a better place in which to live, he is very proud of his city, believes in its future and rightly considers it a splendid town

in which to reside. From this angle doubtless his \$25.00 is a good investment, if he never entered the Cathedral. But did he as a baptized man "get his money's worth?" As I thought of his frank statement, for he is a manly man and I like him, I wondered if he had ever thought about the matter in this light: God doesn't want his money or mine first—He wants the MAN. If this man and I, each of us, is God's Man, then our money is given to God for the advancement of His Kingdom, not with the thought of getting our money's worth but as a part of the offering we have each made to God and ourself. Whether we have much or little the question of money solves itself after we have given ourselves to God. I have been in the ministry many years and never yet have I failed to find anyone who has first given self to God held back from giving self as God's Man to God's cause. Then whether a parish is large or small, wealthy or poor, there is never lack of means to carry on God's work and no need of urging, begging or exploring men's aid. Have I settled the problem? What do you think? Do you really get your money's worth when you come to Church once a year, or ten or twenty times a year?"

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.)

Is sickness a punishment? Why do we have sickness?

There are some questions that are far easier to ask than to answer.

Some sicknesses are punishments for our imprudence, immorality, or intemperance.

Others are matters of inheritance, contagion or infection. Our Lord said of one sick man that neither the sick man nor his parents had sinned so as to be responsible for his sickness but that the will of God might be done.

Perhaps we may say therefore, that it is God's will that we be subject to sickness and that it is usually our fault, or somebody else's when we are sick, but that the way in which we take our sickness is far more important than the fact that we are sick.

It is in my opinion impossible to give an entirely satisfactory explanation of the mystery of evils of every kind, just as we cannot explain the source of electricity. But we can use electricity, even if we do not comprehend its origin; so we can use sickness to the glory of God.

For example, in my own life, the greatest moral lesson that I ever received was from a paralytic who lay for seven years in bed without a murmur.

What had I to complain of, if he could bear that so manfully?

I personally believe that the moral consequence of all things is the real play, and that the sufferings which we endure are not to be compared with the glory that shall be revealed in us, if we ever learn how to endure. Christ did not evade or deny pain; He bore it manfully, and in consequence overcame pain and death.

This is the real lesson of the Cross.

In our last issue, wrote a country editor, the type made us say that Farmer Jones shipped a car load of cats to New York. For "cats" please read "oats."

The cashier of the First National Bank, Chicago, says a woman came up to his window the other day with a cashier's check for \$50.

"What denomination?" asked Mr. Weber, in his pleasantest manner.

"Lutheran," replied the woman. "What are you?"—Chicago News.

CURRENT EVENTS

The championship of the Episcopal Basketball League of Chicago was won by the Cathedral Athletic Club last week in a hotly contested game with St. Peter's Church team, which was full of thrills for the spectators.

The Good Friday offering of parishes and missions is asked for Missionary Work among the Jews of Jerusalem and the East Mission. The need this year is greater than ever, and it is hoped that very generous contributions may be sent to the Rev. Dr. J. H. McKenzie, Howe, Indiana, who is the Honorary Secretary and Treasurer in the United States for the Mission, which is supported by the American and English Church.

Pledges have been made which cover the entire indebtedness on the church building of All Saints' Parish, Roanoke Rapids, N. C., the Rev. L. N. Taylor, rector. The parish expects to be free of debt by the end of the year. An increase has been made in the rector's salary, and there is a marked spirit of progress in every department of parochial endeavor.

Discarded Hymnals Wanted.

The Rev. E. C. Schmeiser, in charge of St. Agnes' Mission, Sugar City, Colo., requests that some parish that is placing the New Hymnal in use kindly send him for use in his Mission a dozen of their discarded Hutchins Hymnals.

A Small Parish Engaged in Social Service Work.

St. Luke's Church, Belton, Texas, with only forty-two communicants, is doing a splendid work along social service lines, using the rectory as headquarters. Eight families have recently been aided with furniture, clothing and food, and the sick have been visited. Thirty or more children have been included in the work. St. Luke's is ministered to by the Rev. W. E. Phillips, rector of Christ Church, Temple, Texas.

Churches to Help Soldiers Secure Employment.

The General Wartime Commission of the churches, representing more than 20,000,000 members, announces that it has undertaken the organization of its 150,000 churches for co-operation with the United States Employment Service in the obtaining of jobs for returning soldiers, sailors, marines, and civilian war workers.

Plans of the commission provide for co-operation of the individual churches with agents of the employment service. Members of the churches will be asked to report vacancies and the jobs will be classified according to the qualifications of the men. The proposal, it was said, had been laid before each of the thirty-five church bodies represented on the commission.

Expenditures of Church War Commission.

The following is a statement, in brief, of the disbursements of the Church War Commission for the month of February: Chaplain's salaries, \$3,304.46. Chaplain's expenses, \$4,022.74. Chaplain's equipment, \$912.52. Army chaplain's training school, \$300. Foreign work, \$3,811.35. Brotherhood of St. Andrew, \$10,000. Stationery, postage and printing, \$1,132.61. Miscellaneous, office expenses, salaries, traveling expenses, petty cash, \$990.30. Appropriations for special work, \$2,759.33. U. S. certificates of indebtedness, \$50,523.97. Total, \$77,757.28.

The Witness Should Reach You Before Sunday.

In changing our office of publication from Hobart, Ind., to Chicago, last week's paper was off the press on Monday, but was not in the mails until Friday, owing to our failure to receive from Hobart the subscription

list until Thursday noon and other complications over which we had no control. Any subscriber failing to receive this number of The Witness before Sunday, March 12th, will confer a great favor on the publishers by sending us a postcard notice to this effect. We are prepared and it is our purpose to reach our subscribers each week, even in the remotest part of the country, on the date of publication or earlier, so that they may have the paper in their hands in time for Sunday reading.

Bishop Hunting Making His Annual Visitation.

The Bishop of Nevada is making his annual visitation for Confirmation through the district. When this is finished he will go by automobile to the out of the way places, many of which have no religious services except on the occasion of this visit by the Bishop.

Candidates for Confirmation of high school age and over are to be given, by the clergy, a written examination of some fifty questions covering the "Bishop's Certificate."

With the co-operation of the clergy the Bishop is sending a personally signed letter to all persons he has confirmed in Nevada asking each to be present at the approaching visitation to receive the Holy Communion and recall with him the text given to each class for daily remembrance, "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption."

Large Class Confirmed in Brooklyn Church.

St. Ann's Church, Brooklyn, is rejoicing in the fact that on Sunday, March 30, thirty-seven members were received by confirmation. The rector, the Rev. G. Ashton Oldham, presented the class to Bishop Frederick Burgess, of the Diocese of Long Island, who conducted the service and preached the sermon. In the class were twenty-one adults, including seven men and sixteen children. This is double the number received into the church a year ago and the class was the largest St. Ann's has had in many years. It is very encouraging that this downtown parish should show such an awakening and evidence of new vigor at a time when other churches are complaining of the general apathy of the public.

The Rev. Mr. Oldham preached at the 4 o'clock service Sunday in the Cathedral of St. John the Divine, in New York City. The evening preacher at St. Ann's was the Rev. Stuart L. Tyson, D. D., of Princeton, N. J.

No Discharge in This War.

"Someone has recently suggested that it would be a good thing, in the place of the National Service Flag, soon to come down in the churches, if we were to hang up a Church Service Flag, upon which would gleam a star for every individual in the congregation who was doing some definite work in the Church of Christ," says the Rev. Lloyd B. Thomas, rector of Trinity Church, Oakland, Cal. "There is a committee of the Diocese working on a plan now for mobilizing the women of the Church in a League of Service. The Brotherhood of St. Andrew has a plan for enlisting the men. The Woman's Auxiliary has published pamphlets on a 'Call to Service' and on 'Suggestions for Service.' The realization is dawning upon all of us that we have to take our religion seriously, and that 'seriously' means 'practically,' in the sense of working at it ourselves.

"Confirmation puts the emphasis on this enlistment for practical usefulness. It is a renewal of Baptismal vows. It is a remobilization of forces determined to remain Christ's faithful soldiers and servants till their life's end. Those who have not been confirmed are called to this personal declaration of allegiance. Those who have been confirmed are urged to a

reconsecration of self to loyal service. There is no discharge in this war for the Kingdom of God and His Righteousness among men."

Objects to Sex Education in Public Schools.

In accordance with the request of the national authorities, Health Sunday was observed in Grace Church, Port Huron, Mich., at an afternoon service when Dr. Wilson of that city gave a strong, practical and helpful talk to men and boys. The editor of Grace Church Record, "confesses to a feeling that the punishment for sins of the flesh is being altogether too strongly emphasized by the literature so widely distributed, in contradistinction to necessary instruction concerning the sins themselves. If America is only going to be righteous from fear of consequences, of wrong doing, it will speedily degenerate into a nation of splendid animals. On this matter of sex education the editor now speaks plainly. He objects most strongly, to the German system of making it a part of the public school curriculum and asks for the co-operation of all fathers and mothers of his parish in the position he has taken. In his confirmation classes he will continue the practice of devoting sufficient time, at least once annually, to the teaching his boys what 'your body is the Temple of the Holy Spirit' actually means. To the mothers of the girls he leaves the divinely appointed task of teaching them the things that every healthy and cleanly minded young woman ought to know. And to both fathers and mothers he commends this thought. That somehow, their boys and girls are going to learn about the sacred and wonderful mysteries of reproduction. Do they wish them to gain this vital information from moral cess pools? Or from the clean and loving sources to which God has committed the task of instruction? It is a time for plain and fearless speaking; the revelations of the Draft Boards have stripped away the films that were blinding our eyes. Ninety-nine one-hundredths of the cases of fleshly sins among the young are the direct outcome of ignorance, pure and simple. And no one can dispel this ignorance so fittingly as fathers and mothers."

\$100,000 Improvements on Church Hospital.

A building program that will involve the expenditure of \$100,000, and that will make St. Barnabas hospital, Salina, Kans., one of the first in the State is the plan of Bishop Sage of Christ Church Cathedral, says the Salina Journal. The nurses' home, an administration building home for the sisters, and another wing to the hospital as large as the present building, will be carried out by sections. The nurses' home is to be erected at once as the funds are provided.

"Ever since coming to Salina, I have been deeply impressed with the good work St. Barnabas hospital is doing and the place it holds in the heart of Salina people," said Bishop Sage, to the Journal today. "You know that hospitals are the first fruit of Christianity and are a result of the desire of Christian people to minister as did Christ to the bodies as well as to the souls of men. I was delighted to find that our hospital was doing so effectively this work. But I discovered that the demands made were taxing the hospital beyond the limits of its capacity. When the hospital was built it was largely a venture of faith. My predecessor, Bishop Griswold, at the earnest entreaty of practically the whole body of physicians of Salina, with great devotion and many anxieties erected the building from money generously contributed both within and without Salina and maintained it through many anxious days while people were learning the great value of a hospital to the community.

"For lack of funds it was found impracticable to build a separate home for the nurses and they have been given quarters in the hospital building, occupying rooms now sorely

needed for patients who in many cases have had to be refused for lack of room. From the first I saw the necessity of enlarging the hospital, and I am now glad to state that plans are underway to make it one of the best equipped and finest hospitals in Kansas. It has always been a splendidly conducted institution and a large proportion of our patients are sent by those who have been served by the hospital and remembered it to their friends. The plans contemplate the ultimate enlargement to nearly three times its present size and equipping it with all modern appliances used in an up-to-date hospital, the increase in size will be made in sections as funds are available and as fast as the needs are apparent. Our first betterment will be the building of a nurses home immediately east of the present building. This will afford a place of recreation, and rest away from their duties for the nurses and will add much to the efficiency of their service. I have funds on hand for the erection of this home and the work will begin as soon as a few necessary details are completed. Our next enlargement will be the erection of an administration building connected with our present building and ultimately forming the link to connect the other wing of the enlarged hospital. In this building will be offices, diet kitchens, finely equipped operating and X-ray rooms, an elevator and rooms for patients desiring both rooms and conveniences found in the most modern hospitals. This building will add with the rearrangement of the present building many additional rooms for patients, many of whom at times we are now reluctantly compelled to refuse owing to lack of rooms. You see St. Barnabas hospital is suffering from its own popularity."

World's Christian Citizenship Conference.

The Third World's Christian Citizenship Conference (which was to have been held in Pittsburgh, Pa. last summer but which was postponed on account of the war, will be held in Pittsburgh, Victory Week, Nov. 9-16, 1919, under the auspices of the National Reform Association.

An exceptionally strong program is already assured. Among the Americans who have agreed to speak at the Conference are the Hon. Charles Evans Hughes, formerly governor of New York, justice of the United States; P. P. Claxton, U. S. Commissioner of Public Education; Frank J. Cannon, formerly U. S. Senator from Utah and the greatest living authority on Mormonism; Arthur Capper, Senator from Kansas; Henry M. Temple, U. S. Congressman; Henry Van Dyke, poet, author, ambassador to Holland; Gifford Pinchot, statesman and authority on conservation; Drs. James A. Francis, Charles F. Jefferson, Charles L. Stelzle, Samuel Zane Batten, Edwin C. Dinwiddie, Charles L. Goodell and B. S. Steadwell, well known reformers, and Mrs. Ella A. Boole, first Vice President of the W. C. T. U.

The purpose of the Conference is to gather together representatives from various nations to compare views as to the moral interests of mankind, and to aid in conserving the moral gains and repairing the moral damage of the war.

Activities in Toledo, O., Parishes.

The Men's Club of Trinity and St. Mark's Churches, Toledo, held a joint meeting in Trinity Parish House on Thursday evening, March 27th. The principal address was made by Dr. Lichteiter, pastor of Euclid Avenue Methodist Episcopal Church, Cleveland, Ohio. His subject was the "Acid Test" and its application to religion, to the relation between capital and labor and to the tremendous problems of reconstruction.

During the first week of Lent the Rev. B. I. Bell of Great Lakes Naval Training Station, conducted a series of spiritual conferences at St. Mark's

Church. The conferences were a great success. The attendance at each meeting was over two hundred.

On Monday morning, March 10th, Dean Bell conducted a "Quiet Hour" for the women of Toledo at St. Mark's Church. The Dean was special preacher at the noon-day services at Trinity.

On Tuesday, March 18th, the Dean conducted a quiet day for the clergy of the Toledo, Lima and Sandusky regions in Trinity Chapel. The attendance at the noon-day services at Trinity has been very good. The addresses have been uniformly helpful and inspiring.

The Rev. E. F. Talmadge, curate of Trinity Church, Toledo, O., will be ordained to the Priesthood by Bishop Dr. Moulin on Saturday morning, April 12th at 10 o'clock, in Trinity Chapel. The ordination sermon will be preached by the Bishop.

Brotherhood Man Makes Fine Impression in New Mexico.

Mr. E. D. Williams, a traveling secretary of the Brotherhood of St. Andrew in its war work, spent Sunday, March 30th, in Roswell, N. M., and spoke at the morning service in St. Andrew's Church to a large congregation, and in the evening at the Methodist Church. The Rev. Edward S. Doane, rector, writes that his people enjoyed Mr. Williams very much and says: "Such a man ought to be kept in the work permanently. He is the youngest old gentleman I have ever seen. I understand he is one of the charter members of Chapter 2, B. S. A., Grace Church, Chicago." The Roswell papers give extended accounts of the addresses given by Mr. Williams. "He speaks in the interest of the returning soldier, a subject in which he is vitally interested and which he presents to his hearers in such a manner that they cannot forget it. He emphasized three points which should be predominant in the work for the returning soldier. First, the material, which includes his job; second, the social, in which class the welcome home falls; and third, the spiritual.

His address was absorbing and will be long remembered. It has given Roswell people a point to work from. Mr. Williams travels over the country lecturing on this subject and the plans he is helping to advocate have been adopted by the Federal council of churches of New York, and is endorsed by the U. S. Department of Labor, the War Work Community Service, the Red Cross and others. Mr. Williams made about the same address morning and evening. His words were very inspirational."

Notable B. S. A. Work in Central New York.

A campaign for the formation of group services has recently been carried on in the Diocese of Central New York by the Brotherhood of St. Andrew under the leadership of its member of the National Council in that Diocese, Mr. Franklin H. Pyke, assisted by Mr. G. Frank Shelby, general secretary. There are about 63 such groups now organized and at work in as many parishes and missions.

The following excerpt from a letter written to Mr. Pyke by Mr. Herbert R. Hemmens, tells the interesting story of the campaign made in Calvary parish, Utica:

"First of all I will give you the facts as they stood before the campaign. We had an average attendance Sunday evenings of sixty and a list of communicants of approximately six hundred. At times it was hard to tell which was the choir and which was the congregation, and men, well they were conspicuous by their absence.

After your visit, Mr. Esmay and I had several conversations with Dr. Coley and first of all arranged the services for the six Sundays in Lent. At first we thought it advisable to have an outside speaker as you know that someone new in the pulpit always has the tendency to draw the

(Continued on page 7)

GLEANINGS FROM EVERYWHERE

Edited by GRACE WOODRUFF JOHNSON.

THE PASSING OF THE KINGS

Extract from a contribution, under the above caption, to the March number of the Good Housekeeping Magazine, by Frances Hodgson Burnett:

"The first royalty I remember was not a king. He was the husband of the greatest queen in the world. He was Prince Albert of Saxe-Coburg, the Prince Consort of Queen Victoria. His widow mourned him to the end of her long days. He was a handsome and princely person, and the marriage had a rather fairy-story quality. A little queen of eighteen—a beautiful young prince coming to her court with a train of other princes, just as they do in fairy books! In July of 1837, the then Duchess of Sutherland, who was first mistress of the robes (doesn't it sound like Grimm's Fairy Tales and Hans Anderson?) wrote to a friend: 'There is a young Danish prince come over for a few days, rather genteel, only nineteen. I suppose he has been sent to see and be seen, but I should not think with any chance.'

There were also in addition a Prussian prince, the Duc de Nemours, the Czarowitz of Russia, and Prince William Henry of the Netherlands, "but the Queen showed no marked interest in any of them!"

But in October of 1839, King Leopold of Belgium sent over two prince cousins with an affectionate letter of recommendation. And this is what happened, as the little Queen tells it:

"At half-past seven I went to the top of the staircase to receive my two dear cousins, Ernest and Albert, whom I found grown, changed and embellished." (An "embellished" young man is all that one could desire of early Victorian.)

"It was with some emotion I beheld Albert—who is beautiful. I took them both to mamma."

That mamma approved becomes apparent when one reads in the Queen's diary a little later a record of what happens when a young queen in her own right must herself propose marriage, as ancient custom demands:

"On Tuesday, October 15th, the two Princes went out hunting early but came back at twelve. I sent for Albert. After a few minutes I said to him I thought he must be aware why I had wished him to come, and that it would make me too happy if he would consent to what I wished—namely, to marry me.

There was no hesitation on his part, but the offer was received with the greatest demonstration of kindness and affection. He is perfection in every way—in beauty, in everything. I told him I was quite unworthy of him. He said he would be very happy to spend his life with me. How I will strive to make him feel as little as possible the great sacrifice he has made. I told him it was a great sacrifice on his part, which he would not allow."

Dear little deep-in-love Queen! For eighteen years she has been lying safe asleep by his side, after eighty-two years of living and reigning. And today one of her grandsons is an out-cast and her England just emerging and shaking herself free from what might have been the ruins of the world. There is a picture of Albert in a magnificent uniform covered with gold and cords and with a jeweled sword in his hand. He has a wide, boyish forehead, and beautiful eyes, and a sweet mouth. His hair is rather long and curls as a fairy prince's should. No wonder she "felt some emotion when she beheld Albert."

When I saw him, he was the happy father of a large and blooming family, and it was on the occasion of his having come to Manchester in Lancashire to unveil a statue. I think it was the statue of Sir Robert Peel. I do not know why so small a thing as I was should have been taken into so large a crowd. An adventurous nurse

must have taken me. I should have seen nothing, but that some kind, sturdy man picked me up and set me on his shoulder. The look I took left me a memory of a handsome man with a white forehead and a fine smiling face. He was talking to the crowd, I could not hear or understand if I had, but I thought it must be something friendly and nice!

A few years after that all the little girls at a school I attended were excited by the news that "the Queen and all the Royal Family" were coming to Manchester. The next thing I remember is standing somewhere in the sunshine and hearing bands playing and people crying out, "They're coming!" and then the trotting of cavalry, and the clanking of chains and sabers, and the waving of white plumes from gold helmets, and between more bands and more trotting soldiers, splendid carriages overflowing with small princes in little flounced frocks and sashes and broad flapping hats with ribbon streamers and ostrich feathers; and little boy princes in Highland costumes, with plaids and sporrans and dirks' and Scotch bonnets with straight feathers sticking up in them. And men tossed their hats in the air and shouted, "Hooray! hooray!" while motherly women cheered and mopped their eyes and said: "Bless 'em, the bonny little things!"

The first child of the little-deep-in-love Queen—the Princess Royal of England, afterwards the Empress Frederick—was the mother of William Hohenzollern. It is an uncanny thing to think of, that this outcast from the human race can claim the blood of those young lovers. It was said of Queen Victoria, "She was magnificently honest all her life," and she chose Albert because he was "perfect in every way." The English as a people are fond of scolding and finding fault with their rulers and statesmen, but they never found a blot on Albert's escutcheon.

I was a little girl given a holiday from school when the Princess Royal was married. The young crown prince was one of the handsomest and most amiable young men of his time. But of these two was born the son whose hideous crime has swept the race of kings from the face of the earth.

The next holiday was an immensely thrilling one. I think every human creature in smoky Manchester wore a white bridal favor on his breast. It was the wedding of the Prince of Wales, and he was to marry the beautiful Princess Alexander of Denmark, and Tennyson had written a poem to greet her, which every romantic little girl had read and it began, "Sea King's daughter from over the sea."

And here was the fairy story again in its most perfect guise, for the Princess had the loveliest face in the world, and golden hair waved and rolled back from its fairness, and her eyes were sapphire blue, and she was a poor princess! Her father was the poor king of a small country.

Then passed years with neither kings or queens, nor emperors in them. I lived in America, chiefly in the country. And I grew up from a little girl to a big one and was married. I made a visit of a year to England but was too busy to see kings.

Then again I spent some years in America, only casting an occasional, interested glance at Pictures of royal brides and bridegrooms as they marched through the pages of illustrated weeklies. Prince Henry of Battemberg, who married Queen Victoria's fifth daughter, the Princess Beatrice; the then Marquis of Lorne, now the Duke of Argyll, who married her fourth daughter, the Princess Louise.

(Continued next week.)

DIVIDED CHRISTIANITY FALSE CHRISTIANITY

Three Papers from Chaplains—Christianity Is Real and Vital and Must Therefore Be One.

Bulletin No. 20 of the World Conference on Faith and Order, issued by the Secretary, Mr. Robert H. Gardiner, gives a brief account of three papers received from chaplains, with comments thereon, as follows:

The Chaplains on the battle front among men who at any moment might pass nearer to the Presence of God, have learned that true theology is the knowledge of God in dwelling now and here in His world, bearing its burdens of sin and suffering. They have had no time to study heresies buried centuries ago in tombs now thick with dust. They have been too busy helping each other in teaching their men the Gospel that God came in the Person of His Son to redeem the world to look for motives in each other's eyes. They have found that Christianity is the eternal life which is the knowledge of God and of Jesus Christ Whom He hath sent.

There came on one day some weeks ago to the desk of the secretary of the Commission of the American Episcopal Church on the World Conference on Faith and Order three printed papers from Chaplains in different parts of the world, all recognizing that Christianity is real and vital and therefore must be manifestly one. It is time that the warring churches should realize, as these Chaplains do, that a divided Christianity is a false Christianity, a hindrance to the manifestation to all men everywhere of their Redeemer. And it is time, too, that those who are weary of un-Christian controversies among Christians and therefore take refuge in religious indifference should realize that God is the ultimate Reality, one, infinite, eternal. The Chaplains are humbly, courageously, hoping that God will let them teach us these lessons.

One of these papers was a pamphlet of 68 small pages in Italian by a Roman Catholic Chaplain serving in Albania, entitled "La Guerra e la Riunione delle Chiese Cristiane," and published by Ausonia, via Convertite 8 Rome, Italy. The writer tells most simply, and therefore most movingly, of conferences among chaplains on the question, to them in the face of death all important, of Christian Unity and of their hope that the World Conference will remove the prejudices and jealousies and mutual ignorances which centuries of division have engendered among Christians so that their hearts may be purified and set free to seek that unity which shall convince the world of Christ. The Chaplains were a Roman Catholic, a Russian, a Greek, an Anglican and toward the end a Lutheran prisoner.

Another paper was from England telling of the formation in the Church of England of an ex-Chaplain's Fellowship that together they may carry home the lessons they have learned and try to stir the home churches to proclaim Christ to mankind by their unity.

The third was from a Canadian Church of England Chaplain enclosing an address especially for Presbyterians, urging reunion and printing in full the ad interim report in England signed by Free Churchmen and Anglicans offering the fact of the historic Episcopate, without any theory, as the basis of reunion.

A fellowship similar to that in England is to be formed in the United States as soon as a majority of the Chaplains have returned.

An interesting account of an earlier conference, held in October, 1916, of some seventy Chaplains, Anglicans, Presbyterians, Wesleyans and United Board, is "Chaplains in Council," published by Edward Arnold, London, at sixpence net.

While this bulletin was being prepared there came from an eminent Roman Catholic layman in Italy an account of a League of Prayer formed for Unity in Italy, of which both

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NEW YORK LETTER

The Reverend JAMES SHEERIN

The Cathedral of St. John, the Divine.

The Cathedral of St. John the Divine at present is the choir, not finished as to ornaments and statuary, surrounded by its seven complete chapels, each an admirable church in itself, and, for a nave, the central part under the dome, which now has about 1400 seats. It is proposed very shortly, now that the war seems over, to begin work on the real nave, of which the basement and floor are finished.

Meanwhile, the services are as cathedral-like as anything in Europe, and the congregations are bigger and steadier than in any cathedral outside of England. If one wants to hear a service rendered in music as glorious as that of old St. Paul's, London, let him try St. John's, New York. There is the same vaulting echo, therefore the same heavenly sound to very good boys' voices. The dignity of procession and ceremony is also of the exalted kind that one observes in the English cathedrals. It would be doubtful policy to continue this all over the land, for aside from its extraordinary and fine example in certain British cathedrals, that same subdued intonation and quiet ceremony becomes after awhile monotonous, and one can understand why in places it is soporific or deterrent in effect. St. Paul's and St. John's are exceptions, but it would be well if American churches did not copy too much. It may be that there is something in certain buildings not conducive to the best effects, and readers, preachers and musicians should study their environments if they would have large congregations.

A magnificent Requiem by Dvorak was sung last Sunday night in the Cathedral by the regular choir, aided by celebrated soloists and fifty members of the New York Symphony Orchestra. A brief address in praise of the dead soldiers was made by Dean Robbins at the beginning, and a prayer said on their behalf. Every seat was taken, as well as all standing room. An offering was made; but it is interesting to note what splendid music one can get for a few pennies or for a nickel, which coins predominated in the plates. Similar music in Carnegie Hall or the Metropolitan Opera House would cost from seventy-five cents to three dollars of a Sunday night. Still, the Cathedral is meant to be generous, and it can therefore afford to give of its best to those who cannot or will not afford it elsewhere. Besides, there is the leading of a people up to the heights of devotion when commemorating the dead as in this service, a most fitting tribute to departed heroes, and in due time the living may appreciate the Cathedral's work in spiritual ways.

"It is to Laugh" at Unity.

The Rev. David James Burrell, D. D., pastor for many years of the famous "Marble Collegiate" Dutch Reformed Church on Fifth Avenue, does not receive the proposal to re-ordain ministers of the Protestant churches by Episcopal Bishops with good grace. He is a fine type of the old-fashioned Protestant, and is very old, which may account for his rather hostile treatment of the proposal recently made by certain Episcopalian

and Congregational leaders. "There is not," he said, a "man of any denomination except the Episcopal in any pulpit of America who is not of the opinion that his ordination is just as apostolic as that of any other clergyman."

"We are quite willing to form a union with any body of believers on earth who hold to the fundamentals of the Christian faith, but when a proposal is made for the great Methodist, the great Baptist and the great Presbyterian Church to give in to a much smaller body and comply with its proposals for no visible reason it is to laugh. We are not interested in any way."

The Congregational Church and the Episcopal Church are about the same in number, and they might seek a union if they desire."

This vigorous utterance is typical of many strong men and women among our fellow Christians, and should be always taken into account when making proposals that might seem rather haughty—though it is hard to see where this recent statement and suggested canon are anything but propitiatory and helpful.

Some famous Protestant ministers are against Dr. Burrell in his contemptuous opinion. Dr. Merrill, of the well-known Brick Presbyterian Church on Fifth Avenue, declares that the "sectarian churches" (this the newspaper term) will have to recognize the Episcopate in some form. Dr. Nehemiah Boynton, one of the best known names in Congregationalism, says frankly:

"Yes, if that would widen my usefulness as a minister of Jesus Christ I would be perfectly willing to have an Episcopal Bishop place his hands on my head."

He calls attention to the fact that critics of the plan have rather ignored the fact it is an effort on the part of the Episcopal Church to be liberal and make it possible for other ministers to unite with it in a fair exchange of labor.

"The proposition is in the form of a canon to be acted on by the General Episcopal Convention," said Dr. Boynton.

Sees No Rights Forfeited.

"It has its first supporters among those in ministerial service in the army and navy and in wide missionary districts or other sections where the denominations of necessity cannot all be represented and it is desirable to have some clergyman who can represent the Christian Church in the large." The canon does not propose that any denominational clergyman who receives Episcopal ordination will invalidate his present ordination.

"The ordination of the Episcopal Church differs from the ordination of any other churches. If a denominational clergyman chooses to receive this additional ordination it will clothe him with added ecclesiastical authority, which makes him for the time being qualified with added opportunity for service."

"Added opportunity for service" is a good phrase, and may apply to Episcopals as well as other Protestants. Without losing anything essential no one should be afraid of a chance to widen and enlarge his opportunities of service, which the poor old world needs badly enough.

NOTICE TO WITNESS PATRONS

All subscriptions, communications of a business nature, items and articles intended for publication in The Witness, and exchanges, should be addressed to The Witness Publishing Co., 6219 Cottage Grove Ave., Chicago, Ill.

Remittances should be made by Post Office or Express money orders. Five cents should be added to cover the exchange on all checks other than those drawn on Chicago banks.

CURRENT EVENTS.

(Continued from page 5)

people but we subsequently abandoned that idea believing that if we got Calvary Church people to come to Calvary Church that they should get acquainted through those services with their own rector and not with a stranger. The prayer service was shortened slightly and instead of three hymns we put in five and selected hymns that would be familiar to the poorest of church attendants and arranged to sing all the verses that there were. We also requested our choir to put on an especially good anthem. These were the only changes which we made in our service, no more than the regular ordinary Sunday night service.

We then divided the parish into routes. As our time had been very short and our drive for canvassers and the publicity not as intense as it will be in the future we were obliged to eliminate some of the parishioners living on the far outskirts of the city and the suburban towns, pledge cards however, were mailed to these. It has always been our custom to make a sort of speciality of our Thursday night Lenten services having an outside speaker of repute at each one of these services and during the week before Lent these cards were sent out to all of the parishioners announcing the date and speaker at all services. These cards have usually been mailed or delivered by the small boys of the parish. This year the cards bearing the announcement of the services together with the special Easter envelope were placed in envelopes and one addressed to each parishioner and then routed.

During the week prior to March 2nd, we signed up the Ladies Society on the pledge cards and had a meeting of some of the men whom we wanted as canvassers.

Sunday noon, March 2nd, we met after the morning service at the church and found thirty-two canvassers, a smaller number than we had anticipated but a bunch of hustlers. Instructions were given and the teams of two men each picked, the different routes were assigned out to the various teams and twice as many pledge cards as they had envelopes. I am enclosing one of the pledge cards for your inspection, the upper half of which was signed and returned to us, the lower half being retained by the signer as a reminder. The envelopes with the Lenten service announcement were to be used as an opener or introduction, pledges to follow. We made no plans to follow up these pledges believing that it was better to put the people on their honor and the canvasser so stated. We knew that there would be many people who would promise to come to the six services but who would not sign the pledge card, we also knew that there were instances in which people might not feel that they could come to all the six of them but while the card as you see does not bind them to it nevertheless they would prefer not to sign it but would come as often as they could. We are using the newspapers at the last of the week in which announcement will be made of the attendance at service the Sunday night before and a reminder given of the one to follow. The canvassers were then served a good substantial lunch by the ladies of the parish and they started out on their work. They were to report back to us as soon as they had finished the routes; where the people were not at home the envelope was left and a pledge card inserted. Some of the teams had as many as thirty or fifty calls but by 4:30 all returns were in and we found that we had four hundred and five pledges. To be sure all did not promise to come the full six, as in some instances it was impossible as in the case of a small child in the family but we signed up both of the adults as one of them would be present at each service.

Our hopes took a big jump but we were to be agreeably surprised. The first service of the six was on March 9th, but on March 2nd, the day of the canvass we had 185 at the evening

service. Why? Because we had already stirred them up in the afternoon. Ash Wednesday, Bishop Fiske spoke and over 550 were present. We feel that it helped there also. But yesterday our hopes were blasted. The opening Sunday of the six was the worst day of the year, rain, snow, sleet, wind and everything that the elements could produce to hinder us. We took an actual count as the people came in the church doors and it totaled up 287 which you will see is better than 70 per cent of the signers. What will they do on a good night? Men were very evident, lots of them and men who had not been to church aside from a special service in years. They entered into the service with vim and it was a great evening.

We have come to these conclusions, It was more than worth the effort; that next year we will go at it earlier and with all our plans made and perfected; that the presence of the men alone was enough; that the regular Sunday nighters were there as were lots who had never come before and it was these last mentioned we were after. We have some plans on foot for a soldiers memorial service but this depends upon the return of the boys of Utica and there appears to be no fixed date as yet."

ADVERTISING RELIGION.

(Continued from page 1)

Church needs so badly for its ministry of the reconstruction period, after such a series was published presenting the real opportunity and career the ministry offers?

Of course there will be opposition to any national advertising program by the Church and for that matter any efforts at advertising, publicity and propaganda. One answer to the honest conservatives who fear a cheapening of the real religion of Jesus Christ, is to be found in Canada which like ourselves has all of the conservatism of a British heritage. Church advertising even in Toronto, Winnipeg and Vancouver, the three so-called "American" cities of the Dominion, has never assumed the importance this form of publicity has in the United States. The Winnipeg Methodists, however, have just completed a very successful "Golden Cross Drive" in which quarter pages of newspaper space played a very important part in appealing to these very conservatives. And it is well to remember that even that conservative of conservatives—Lord Kitchener—was the first general in history to raise an army by advertising, and Great Britain the first nation to sell its war bonds by newspaper, magazine and billboard space.

The Writer of Church Ads Must Pray

Whatever advertising the Church does, nationally, diocesan or locally, must be very real and have the right appeal. The devil could hardly be expected to preach a good sermon, and no matter how sincere and successful a writer of commercial copy an advertising man may be, without prayer, a historical background and almost a life in an atmosphere of religion, no one can expect to write GREAT religious advertising. Over every successful religious advertisement I have ever written I have spent more prayer, study and real work than the average clergyman is forced to devote to a month of sermons. Money can be and will be raised with advertising written by good advertising agencies but see what a miserable failure any attempts to advertise the Church itself, the Sunday School and the advantages of the Sacred Ministry as a career, will be with copy written by a man, unprepared religiously.

Why Saturday Newspaper Advertising is a Failure.

The failure of most of the Saturday newspaper church advertising pages has been that the copy was either written by a clergyman who knew nothing about advertising or an advertising man who knew nothing and cared less, about religion. And most of the prejudice against

religious advertising has been founded on this basis. Too many newspapers have looked upon the Saturday church page as an excellent way to add fifty-two pages of advertising to their yearly total at a nice profit. The very few who have honestly tried to serve the churches as they would any other advertising client, by as far as possible insisting on copy which they knew would pay in dollars and cents for the churches, have made a financial success for themselves and the churches of their city. The newspaper advertising page, however, is essentially a parish problem and will be covered fully in the last article of this series.

Religious Advertising Must Build for Something.

The specialist in religious advertising—the man who has studied church history, theology, the Bible, and is literally a priest of the printed word of God, will come soon in the era of religious advertising. Such a man the Church will need to take charge of its work and such a man the General Convention will undoubtedly be able to find. The race in this new competition will not be to the swift but to the prepared. The various churches, and particularly the Protestant sects with the early start they have made, will raise thousands of dollars for money campaigns but religious advertising will never really justify itself unless it builds for something lasting by helping to bring to Christ the millions of Americans who are so indifferent that they don't think it worth while to even publicly confess His name and to fight under His banner until their life's end.

Because I am to bring this question of Church advertising, publicity and propaganda before the sixtieth annual session of the Diocese of Kansas at Topeka in May, I am inviting correspondence from clergymen and laymen regarding this subject that the data secured may be used by Bishop Wise in preparing a report to the General Convention in Detroit, Mich., next October, the Bishop being chairman of the Church Commission on Advertising and Publicity. It is particularly desired to get some advance action by laymen such as secured in Louisville in connection with the Cathedral Mission and the noon-day Lenten services, that several series of national advertisements may be used prior to the Convention not only for the University of the South's money campaign but if possible for religious education and the Board of Missions. Correspondence may be addressed until May 1, care the Louisville Courier-Journal, and after that date care of Bishop James Wise, 913 Polk Street, Topeka, Kansas.

DIVIDED CHRISTIANITY
FALSE CHRISTIANITY

(Continued from page 6)

Protestants and Roman Catholics are members, and from a Church of England lady in Ceylon a letter about a League of Prayer she is forming. She plans to find in each congregation

in the diocese four ladies, English, Singalese, Burpher and Tamil. Her plan is that each of them shall get two others of the same nationality so that there will be a number of groups of twelve, each made up of four races, and each group meeting for united prayer for unity.

Every day reports come in from different parts of the world of the observance of the Octave of Prayer for Unity last January. One of them is from a Church of England Chaplain in Italy, telling of the observance by two battalions served by him.

PERSONALS.

Rev. Caleb Benham, who by reason of disability has been unable to do parish work the past year, is holding occasional services in Hilliard, Fla., in a building of his own called Bethany Hall. His services are gratuitous to the poor people in this locality.

Mr. Lawrence Earl Emmons, ex-chancellor of the Diocese of Quincy, a prominent citizen and lawyer, charter member of the Cathedral foundation, and the only surviving layman who was a delegate to the primary synod of his diocese, died at his home in Quincy, Ill., on Ash Wednesday.

The Ven. Joseph H. Dodson, arch-deacon of the Columbus, Ohio, convocation, will conduct a mission in St. John's Church, Columbus, during Holy Week. The mission will conclude with an evening service on Easter Day.

The Rev. Walter E. Bentley, of Brooklyn, N. Y., Secretary of the Actors' Church Alliance, has just closed a very successful eight day preaching mission at Trinity Church, Hoboken, N. J., the Rev. Malcolm A. Shipley, rector, and next week he will hold a mission at the Church of the Holy Faith, Bronx, New York City, Rev. C. S. Gregg, rector.

Major General Leonard Wood, U. S. A., was the speaker at the ladies' night Men's Club meeting of St. Luke's Church, Evanston, Ill., at a recent meeting.

Bishop McCormick, of Western Michigan, set sail on his return to France, March 29th, on the White Star liner, Baltic, in response to the call of the Church War Commission in recommendation of Bishop Perry, recently returned from France, and in response to a cable from the War Commission office in Paris to the effect that a Bishop was needed for visitations. The Bishop will also act as the representative of Bishop G. Mott Williams in the oversight of European churches. While in England he will confer with the Archbishop of Canterbury and the Bishop of London in regard to American military conditions in England and will then proceed to Paris. All communications of an overseas character should be directed to him in care of Morgan, Harjes & Co., 31 Boulevard Haussmann, Paris.

THE DAUGHTERS OF THE KING
An organization for the women of the Church throughout the world (communitants of good standing in their Parishes), for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a Corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible Class is desired in every Parish.

Handbooks at the office of the Order, Room 24, Bible House, New York.

28½ct

America Sends More Agents of the Liquor Traffic to the Heathen Than Missionaries.

Stand behind your Church Temperance Society.

Rev. James Empringham, S.T.D., General Superintendent.
W. Jay Schieffelin, Ph.D., Treasurer.
1611 Flatiron Building, New York.

"PROGRESS"
formerly
"TEMPERANCE"

Doubled its Circulation in 1918.

The Episcopal Church ITS MESSAGE FOR MEN OF TODAY

By **GEORGE PARKIN ATWATER, D. D.**

Rector of the Church of Our Saviour, Akron, Ohio.

This Book Will Interpret the Services, Answer Objections, Attract the Casual Attendant, Instruct the Inquirer.

Suitable for Confirmation Classes, Adult Sunday School Classes, Strangers and Newcomers, Brotherhood Chapters, as well as for General Use in Parishes and Missions.

The very book to give to soldiers and sailors!

Bishop Nelson, of Albany writes: "Having read this book, I am prepared to endorse every word of the publisher's statement. I hope the book may be read by many of the clergy and laity."

Rev. Paul Roberts: "The book is splendid. Just the thing for college boys and for missions."

Cloth, \$1.00; paper, 60c. Order from
THE MOREHOUSE PUBLISHING CO.
Milwaukee, Wis.

CONFIRMATION INSTRUCTION

By Bishop Johnson of Colorado
Sample Copy, 25 cents. \$2 a Dozen.

PRIVATE PRAYERS FOR THE FAITHFUL

By Bishop Sage of Salina
Price, 10 Cents. Postage 4c.

Parochial Missions Supplies:
By Bishop Sage

THE WITNESS PUBLISHING CO.
6219 Cottage Grove Avenue
Chicago, Illinois.

BOOKS BY DEAN ALMON ABBOTT of Cleveland, Ohio.

"THE MAN OUTSIDE THE CHURCH."
A simple, practical, strong and very readable volume of sermons. Price \$1.50 net.

"THE SUPREME SACRIFICE."
Devotional addresses at the Good Friday Three Hours' Service. Many periodicals speak highly of this book. Price 15 cents net.

"THE RELIGION OF THE TOMMY."
The Boston Transcript says: "It is the Religion of the Average Man that pulls us up and pulls us together. It is full of striking and quotable material." Price, \$1.00 net.

"HELP FROM THE HILLS."
A Confirmation Manual for Senior candidates. \$1.25 net.

"SPARKS FROM A PARSON'S ANVIL."
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.

What Do You Know of the Work of Your
CHURCH TEMPERANCE SOCIETY?
William Jay Schieffelin, Ph. D., Treasurer.
Rev. James Empringham, D. D., General Superintendent.
Send for free sample copy of
"TEMPERANCE"

This magazine has the largest circulation of any magazine of its kind in America.
Address:
CHURCH TEMPERANCE SOCIETY
1611 Flatiron Building New York City

Honor and Memorial TABLETS

BRONZE, BRASS OR MARBLE,
With Rich Mosaic Ornamentation.

STAINED GLASS,
After the Antique Method.

MOSAIC PANELS
Designs and Estimates on Request.

SPAULDING & CO.

Michigan Blvd., at Van Buren St.

Chicago

THE RACINE CONFERENCE FOR CHURCH WORKERS

To be Held at Racine July 8-18—The Advance Program Is Announced.

The following is the advance program announced for the Conference of Church Workers to be held at Racine College, Racine, Wis., July 8th to 18th:

Classes and Lectures

A Devotional Study of the Rock of Revelation. Rev. G. C. Stewart, D. D. The Church's Share in Reconstruction "The Readjustment of the Religion and Social Message of the Church to Meet the Needs of the New Era." (Such lectures will include a discussion of a more simply direct method in presenting our message to the religious needs of men, conducting classes in personal religion and such an organization of the Church to make the parish a social force in the community.) July 14-18. Rt. Rev. T. I. Reese, D. D.

Vitalizing Our Forces: Co-operation versus Chaos in Parish Work. (July 9-12.) The Rt. Rev. James Wise, D. D. Disinventing the Church. (It has been said that Christianity was invented in the trenches. This course is intended to orientate the Church with the vital problems of NOW.) The Rev. B. I. Bell.

Practical Moral Problems. The Rt. Rev. W. W. Webb, D. D.

The Old Testament and Modern Life. The Rev. George Richardson, D. D.

Prayer Book Revision. (A consideration of the report of the commission, giving a detailed analysis of the proposed changes, their nature and significance.) The Rev. H. B. St. George, D. D.

How God Can Use Laymen in Rebuilding the World. (The Church is awakening to a realization of what power she has in her laymen and women, who have truly consecrated themselves to the service of our Saviour. By means of public conferences, small groups, and personal interviews these two experienced evangelists will tell how the Holy Spirit can use devoted souls today.) Ted Mercer and Tom Farmer.

Missions

The New Vision of the Woman's Auxiliary—Miss Grace Lindley.

The Mission Study Classes for the Year—Miss Mary A. Smith.

The Church's Opportunity in the West.

The Work of the Church in One Foreign Field.

The Church's Opportunity in Rural Communities—The Rev. George Long.

Discipleship—A Course for Young People—Miss Elizabeth Matthews.

Religious Education

Classes for the study of each course in the Christian Nurture Series.

The small school: How it can use modern methods.

How to conduct a parochial teacher training class.

Mobilization of the child life of the parish.

Stopping the leaks. (We have 54,000 less pupils than two years ago.)

Teaching By the Use of Plays and Pageants—The Rev. George Long.

The Pageant in the Class, in the Church, in the Community—Rev. Morton Stone. (This course will cover the organization, production, and direction of pageants, mystery plays, etc. By way of illustration it is hoped that a pageant portraying the rise and growth of education and learning will be presented during the conference.)

Department of Music

Under the direction of Dean Lutkin and Canon Douglas.

This department will offer courses in Church Music adapted to clergy, laity, and the music profession, the special topic for this conference being the New Hymnal. This will be thoroughly discussed and analyzed, both from the standpoint of practical use and essential artistic worth. If a sufficient number of organists and choirmasters register, an interesting course will be available, which is intended to establish standards of criticism in Church Music. A number of well-known anthems will be presented with a view to appraising their worth from interpretative, technical, and musical standpoints. Opportunity will be given for the criticism and discussion of church music manuscripts, and a class in service playing, if desired, may be organized.

Conferences

Conference on "The Teacher," using Weigle's book.

"Present Day Problems and Opportunities." A conference for the Girls' Friendly Society.

A conference for the Woman's Auxiliary.

Public Meetings and Recreation

There will be evening lectures and entertainments open to the public. The ample facilities of the college for fun and recreation will be available for members of the Conference.

Complete preliminary program and registration blanks, together with a list of the expenses for the session, can be had from Miss Rosalie Winkler, 131 Eleventh street, Milwaukee, Wis.

The Executive Board

President—The Rt. Rev. William Walter Webb, D. D.

Vice-Presidents—The Rt. Rev. Theodore Irving Reese, D. D., the Rt. Rev. Reginald Heber Weller, D. D., the Rev. Charles Winfred Douglas, Mus. Doc.

Executive Secretary—Miss Mary Knight, 572 Marshal street, Milwaukee.

Treasurer—Mr. George K. Gibson, 1625 Conway Bldg., Chicago, Ill.

Registrar—Miss Rosalie Winkler, 131 Eleventh street, Milwaukee.

Director of Music—Professor P. C. Lutkin, Mus. Doc., Northwestern University.

Executive Secretary for the Synod—The Rev. George Long, Warsaw, Ill.

Chairman Program Committee—The Rev. C. H. Young, 6451 Woodlawn avenue, Chicago.

Chairman Finance Committee—Mr. Thomas Tileston Lyman, 1737 South Michigan avenue, Chicago, Ill.

Chairman Publicity Committee—The Rev. George Paul Torrence Sargent, 306 State street, Grand Rapids, Michigan.

Chairman Literature Committee—Miss Elizabeth Matthews, Glendale, Ohio.

STOWE'S CLERICAL DIRECTORY

To the Editor of the Witness:

It is my intention to begin, in the near future, the compilation of the 1920 edition of "Stowe's Clerical Directory of the American Church," to be delivered in February, 1920. Before really starting the work, however, I wish to get some consensus of opinion from the bishops, clergy and laity of the Church, regarding the merits and usefulness of this directory; and also some suggestions as to improvements that may be made in the next edition.

Everyone knows the place that "Who's Who in America" takes among books of reference, in schools and public libraries, as well as its use by newspaper men, authors and the subscriber himself.

We tried in our last edition (1917) to bring out a volume which would be valuable, not only to the bishops, clergy and officers of the Church, but to all who are interested in the Church and her ministry. How well I succeeded can best be answered by the subscribers.

I am asking for suggestions as to whether the next edition should contain anything more than the list of bishops and the biographical sketches of bishops and clergy. In the last edition there was something like 90 pages given up to diocesan and parochial statistics. Have these statistics proved of sufficient value to be continued in the next edition?

Full, frank and free criticism and suggestions are requested.

Andrew D. Stowe,

Editor and Publisher.

519 Oak Grove street, Minneapolis, Minn.

Chaplains Decorated in War Service.

Thirty chaplains have received decorations for distinguished and heroic service in the war. Of this number, seven are priests of the Church as follows:

The Rev. Walton Stoutenburgh Danker, rector of St. John's Church, Worcester, Mass., and chaplain of the 204th U. S. Infantry, in France. Died in action June 18th, 1918. Croix de Guerre.

The Rev. William E. Patrick of New Bedford, Mass., Y. M. C. A. secretary, Paris, France. Distinguished Service Cross.

The Rev. L. H. Rollins, rector of St. Michael's Church, Marblehead, Mass., and chaplain of the 3rd Division, 101st Inf., A. E. F. Croix de Guerre.

The Rev. Thomas E. Ewan of the Diocese of Michigan and Chaplain of the 125th Infantry, A. E. F. Distinguished Service Cross.

The Rev. Henry R. Talbot of the Diocese of Oregon and chaplain, headquarters, 1st Division, A. E. F. Croix de Guerre.

The Rev. Royal K. Tucker of the Diocese of Albany and chaplain of the 195th Infantry, A. E. F. Distinguished Service Cross.

The Rev. J. C. Ward, rector of Grace Church, Buffalo, N. Y., and chaplain of the 105th Machine Gun Battalion, 27th Division, A. E. F. Distinguished Service Cross and British M. C.

Eleven of the chaplains decorated are priests of the Roman Catholic Church, two Presbyterians, two Congregationalists, one Disciple, one Christian, and one Baptist, and two whose Church affiliation is not given.

BIBLE READINGS FOR HOLY WEEK.

Monday Before Easter.

Isaiah lvi. 1-7

Mary xi. 12-26

Exodus xii. 43-end

Matthew xxi. 12-end

Tuesday Before Easter.

Isaiah v. 1-7

Mark xi. 27-xii. to 34

Exodus xiii. 1-16

Matthew xxii.

Wednesday Before Easter.

Genesis xxxvii. 3-28

Mark xiv. 10-16

Exodus xxiii. 1-18

Matthew xxvi. 1-16

Thursday Before Easter.

Joshua i. 1-9

Mark xv. 1-39

Deuteronomy xvi. 1-17

Matthew xxvi. 17-end

Good Friday.

Genesis xxii. 1-18

Mark xv. 1-39

Exodus xii. 21-42

Matthew xxvii. 1-54

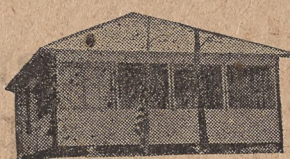
Easter Even.

Isaiah xxxviii. 9-20

Mark xv. 40-end

Exodus xiii. 17-xiv. to 31

Philippians ii. 1-11



Cottages For Sale.

Screened and Glazed in Stealing Porches

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Orders taken for all kinds of Church Embroidery, fine Altar Linens, Surplices, Altar Hangings and Vestments. Estimates of work will be cheerfully given. Materials will be sold stamped ready for Altar Guilds to embroider. Special prices for Missions.
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THE WITNESS

has won its way into 12,000 homes in two years and three months—its circulation increasing, on an average, at the rate of 444 each month.

THE WITNESS

is probably read each week by over 36,000 persons, if the conservative estimate holds good that each copy of a family paper, published weekly, is read on an average by at least three persons.

THE WITNESS

circulation has been built up, despite the unfavorable conditions prevailing during the war, largely by the untiring efforts and warm commendations of Bishops, Priests and laymen throughout the American Church.

THE WITNESS

is read by every member in many families. It is passed on by a large number of subscribers to be read by others.

THE WITNESS

is read by over eight thousand Church people, at the lowest estimate, who seldom if ever saw and never before subscribed for a Church paper.

THE WITNESS

is an ever welcome visitor in hundreds of homes deprived of the regular ministrations of the Church—in out-of-the-way-way places and country districts infrequently if ever reached by priest or bishop.

THE WITNESS

is read, appreciated, and heartily commended by Churchmen of all schools of thought, by those who have not had the advantage of a university or theological education as well as by those who have had conferred upon them the degrees of Master of Arts and Doctor of Divinity. It is edited in a language understood by the average person in the pew.

Guilds, Branches of the Womans Auxiliary, Sunday School Classes, Vestries

and other parish organizations have taken hold of and "put over the top" our plan to introduce The Witness into every family in their parishes. One class of boys in a Sunday School secured a large list of six weeks' subscriptions in a comparatively small parish and many yearly subscriptions.

Rectors, vestries, and parish organizations have underwritten a six weeks' subscription for every family in their parishes and then followed it up by a vigorous campaign for yearly subscriptions. Others have made a canvass of the parish first for ten-cent subscriptions and followed it up for yearly subscriptions.

This plan has worked out successfully in every instance where a reasonable effort has been put forth.

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This will give the organization or individual putting on the campaign a neat sum for their own use. At the end of the six weeks ten cents should be remitted to the publisher for each one who refuses to take the paper for a year, and eighty cents for each yearly subscription.

THE WITNESS PUBLISHING CO.

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