

"Christ is Risen from the Dead!"

The Witness

✱ FOR CHRIST AND THE CHURCH ✱

VOL. III. No. 16.

CHICAGO, ILLINOIS, APRIL 19, 1919.

\$1.00 A YEAR

CO-ORDINATE THE WHOLE WORK OF THE WHOLE CHURCH

Program of The General Board of Missions Marks an Epoch in the History of the Church.

What is undoubtedly one of the biggest and most courageous steps forward ever taken in the history of organized Christianity in America, was taken last week when the Executive Committee of the Board of Missions committed itself to as progressive and enterprising a program as was ever approved by any Board. This program will serve as the basis for a Nation-Wide Campaign in which at least twenty million dollars will be raised over a period of three years.

At the meeting of the Board of Missions in December, the matter of a Nation-Wide Campaign was fully discussed and a Committee of Five, with power to act, was appointed. After careful consideration of the whole subject, a plan was adopted by the Committee of Five and unanimously approved by the Executive Committee of the Board at its meeting last week. At this same meeting of the Executive Committee a sufficient credit was provided for financing the Campaign. The Rev. Robert W. Patton, D.D., has been chosen as National Director of the movement.

Everything is ready now to bring the whole subject to the attention of the Church. A survey of the work in both the domestic and foreign fields is under way. This survey will be supplemented by a study of the needs of each Diocese in order that the authorities of each Diocese may, if they desire, incorporate their needs in a budget to be added to the general budget. Thus accurate facts can be presented to the Church as to the great call which comes from every quarter for increased support for our work in all fields.

It is planned to reach the Conventions of every Diocese and Missionary District with a qualified speaker, who will be able to put the facts before the selected representatives of each Diocese. This will be followed up by the organization of a local committee who will be responsible for the handling of the details within that Diocese or District. A Speakers' Bureau is being organized and experienced speakers will be available for meetings of various kinds. Literature will be prepared which will show in attractive form the compelling facts concerning the needs of all fields. Articles that will be found good reading matter will be available for Church and secular press, and every means will be used to enlist the interest and co-operation of every member of the Church and its various agencies.

It is planned to have the Campaign embrace not only the Board of Missions with the Woman's Auxiliary and the American Church Institute for Negroes, but all the federal agencies of the Church, such as the General Board of Religious Education, the Joint Commission on Social Service, the Girls' Friendly Society, the Church Periodical Club, and other like agencies. The co-operation of the Brotherhood of St. Andrew has also been pledged to the movement.

Co-ordinating the Whole Work of the Whole Church.

For the first time in the history of this Church, therefore, a practical working basis co-ordinating, as far as Diocesan autonomy will permit, the

whole work of the whole Church will be sought. The General Board of Religious Education and the Joint Commission on Social Service, together with the other agencies mentioned, have accepted the invitation of the Board of Missions to share in this united enterprise.

Many problems and tasks of unique and compelling interest thrust upon us by the present world emergency are in the minds of all thoughtful Churchmen. These problems relate not merely to the obvious duty of the Church to support its General Boards and to expand their work upon a much larger scale, but numerous special tasks to which the Church has always been committed but which she has inadequately dealt with, must be faced. The days of reconstruction are upon us. We cannot afford longer lightly to regard the Church's responsibility to the national problem of Immigration. Our Board of Missions and our Social Commission must play their part by the strangers from foreign lands in our midst. The meetings of the crying need for men for the Ministry and for trained lay workers; the strengthening of the home and family life of our land through Christian nurture and training; these are some of the pressing responsibilities placed upon the General Board of Religious Education.

Responsibilities We Cannot Evade and Remain True to America.

Can we longer be largely indifferent to the unsupported struggles of the country Church and the downtown Church? Has the Church no message nor act of sympathy and helpfulness for the millions in our land who after July first will be deprived of the only social centre provided for them? The saloon has served a community need. Cannot the Church provide a better? You cannot take something away from a man without giving him something in return. Our Church's industrial high schools for Negroes, especially in the South, must be equipped for their task of producing Christian leaders and teachers of their race. These are a few of our immediate responsibilities. We cannot evade them and remain true to America. That these obligations will be provided for under a united budget for all the agencies which the Church has created, marks an epoch in the history of the Church.

It is proposed to finish the Campaign with an Every Member Canvass not later than the first week in Advent of this year. The plan is, in brief, the extension of "The Campaign for the Church's Mission" which has been so highly developed by Dr. Patton and his staff of workers and its application to the entire Church. The success of "The Campaign for the Church's Mission" in parish, city and Diocese has led those in charge to believe that its methods are sound and its results generally far beyond the expectation of those who have not been acquainted with its possibilities. If there has been any weakness at all in "The Campaign for the Church's Mission," it has been in the lack of sufficient organization on the part of the Board of Missions to follow up the work and conserve the

results. This will be obviated in the Nation-Wide Campaign by carrying the organization on for at least three years, in order that the Church may receive progressive and cumulative education; and the application of the principles in service and giving.

The Plan Approved by Practically All of the Bishops.

It is gratifying to note that the plan has the cordial approval of practically all of the Bishops from whom there has been time to receive letters. About sixty-seven have been heard from.

There certainly never was a time in the history of the Church when there was such great need for the development of her latent power. It is confidently believed that Churchmen everywhere will respond in a spirit of real devotion to the call of the Church to fulfill her God appointed Mission. If she is to serve wherever there is a chance to serve, she must organize, mobilize and act.

Confirmation at St. Anne's Brooklyn.

At St. Anne's Church, Brooklyn, on March 30th, a class of thirty-nine was presented by the Rev. G. Ashton Oldham, rector, for confirmation. This class is approximately double the size of the one presented a year ago, and has had a thorough course of instruction extending over ten weeks. It is interesting to note that it is composed of more adults than children and more men than women.

A Judge Sends Delinquents to Sunday School.

Recent investigations have disclosed an increase in St. Paul of juvenile delinquency, says St. Clement's Chimes, St. Paul, Minn. A large proportion of the crimes committed are by youths of fourteen to twenty years of age. The first remedy must be applied in the home. It is religious training. But only a religious home can provide a religious training. When we consider that two-thirds of the people of the United States are reported to be outside of the church organization we can account for much of the lack of religious training which has resulted in this increase of juvenile delinquency.

The Church is therefore confronted by the tremendous task of reaching the OTHER TWO THIRDS.

It is not the children trained in the Church Schools in the land who become the juvenile offenders.

Remarkable evidence of the influence of the churches and of the Sunday schools in checking criminal tendencies in those who come under their influence is brought forward by the Congregationalist. It cites the experiences of Judge Fawcett, of Brooklyn, who says that in five and a half years' service on the bench out of some 2,700 cases brought before him, he has "never had to try a man who was, at the time of the alleged offense, or ever had been, an active member of the Church." "I have asked each young offender," he says, "if he was a member of, or an attendant at a Sunday school and I have never been answered, Yes. I believe in Sunday schools. When, by means of suspended sentences, or merciful devices, I have seen fit to give young prisoners opportunities to lead better lives, in freedom, I have in every case, insisted that the first thing they must do is to join a Sunday school."

ADVERTISING RELIGION

By PAUL J. BRINDEL
Secretary, Advertising and Publicity Bureau
Diocese of Kansas.

If any argument was needed for a national publicity bureau for The Church, the Christian Science organization would answer it. Founded less than fifty years ago it is an example of what real publicity methods can do in the way of church extension even for a sect with radical ideas.

Good Episcopalians no longer are able to find that once inevitable literary gem that chronicled a special Church service, ordination or consecration: "The Bishops marched in and sat upon the altar," no longer but "the Episcopal denomination still is in existence" while other really good newspapers also have "the auditorium of the Cathedral filled to capacity," and "the meeting at which the Bishop was ordained, a very successful one in point of attendance."

Religious Publicity is Daily Assuming a More Important Role.

Don't blame the newspapers. Why should they care as long as no Churchman thinks it worth while to take the reporters under his guidance and see that they understand what they are writing about. Like the nation of its birth, the Church has been conservative. It took almost the loss of the Channel Ports to awaken Great Britain to the possibilities of publicity and propaganda. In this critical era of reconstruction when religious advertising and publicity is daily assuming a more important role, will the Church not follow the example of the great nation in which it had its birth and centuries of its early growth?

With the tide of immigration over and higher living costs and standards, future large increases in America's population are not to be expected. We are past the transition period of a new nation. Within the next decade the foundation of religious organizations for the next century almost, will be laid. The next ten years will determine whether the Church is to be merely a "one per cent" denomination or a great national Church ranking high in membership as well as influence.

The General Convention Must Take Action.

Seven excellent reasons exist why the next General Convention in Detroit must take immediate action to authorize a comprehensive national publicity, advertising and propaganda bureau for the Church, if the Anglican Communion in the United States is not to become a hopeless minor religious organization.

Church Extension.

First, is Church extension, or as it is better known, Foreign and Domestic Missions. That command of the Lord, Jesus, 1919 years ago, "Go ye into all the world and preach the Gospel," still holds good today. If during the next five years, the Church will co-ordinate good publicity methods with such a national advertising program as outlined in the opening article of this series, by 1925 the following results may be expected:

1. At least 2,000,000 communicants, probably more.
2. At least 2,000,000 Sunday School pupils.

3. At least 2,500 new priests of the caliber it needs so badly.

4. As great expansion in the foreign mission field as the present organization of the Board of Missions is capable of handling.

Of course it does not sound possible, some will say the present Church organization cannot handle such an increase and worst of all some will say such growth is not desired. Of course scores of clergy and thousands of laymen will have to throw off their present lethargy but it has been the history of every organization where a vast advertising and publicity campaign was undertaken, that the morale of every member of that organization increased at least one hundred per cent and general efficiency even more. Certainly it would be a very hopeless sort of clergyman or layman who would fail to co-operate in such a national programme especially when his diocese and individual parish was a vital unit in the organization and was made to feel its importance.

A Story Full of Possibilities for Christendom.

Second: A national publicity bureau would not be a "cure-all" but if no other reason existed for its being than the coming world conference on faith and order, it would be justified a thousand times. Does anyone doubt that had the world's public opinion been carefully prepared in 1870 and later in 1896, that Pope Leo's bull against Anglican orders, would have been issued? In 1919 we see our three Bishops setting out on a great mission, as full of possibilities for the future of the world as the League of Nations, yet leaving behind them with ninety per cent of the American people and most of our own communion, the idea that they are off on a wild goose chase for a league of churches headed by the Pope. Certainly no other conclusion could be reached after reading the meager, distorted stories carried throughout the country by the Associated Press and the other news services, not through their fault, but because no one cared and there was no organization in existence to prepare a careful statement of what is planned.

Only a newspaper man can appreciate the possibilities of this one story if it had been handled properly and all of the city editors of the country given an opportunity to get interviews from their local clergymen concerning the project. Special sermons could have been preached so that the day the three Bishops sailed, every newspaper in the land would have heralded it as an event of importance, full of possibilities for Christendom and the world. Of course the Literary Digest helped by attempting to interpret the mission, but then, not everyone reads the Literary Digest.

First Definite Step Towards Unity Since the Reformation.

Third: The proposed canon authorizing Episcopal ordination for Protestant clergy, is full of publicity and propaganda possibilities, for once let the American people realize that the Church stands midway between the

(Continued on page 7)

WEEK BY WEEK WITH THE MINOR PROPHETS

By the Rev. FRANCIS S. WHITE, M. A., B. D.

AMOS.

SUNDAY: "Behold, I will set a plumbline in the midst of my people Israel."

A plumbline is that by which something can be built straight and upright: it is also that by which one can tell whether anything built is straight and upright. When God set the life of our Blessed Lord in the world, it was made evident that His plan called for a humanity to be made straight, to be built upright according to the straight line of "The One Made Flesh." And week by week on the first day of the week, it is a wonderfully comforting experience to come into especial contact with that standard of measurement. Sunday, the Lord's Day, the First Day of the week, can be, should be the plumbline for all Christians, whether they work for others or work for themselves. The Sabbath principle is one that men have at times tried to override or neglect, but it has always been done at their physical and moral expense. Again the Bible can be thought of as a plumbline, and in the same way the Holy Eucharist, or the sacramental system as such: Each and everyone of these "institutions" God sets as a plumbline for His people to use in constructing and reconstructing the edifice of their daily lives and habits. But Lord's Day observances, Bible reading, Sacrament receiving, are only plumb-lines when the Life of Jesus Christ is the central strand in the twisted fiber of observance. Sunday is not the Lord's Day for a person if Jesus Christ does not dominate it: The Bible is not God's Word if Christ, latent or patent, is not revealed to the reader: The Sacrament is only a slender thread if one does not feel the pull and the pulse of immortality in the use thereof. Let us realize how necessary the right use of these plumb-lines is, and ask God to help us rightly and duly use them to the glory of His Name and the good of mankind.

MONDAY: "Amos, what seest thou? And I said, a basket of summer fruit."

As we look out on the world, what do we see? Only the outward and visible? Only that which is pleasant to the eye? Only the summer fruit which while it is in your hand behold it is gone? What is pleasure for us in the pathless woods? What do we see in the shining of a star, in the flower of the field? What stimulus to thought, what color for life, what lessons for conduct Our Blessed Lord was always finding in land and sea and sky! The joy of His life was always illustrated by baskets of summer fruit. He was a lover of nature in the ideal and idyllic sense, because He always looked through things to God. Let us ask God to help us cultivate our powers of vision. Let us appreciate the importance of getting right values out of the "baskets" which God fills for us on every hand and in every season of the year!

Amos saw a basket of fruit which indicated the approach of another season: God led him to read out of that basket the bitter but needed lessons of a judgment to come out of the very sign and symbol of peace and plenty. Many of us are tempted to read lessons into things; isn't it better to strive for the ability to translate the timely messages which the Creator meant created things to tell, whether they were pleasant or bitter? Are our education and environment combining to help our vision or to cloud it? "What seest thou?"

TUESDAY: "Surely I will never forget any of their works."

"Their works do follow them," said

St. John on coming out of one of his raptures! Mother Church, with a tender wisdom of the human heart, leaves these words unuttered as she speaks at the foot of the open grave that is receiving the body of someone dear to at least one soul standing by. For our works must follow up the Shores of Eternity, as the ripples spread out from the sinking stone in ever widening reaches to the encircling shores; and if those works be good, the ripples touch the shining of God's smile; and if those works be evil, the ripples must waste themselves in the froth of misspent energy and filthy spume. "I will never forget any one of their works." What heart stirrings be in those few words! How dreadful would they be if there were no other words to join to them; if there had never been the Incarnate Lord to interpret their wholesome warning. If we would only let the words of God precede our works, then this sentence might bring more joy than sorrow, more expectation than apprehension. When the final judgment comes, let us remember that God Incarnate alone can judge justly, for He will not have forgotten anything. Anticipating that day, let us take to heart the admonition of our Saviour Judge, Who bids us, while we have time, to come to our real selves by those solemn words, "Son, remember."

WEDNESDAY: "I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

Did you ever realize what we would have to banish if there came a famine of the words of the Lord? Of course, the Bibles and the Prayer Books, many of the sweetest songs of the ages, the best of all the books written by man since men have known the art of speech, much of our law, a great deal of permanent philosophy, practically all ethics, many newspapers, many magazines,—this, and more, would have to go. Without the words of the Lord the world would become one vast pigsty, and man would soon be running around on all fours, and be worse than the beasts that perish. Such a condition of things is unthinkable. But it is not unthinkable that there should be a famine of hearing the words of the Lord. All the dryness of life, all the sins of the world, all the brutality and bestiality of the world, all the pauperism of the world all the social inequalities of the world are caused by the "famine of hearing the words of the Lord." And if we who hear the words, and seek the words of the Lord, hear and seek those words only for ourselves, let us remember that we are creating famine conditions: we are dumping salt into life-giving springs, we are bringing the horrors of darkness, mental, moral and spiritual, upon innocent sufferers, the little children of the world. Who of us is there who cannot see the wide-reaching importance of religious education? Who of us is willingly and wilfully content that religious education shall occupy a minor part in the development of life? Let such people ponder well this text which God let Amos use to startle Israel from death into life, from inaction and self-indulgence into wise and constructive and far-reaching repentance.

THURSDAY: "I will set my eyes upon them for evil, and not for good."

When God sets his eyes upon us, the love in those eyes reveals us to ourselves, if we will but look honestly at ourselves. If we would look on ourselves and others through God-con-

trolled eyes, how changed we would be!

"Would that God the gift'd gie us
To see ourselves as ithers see us!"

has been on many lips since the poet put the thought into words: but think what it would mean to us if we put the word "God" instead of "ithers" in that wish! Let us realize that Amos wanted to bring home to his congregation the fact that God is intimately related to all life. His eyes are set upon us no matter where we go. "In Him we live and move and have our being," therefore when He sets His eyes on us for evil and not for good, is it not with the hope that learning to know the good we will refuse the evil, because the evil is so horrible? When God looks man through and through, the evil in him must be tortured, for God is a consuming fire, and there is no hell torment that can exceed the torment which a sinner feels when loving innocence or tried virtue views him over. St. Peter had a touch of the horror of evil when the Lord Jesus turned and set His eyes on that cursing, swearing, unhappy soul. May this warning come to us in time to save us from our worst selves! If it finds us in the bonds of sin, or in the pangs of remorse, may it stir us to a conversion which will spell pardon and peace, and a determination to help make such experiences rare if not impossible for the souls of those who come under our direct and indirect influences.

FRIDAY: "All the sinners of my people shall die by the sword, which say, the evil shall not overtake nor prevent us." Remember, "prevent" here means to outrun or precede.

"The Word of God is sharper than any two-edged sword." All philosophy and action which denies the power or existence of sin is doomed to suffer final destruction by the sword of the Spirit, which is the Word of God. If such philosophies seem powerful today, it is because their professors do not really push their attitudes to their ultimate conclusions. To deny the existence of sin is equivalent to putting one's mental and moral throat against a two-edged sword, and according to one's zeal is the depth of the wound. Let no one of us feel that sin is a thing to be despised or to be trifled with. Such a philosophy is born of thoughtless youth, or invincible ignorance, and its end is written down as an abortive failure. The sword of the Spirit can stab a soul awake or it can pierce to the sundering of soul and body. Let us endeavor to become wise and expert swordsmen, so that this foolish and vainglorious boast may not soil our lips, and spoil our lives.

A man with a sword must be very circumspect or he will be tripped up and come to grief, which is another way of saying that parents and God-parents should see to it that their children are taught a well-rounded gospel, and that from childhood they should know the Word of God, which is able to make them "wise unto salvation."

SATURDAY: "I will plant them upon their land." To be planted on their land means to be placed in life that roots can find proper nourishment, branches can properly expand, and the twig planted can fulfill its mission. What ties us to our land? Our homes. A home-life that is founded on the open and constant acknowledgment of God is a home that survives the storms and tides of passion and self-will. Every one of us should determine to be a home-maker, a home-builder: every one of us should see that our home is not just a bedroom, or a loafing place, or a hot-bed of luxury, but that it is a growing, vital, hospitable organism—sinking its roots into human hearts so that no matter how far away those who were born in it may wander, they can never get away from the reach and spread of its teachings, and the sap of its divinely-rooted life. A home may be in the twentieth story of a building, but if it is to be planted

AN EASTER DAY INSTRUCTION

By The Rev. GEORGE WHITE

Every time we recite the creed we end by confessing our belief in the resurrection of the body, and the life of the world to come. And there we touch a very serious and pressing problem, a passionate yearning of the human heart to look beyond to that which lies on the other side of the grave. We know that for all of us the day of our death is drawing nearer and nearer. And some of us—perhaps most of us—have lost dear ones—shall we see them again? Where are they? What are they doing? Has that loving heart we knew vanished and gone? Shall we never again hold converse sweet with the beloved? What a cheerless, hopeless world if this is so! We look at nature and it seems to give us hope. Morning succeeds night, and summer follows winter. But there is nothing certain in that. How can we rest in just a possibility? We want some assurance that there is a future life in which we may meet our dear ones and where the things which seem so imperfect here may be complete. And all the answer we get is the probabilities suggested by nature, and the hopes and speculations of men, until we hear the triumphant strains of the Christian creed "I believe in the resurrection of the dead and the life of the world to come." On what is this certain statement based? It is based on the greatest and most absolutely certain fact of history—that JESUS CHRIST rose from the dead. "Now is Christ risen from the dead, and become the first-fruits of them that slept." So (as Bishop Fiske says in his latest book, "The Faith by Which We Live"). "The Christian, then, is absolutely sure of this about which other men can at most be hopeful. We do not have to reason out our belief; we believe because we have a certain testimony. These weary disciples were witnesses who had seen and handled. We feel that men who spoke and acted as these did could not have been mistaken." Being certain of the fact that our Lord rose from the dead, we are certain also of the life of the world to come. So the Church does not argue the matter, she just points to her Lord. But, how can we know whether we may share this eternal life—our dear ones also, for, like us, they had their faults; we have not prayed as much as we ought, we have not been as earnest as we ought, and, perhaps we have been guilty of even those sins the thought of which make us tremble in disgust. How can we hope to enter that eternal life of God? And again we go to the creed "Who for us men, and for our salvation, came down from heaven." He Who died and rose again was victor over sin as well as over death. Just as David killed Goliath with his own sword, so Christ destroyed the power of sin when He died upon the cross. Therefore the Church sings at the celebrations of the Holy Eucharist on East Day that Christ "is the very Paschal Lamb that was offered for us, and hath taken away the sin of the world; Who by His death hath destroyed death, and by His rising again hath restored to us everlasting life." Having lived our life and offered the sacrifice we could not offer and reconciled (redeemed) us to God, He provided a way by which we can be cleansed from sin in His Precious Blood, and strength to help us press on "in His steps."

What an inspiration! But, what happens after death? We are not so anxious about ourselves as we are about our loved ones gone before—can we help them? Are there, it must have a vital connection with the Christ who came to show us that whether planted or grafted, the connection must be through Him, in order that we shall be citizens of a permanent city whose builder and maker is God. Pray God to be a good, Christian, home-loving, home-dwelling, home-making soul.

they asleep or conscious? Do they suffer or are they at rest? Let us see what God has revealed of this great mystery.

(1) We are told that those who die "in the Lord" are blessed, and are at rest. All the conflicts, toils and cares of earth have ceased, and "they rest from their labors." Things which disturbed them here are past and gone, for "God shall wipe away all tears from their eyes." Though not yet admitted to Heaven and the Beatific Vision, they are in a state of joy and peace.

(2) But their state is not that of unconsciousness, for our Lord said to the dying thief "Today shalt thou be with Me in Paradise," which could not have meant that he would be in a state of coma. And those other scenes given us all depict anything but unconsciousness on the part of the blessed dead.

(3) Our Lord, we are told, went in spirit to preach to the spirits in prison. Thus between His death and resurrection, during the time His soul was absent from the Body, was a time of great spiritual activity. And so we may believe that the "rest" enjoyed by the departed in Christ is not having nothing to do. There they can learn more of the All-Holy One than they could here. And is it not likely that the interests for good they had here will be developed there? Surely the prayer life will be continued, and will they not pray for those they loved here? How comforting to think that they pray for us.

While the popular notion held by many that at death all faithful souls go directly to Heaven in unsupported by Catholic tradition, and has no foundation in Holy Scripture it has always been believed that those who die in a state of perfection do at death behold the vision of God, and that those blessed ones who are not perfect, when they have been fully cleansed from earthly defilements are admitted to the Holy Presence. So we think of the Blessed Virgin Mary, the Apostles and Martyrs with "the souls of just men made perfect" in the bliss of Heaven. And therefore we sing of the Saints:

Now they reign in heavenly glory,
now they walk in golden light,
Now they drink as from a river, holy
bliss and infinite;
Love and peace they taste forever,
and all truth and knowledge see
In the Beatific Vision of the Blessed
Trinity.

And though our part of the Church, because of the abuses which grew up in the Middle Ages does not publicly ask these blessed ones for their prayers it has always been the privilege of the individual to ask them to pray for us just as we would friends on earth.

But since most of the departed are waiting for their future blessedness they can be helped by our prayers, and specially by the offering of the Holy Eucharist. How beautiful is the custom of remembering before God in the Blessed Sacrament our dear lost and loved one on the anniversary of their departure from this life! Would that more would ask for Requiems for their beloved dead!

But what of those thousands who passed away with very little or no knowledge of the truth, of the great number in regard to whom it is hard to say that they were faithful? Are we to believe they are among the damned? How often have we known people, good and kind, though stained with sin (and we ourselves are sinners), who died, it may be unbaptized, and we feel sure with many sins unconfessed and therefore unforgiven. What will become of them? We shrink from the idea of a God (and rightly) Who is less merciful than we sinners are, and yet, the Bible clearly teaches that in this life only is there hope.

FUGITIVE IMPRESSIONS IN THE FAR WEST

By the Rev. GEORGE PARKIN ATWATER

EIGHTH PAPER.

We are speeding eastward from San Francisco through the most lovely country imaginable. The valley through which we are passing is filled with fruit trees in bloom and the hills which rise not a quarter of a mile away are great rounded masses covered with verdure, green as if a tremendous green velvet robe had been thrown over them. We are evidently approaching a canyon as the hills seem to be drawing together. Now we slip into a tunnel and emerging, find ourselves in a valley which is like a pocket in the hills. It seems like a June day. We are following a stream that has the color and the dash of a Swiss mountain stream. Now the valley broadens. The conductor informs me that we have just come from the Nile valley to the Livermore valley. The pinks of the fruit trees, and the yellow of the acacias, which seem like a fountain of gold, together with the brighter yellow of the mustard, poppies and buttercups, like a pattern on a rug, and all against the vivid green, make a picture that causes me to wonder why people are content to live in huddled cities and pursue the hectic activities of business.

Rivalry Between San Francisco and Los Angeles.

San Francisco is indeed wonderful. It is different from Los Angeles. So far as I can learn each city is thankful that this is the case. The rivalry between these two cities is one of the constant factors of the mental climate of the Californian. S. F. and L. A., as their traveled citizens designate them on hotel registers, seem to agree on but two things: that California is the greatest state in the Union, and that when people talk about the weather, and the climate, they are not making conversation, (as in the east) but they are talking religion. Some one said that California has two kinds of climate, fine and unusual. If the tourist wakes up in the morning and finds that it is raining, he accepts it as a matter of course. He is used to rain. But when he gets down to breakfast in the hotel he finds a panic. The clerk is apologetic, the headwaiter is indignant, the porter is chagrined and the proprietor is humiliated. They have all assumed a general air of responsibility for the climate and they have the atmosphere of failures. But the next day when the sun is shining, the proprietor rubs his hands and smiles complacently when he greets you, as if he were to say, "This is a fine day, if I do say it myself."

There are two pitfalls which you must avoid. You must not refer to these great cities as "Los" or "Frisco." That will make you about as popular as a prohibitionist along upper Broadway.

The Headquarters of the Diocese of California.

I promised, in my last paper that I would tell my readers how I fared in trying to get some notion of the Church in San Francisco. I made my way one morning to 1215 Sacramento St. For many years this address has been familiar to me because of official correspondence with the Secretary of the Diocese. It is peculiar how addresses become a symbol of some reality. We all know 10 Downing St., 1 Joy St., 26 Broadway, 281 Fourth Ave., and 14 Wall St. To this list I had added 1215 Sacramento St. So I started from the hotel and walked first to Sacramento St. Unfamiliar as I was with the city, I had a piece of good fortune. By chance, I struck Sacramento St. in a section which seemed to be a part of the Chinese quarter. I had all the sensation of confronting one of Sam Lloyd's puzzles. 1215 Sacramento St. was

the headquarters of the Diocese of California. It was the official address of Bishop Nichols and other dignitaries. Was it possible that it would be in the midst of Chinese stores and dwellings? I realized that I was still some distance from my goal so I took a cable car that was about to climb the hill at the foot of which I stood. As the car ground its way upward, the Chinese signs began to thin out. It was really a case of "the higher, the fewer." At last we came to the proper cross street and I alighted and looked about. Here at last was 1215. I had pictured it as everything from an office building to a bungalow. It was neither. It was an attractive two-story frame building adjacent to a church. I opened the door and walked into an outer office. A clergyman at the telephone was explaining that Bishop Nichols would not be in his office until afternoon. So I judged it safe just to get a good start on my quest, to ask for Bishop Nichols, which I did. What in the world would have happened if he had been within call, I do not know. I should have explained, probably, that I was a wandering clergyman, trying to get a little material for *The Witness*, and to acquaint our readers with the Church in San Francisco. But Bishop Nichols was not about and I missed the pleasure of meeting him, which I really regret. He missed an interview. But I did meet the Rev. Mr. Church, Archdeacon Emery and Canon Lincoln, all of whom were most gracious and gave me some information about the Church. I am afraid that I would not make a good reporter, because I did not even venture to say that my visit was for the purpose of giving the readers of *The Witness* some idea of the great work that is begun upon this hill.

But the men here have a vision. After the great fire of 1906 an entire block, in a commanding position, was secured and in this area the work has already begun for a group of buildings that when completed will be worthy of the Church. The foundations of Grace Cathedral have been laid. The walls are of enormous thickness. The crypt is now in use. It is roomy and comfortable, and, no doubt, shelters the congregation in a very satisfactory way, during the interval in which they will have the satisfaction of erecting the noble structure that will eventually crown the hill.

The Church Divinity School of the Pacific.

The Church Divinity School of the Pacific has a very attractive building on the Cathedral grounds. I find that at the present the Divinity School has but one paid teacher, the rest of the work being done by the Bishop and other clergy, gratuitously. They have a small group of students. But here, too, there is a vision. The Pacific Coast certainly needs such a school. It is to be hoped that the rich laymen of the coast will provide all that is necessary for its equipment. The clergy of the Cathedral are looking in this direction. I believe that it is beginning to be the conviction of Churchmen everywhere that what this Church needs most is men. We must have buildings and institutions, of course, but we need men, specialists possibly, in various types of Church work. There is room in the American Church for a school of a new type. But I must not launch into this subject.

I was unable to see any of the other churches of San Francisco. But I gained the impression that the Church here is strong and alert and aware of its opportunities.

San Francisco itself is a most impressive city. It lies on a neck of

land between the Pacific Ocean and the Bay. The Bay, the entrance to which is the Golden Gate, is an enormous body of water. Its shores to the south cannot be seen. The Bay could shelter all the shipping of the world. Both San Francisco and the surrounding parks are very hilly. We drove to an eminence, called Twin Peaks, which, I believe, is within the limits of the city and to the foot of which the city has grown, and from this height we saw a surpassing panorama. The city lay at our feet. I know of no other city which can be seen from a commanding point in such completeness, except the City of Florence, Italy, as viewed from the hills across the Arno. Most of the buildings in San Francisco are white. Practically all the residences are white. The Panorama of such a city is, in consequence, a most stirring and brilliant one. Only a little imagination is required to dim the sharp outlines of the picture and to see it as a great undulating field massed and dotted with white flowers.

An Excellent Place for the Kaiser.

Our country is certainly the land of contrasts. As I am writing these words about the great white wonderful and cultured city of San Francisco, our train is in Utah and passing over enormous salt beds, which stretch in every direction as far as the eye can reach. They are a level plain of dazzling white salt. The sea seems a cheery and homelike place in contrast with this desolate but spectacular expanse of salt. The only things within the range of vision are the telegraph poles, and the dim outlines of distant mountains. It would be an excellent place to start a colony consisting of the Kaiser, Bernstorff, Ludendorff, Hindenburg, with one dash of discredited pepper from Wisconsin, and all the Bolsheviks.

The Philadelphia Galilee Mission.

The Galilee Mission, Philadelphia, Pa., which is doing a great work under the consecrated leadership of the Rev. J. J. D. Hall, superintendent, is putting forth an extra effort to enlarge its field of usefulness, during the reconstruction period, in the reclamation of the wasted man-power of the city. The following is an extract from a leaflet recently put forth by the Mission, giving a brief account of the work:

Vigorously yet unostentatiously, this remarkable rescue center continues to rescue and rebuild human wreckage. It is not pauperizing charity. Neither is it a lodging house and soup kitchen with a slight addition of diluted religion. But it is frankly and aggressively at work in the very heart of the tenderloin of the city, reaching and regenerating desperate souls. It is under the auspices of the Episcopal Church. Its superintendent is an unusually qualified clergyman. It is a testing ground for the Church's evangelistic resources and methods; and the results establish their abiding superiority. Starting thus with the spiritual approach, a sympathetic and steady ministry to physical needs is supplied. Baths, meals, beds and work are discriminatingly provided. Altogether this diocesan institution, putting first things first, is attacking a big problem with sanctified sanity and stimulating success. The past year has been full of labors and blessings, though unusual difficulties have arisen from war conditions; more than 125,000 have used the different departments of the building the past twelve months; the Chapel attendance has aggregated 36,110; 1,152 have been dealt with in the inquiry room; and 33 men have thus far volunteered for the Ministry. The house at 1016 Callowhill Street secured and furnished three years ago, where converts and workers live while being trained, is an invaluable addition. An adjacent property should be secured as soon as practicable, in which to carry on the manual employment, which is so helpful a feature of our process.

RESTRICTED BOUNDARIES

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

"Edom refused to give Israel passage through his border." Num. 20:21.

In the long and difficult pilgrimage from Egypt to the new Land of Promise, the children of Israel had come to the border of the little but self-contained country of Edom. A request had been made upon the king of Edom to permit the Israelites to make a short cut through his country over the King's Highway, that would bring them directly to their objective. In applying for this privilege every safeguard was to be guaranteed and reparation made for any damage done. Promptly, the king of Edom refused permission and placed a guard upon his frontier, compelling the tired pilgrims to retrace their steps and by a long and circuitous course to reach the country whither they were bound.

Belgium refused Germany passage through its borders and valiantly held the vast army at bay and in doing so actually saved France from defeat and civilization from Teutonic dominance. On the other hand, America forced a passage into the borders of Cuba and the Philippine Islands, for beneficent purposes, and in doing so brought to their peoples the great elements of civilization.

The justification for this enforced crossing of the borders has been amply demonstrated. There is such a thing as a beneficent intrusion upon restricted territory, and we find ample illustrations of this in individual life. Many of us, by reason of certain conceits or prejudices, limit our lives to certain fixed ideas or conceptions with the result that we experience a mental poverty that ultimately becomes a hindrance and an embarrassment to us all along the way. Where we guard our boundaries with prejudices and bigotries, or limited conceptions of ideals other than those we cherish, we lose much that is good, beneficent, and stimulating, and thereby weaken and impoverish our lives.

This has striking application to those religious ideals that are ever pressing upon the border of our life for recognition and acceptance. We refuse them admission because of a

misconception as to their purpose or a misinterpretation of their design. The Man of Nazareth has stood persistently waiting for recognition through the long years; His aims and purposes have, perhaps, been misrepresented to our consciousness through the narrowness or bigotry of those who essayed to be His interpreters; perhaps His Church with its varied forms and expressions of His life has seemed to us to be a useful but unnecessary agency. We have assumed an attitude either of incredulity, or open opposition to His teachings. However persistently His demands may have been or however beautiful and sublime His personality may have seemed, for one reason or another we have pursued our course, unheeding His claims and refusing both Him and His system of life free access through our borders.

Many of us, recognizing this Master life upon our boundaries acknowledge its sublimity, confess the beauty of its teachings and perhaps recognize the validity and value of its institutions, but after all, it is only a border confession and penetrates no deeper. Someone has well said that the only test of the teachings of Jesus is, "to live His life." In other words, there can be no spiritual enrichment from superficial, border contact.

Holman Hunt, in a masterly way portrayed Christ as "The Light of the World," standing at the door persistently knocking for admission. In this great painting, he made graphically clear selfish indifference, resulting in definite refusal of the Divine life. Today, this Kingly life is once again asking for passage through the border. He is asking for admission into those large human concerns that have to do with the great issues of nations and peoples. Again, He is pleading for the recognition of His principles as they have to do with human happiness and the highest development of individual efficiency. The large question confronting each one of us is not, "What think ye of Christ?" but, how far shall we give Him free and controlling access through the border and into the inner recesses of our thought and habit?—Courtesy Minneapolis Tribune.

FOR BOYS AND GIRLS

An Easter Puzzle.

I am composed of sixty letters. My whole is a paragraph in a Prayer Book Anthem, except one word which is incorrect found in the Collect for the First Sunday in Lent. Give the incorrect and the correct word. Each number stands for a letter.

My 40, 11, 3, 36, 37, we inhabit
My 27, 45, 7, 60, 55, 46, 59, we
My 60, 38, 10, 34, 45, 22, 37, 16,
39, is a vault.
My 57, 4, 43, 13, 36, 41, 17, 48,
26, 6, 49, is the first profits of anything.
My 35, 1, 17, 4, 53, 47, 8, 43, 51,
is a sacred book.
My 45, 24, 15, 44, 54, 55, is having life.
My 23, 58, 18, 20, 51, 29, is erected.
My 45, 14, 31, 50, 28, 29, is gazed.
My 5, 53, 18, 1, 44, 12, are used in cake.
My 47, 2, 28, 9, 56, 25, 42, 32, 52,
is consequently.
My 30, 16, 21, 19, 47, is a holiday or holyday.
We would be pleased to receive correct answers neatly written from our young friends.

An engaging appeal to the children of today to "carry on" for the children they will some time have is one of the Americanisms by Angelo Patri in the April Red Cross Magazine that go far to explain the striking success this New York schoolmaster has achieved in instilling high ideals

in the young folks committed to his charge.

"Man has labored through the ages that you might be born free," he tells the Americans of tomorrow. "Man has fought; that you might live in peace. He has studied that you might have learning. He has left you the heritage of the ages that you, too, might carry on.

"Ahead are the children of the next generation. It's on, on you must be going. You, too, are torchbearers of liberty. You, too, must take your places in the search for freedom, the quest of the Holy Grail. 'Twas for this you, the children of America, were born, were educated. Fulfill your destiny."

It has been estimated that more than 200,000,000 small clay marbles are used by boys every springtime; 125,000,000 marbles are made every year by one manufacturer in Summit County, Ohio.

"God's love hath to us wealth unheaped;
Only by giving it is reaped.
The body withers and the mind,
If pent in by selfish rind.
Give strength, give thought, give deeds, give self,
Give love, give tears and give thyself;
Who gives not is not living.
The more we give,
The more we live.

He who goes with our loved ones stays with us.—Bishop Thorold.

The Witness

THE WITNESS PUBLISHING CO.,
(Not Incorporated)
CHICAGO, ILLINOIS,
6219 Cottage Grove Avenue.

A NATIONAL CHURCH NEWSPAPER for the people, published every Saturday. Intended to be instructive rather than controversial. A plain paper, aiming to reach the plain person with plain facts, unbiased by partisan and sectional views. Price, \$1.00 a year.

BOARD OF EDITORS:

Bishop IRVING P. JOHNSON.....Editor-in-Chief
Bishop JOHN C. SAGE.....Associate Editor
Rev. CHARLES J. SHUTT.....Managing Editor, Chicago

Contributing Editors:

Bishop Henry J. Minkell Rev. George P. Atwater
Bishop James Wise Rev. James Sheerin
Rev. Francis S. White Mrs. Grace W. Johnson

Advertising Rates on Application.

Entry applied for as second class matter at the post office at Chicago, Illinois, under the Act of Congress of March 3, 1879.

EDITORIAL

THE RISEN LIFE.

There never was a nation in which people were more free to live whatever life they prefer to live, than we who are citizens of this Republic.

Taking the nation over, it is about a fifty-fifty proposition whether a person is seeking the Kingdom of God and His righteousness, according to his lights; or whether he is satisfied with this world and his own righteousness and never gives a thought to the Gospel which is being preached in the churches.

In a recent conversation with a priest of the Roman Catholic Church, I ventured to make this criticism of most religious bodies, including that Church and our own: that we had accepted a status of society, in which little effort was being made to reach the un-churched, and in which nearly all our effort was to make the Church agreeable to those who were in it.

That it was all right to lay the emphasis on the "Mass" and devotional services, and to do intensive gardening in the several plots assigned to us, but that it left out of the Christian religion an aggressive character by which it goes out into the highways and byways and compels folks to come in.

Along this line I noted a comment upon the noon day services, recently conducted in Chicago, that what was needed was devotional preaching and what was given was exhortation and direct address.

This illustrates my point. The thing which the ecclesiastical instinct demands is that Church people be led into the higher life; the thing which Christ and the times seem to demand is that the Church make an impression upon those that are without.

Now, if the Church is infused with missionary spirit, the noon-day service is the effort to take the Church into the center of the town, not to enable the elect to have a pious meditation, but to give an opportunity to the elect to bring within sound of the Gospel, those whose prejudices prevent them from entering a Church door.

That, to my mind, should be the theory of the noon-day service; but the practice is undoubtedly that the preacher is selected to deliver a message to the man on the street, but when he gets up to speak, he is uncomfortably conscious that he is actually talking to the man in the pew.

The theory upon which the noon day service is founded fails to become a practice, because the man in the pew has more concern for hearing the strange preacher than he has for going after the stranger within our gates.

It is this failure to realize that we are all commissioned not to enjoy ourselves in the Lord's army, but to carry on in the Lord's work, that makes parish life so static and uninteresting.

The Salvation Army, realizing that ecclesiasticism has tended to wean people from missionary activity into meditative contemplation, have practically eliminated everything upon which to meditate, in order that all energy shall be devoted to aggressive warfare.

By eliminating doctrine and sacraments, there are those who feel that intense activity will be quickened and the Kingdom of God be won.

It is not so. The contemplative and the active is a difficult combination to acquire, but it is because men like St. Paul, Athanasius and St. Francis were both contemplative and active, that the Church felt the force of their lives.

For the Church to be concerned merely with the higher education of the saints and the edifying of the elect is to insulate it from half of the work it was given to do.

For the Church to be concerned merely with a program of

social service and missionary aggression is to bring people into a cantonment where there is no discipline and no training.

The problem is to arouse the priest and the plebeite to become interested in those who have fallen among thieves without his turning Samaritan in order to do it.

The Samaritans worshipped they knew not what! Our Lord did not bid men to become Samaritans for "Salvation was of the Jews"; but He did hold up the Samaritan time and again as setting the Jew an example in the elemental virtues of gratitude and kindness.

* * * * *

Plainly the sect idea is that when one has developed some simple needed virtue that one has therefore satisfied the need of all virtue and that everyone who does not embrace this particular panacea is outside the pale of decent Christian fellowship. So we have smug associations of Christians devoted to one color of the spectrum and so capable of seeing only red or violet, according to their predilections.

Nor is any branch of the Catholic Church free from this danger. In fact, it is liable to the same error as those "who were called Jews and boasted in the Law, and made their boast of God."

It was these very Orthodox folk that our Lord and St. Paul were constantly reproving for their failure to be human in their anxiety to be divine.

The truth is we are all human, whether we are Catholic or Protestant, and liable to the same temptations to which all flesh is heir; we can be just as narrow and intolerant in an orthodox dress as ever we could in a Samaritan garb. It is the man underneath that makes or ruins the system which he adopts.

"What advantage, then, hath the Catholic? Much every way; chiefly, because unto them were entrusted the oracles of God. What, then, are we better than they? No, in no wise; for all have sinned and come short of the glory of God. Where then is boasting? It is excluded."

The boastful, intolerant man vitiates any system which he adopts, for the success of the system depends upon the charity of the individual, a kindly Samaritan being more acceptable to Christ than a self-satisfied Catholic.

* * * * *

It behooves us, then, at this time of Our Lord's Passion and Resurrection, to take to heart St. Paul's injunction: "If ye then be risen with Christ, seek those things that are above." And what are the things that are above? Let St. Paul himself interpret his Easter message.

"Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another, if any man have a quarrel against any; even as Christ also forgave you. And above all things put on charity, which is the bond of perfectness, and let the peace of God rule in your hearts."

To have catholicity without charity is to be an offense instead of an instrument. One does not have to set aside one's convictions to treat everybody kindly; neither does one have to attack every assailable position on every conceivable occasion.

I firmly believe that the failure of the Catholic faith to gain the recognition it deserves, is due to the failure of those who hold it to carry it into the lives of men, in a firm, kindly and affectionate manner.

Men judge the faith, not because of abstract reasoning, but rather because of the concrete Epistles written in flesh and blood and easily read of all men.

Now the full life of Christ is not easy to imitate. It is much easier to take some one refraction of the white light and live up to that.

If one is of a contemplative nature it is pleasant to meditate, but if one is to follow Christ, one should cultivate action, for Christ does not bid us to follow that portion of His life that is agreeable to us; but to follow Him. And if we are of an active, practical turn of mind, we need meditation and contemplation.

We need that which we lack, not more of that which we possess in abundance. If we are easily irritated, we need to seek the irritable to overcome that lack of kindness; we need to conquer ourselves. In fact, I think most of us need to overcome those qualities in us which extinguish that light which otherwise might shine into the lives of other people.

We darken our lanterns by our unloveable methods of insistence upon our views. We have a great gospel, but we are very little men, and so we need to stand aside and let the gospel shine into every dark corner of human life.

* * * * *

It is discouraging to see this phase of Church unity being so largely ignored. It is the fashion to think that by abolishing all creeds we shall manufacture all charity. I fail to see how a vacuum in the human mind is to produce charity in the human heart, nor how an absence of thought will produce a warmer love for the things "that were dear to our Lord."

We are to love with the head and the heart, and the absence of one in our devotion will not increase the voltage of the other. The truth is that the demand that there shall be no creeds proceeds from that disagreeable character in human nature which cannot endure contradiction. The disagreeable person is the one who disagrees with us, so we fancy that a lack of any

convictions would produce that placidity of temper which would be bovine in its complacency.

We need to get along with disagreeable people, not to eliminate them, and we need grace to overcome the pettiness of our own nature, by rubbing up against virile natures who say and do things that are foreign to our own experience.

The program of a world-wide amiability proceeding from the minimizing of definite convictions will produce a nerveless, passionless, anaesthesia, which is a poor substitute for the alert, dynamic force of personal conviction.

When they succeed in building a corral of bovine Christians, they will have stagnation and not peace.

Let us not mix up convictions and charity, for the one pertains to the head and the other to the heart, and both are required in the soldier of Christ.

We will not solve the problems of the Church by accepting a policy of intellectual paralysis, but rather by accepting the full program of spiritual conquest, and that over ourselves.

We must learn to love our intellectual enemies and forgive those who do violence to our ecclesiastical traditions, if we are going to have a vigorous Christianity that walks erect and acts charitably.

If we are to arise with Christ, we must accept His standards, not our substitutes.

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.)

What is the Paschal Candle?

(Answer taken from the La Crosse Advent, April, 1919.)

On Easter Even a large candle will be placed in the great candle-stick that stands on the floor of the Sanctuary near the gospel side of the altar and this candle will be lighted at the service at five o'clock in the afternoon on the Saturday before Easter. This candle is known as the Paschal Candle; it will be lighted at all services from Easter Even vespers to Ascension Day (May 29th).

The Paschal Candle represents to us the life of Christ from the Resurrection to the Ascension, known as the great forty days. That is to say, it is lighted to remind us of the risen Christ during the time he remained upon earth after His Resurrection. After the reading of the Gospel on Ascension it will be extinguished and not lighted again until Easter of next year.

The first Vespers of Easter will be sung on Easter Even at five o'clock immediately after the ceremonial lighting of the Paschal Candle; this is one of the most beautiful and impressive services of the whole year and attendance at it is the proper way in which to begin our Easter worship. We trust that many of the Congregation will be present and not only so but invite others to come with them. The service will be completed at half after five o'clock. The full choir will be present.

There is only one way to get ready for immortality, and that is to love this life and live it bravely and cheerfully, and as faithfully as we can.—Henry van Dyke.

"The dynamic that is to save the world is a heart motor."

CURRENT EVENTS

Now comes Easter morning! Every old guess and dream and hope becomes lighted up with certainty. Here is the truest, realest man that ever lived: He died, and see! He still lives! Then, we, too, do not die in death. . . . This life here is a part, not a whole. It is worth while to struggle, however shapeless and crude the work is when we have to lay it down at night; for there is a tomorrow coming.—Bishop Brooks.

Watch Out for This Man.

Caution is suggested in dealing with a man who professes to make a specialty of printing parish year books. He trades on the Church's name in soliciting advertisements, but it will be found that when the year books are printed the advertisers only will receive copies. Even cuts borrowed from the church are never returned.

O. E. Newton, Mt. Carmel, Pa.

Benefit Given Industrial and Church Schools.

A recital was given on Thursday afternoon, April 10th, at the Biltmore, New York City, for the benefit of industrial and Church schools organized by Bishop Restarick in the Hawaiian Islands, Bishop Brent in the Philippines, and Bishop Colmore in Porto Rico. Mrs. H. Rowlands Baker was chairman of the committee having the recital in charge, and Governor-General Harrison of the Philippines was among the boxholders.

Trinity Church, New York Attracts the Unemployed.

Dispatches in the daily papers state that among the worshippers at Trinity Church, New York City, on a recent Sunday, were 450 unemployed men, said to be members of the daily "bread line" at 203 Ninth St., all of whom had marched to the Church from 44 Bowery. The men had appeared in response to an invitation from the Church authorities, and when they arrived they found two side aisles reserved for their seats. After the regular services, Dr. William T. Manning, the rector, made a brief address to the men and told them to "keep cheerful," as everything possible would be done to relieve unemployment.

Announcement of Chaplain Darlington Engagement.

Mrs. Joseph Todhunter Thompson of New York City has announced the engagement of her daughter, Miss Elizabeth Remson Thompson, to the Rev. Gilbert S. B. Darlington, son of Bishop and Mrs. Darlington of Harrisburg, Pa. Miss Thompson is the granddaughter of Jonathan Thompson and of Henry Rutgers Ramson, who were among the first presidents of the Manhattan Bank. She is the treasurer of Grovenor Neighborhood House and a member of the Junior League. During the war she was active in the office of the legal committee of the Red Cross. The Rev. Mr. Darlington has recently received his discharge as chaplain in the United States Navy. He served at the Newport Training Station, before going abroad, and was on Admiral Simm's staff.

An Appeal to Give Actors a Square Deal.

As a Chaplain of the Actors' Church Alliance and friend of all who are members of the theatrical profession, may I be granted the liberty of your columns to call the attention of all Churchmen to the injustice imposed upon those directly and indirectly connected with the theatrical business through the thoughtlessness of many good folks who patronize the Sunday performances, not alone because the same has to some extent interfered with the religious atmosphere and obligations of the "Lord's Day," but chiefly because the members of

the theatrical profession are as much entitled to one day's rest in seven as any other worker is entitled to this privilege. Theatrical people are human and grow weary from their labors, even as the rest of us. They have no holiday, for when others rest they must work. The support of Sunday performances means that hundreds of actors, actresses, ticket sellers and ushers must spend their day of "rest" in labor. This is unfair, unnecessary and un-Christian. It could not be so were not the public demanding the same. Many who patronize the Sunday performances are among the "best" people of America. Their patronage means a sacrifice of another's rest in order to gratify an inordinate desire for pleasure. Brethren, these things should not be. We appeal to all in the name of a "square deal" to our friends whose profession is that of furnishing public entertainment, that these shall not be deprived of their legitimate privilege for rest and worship one day in seven.

C. EDWINE BROWN, Chaplain 1299, A. C. A., DeWitt, Neb. P. S.—All Church and parochial papers please copy.

Progress of the B. S. A. Advance Program.

There has been no effort made on the part of the Brotherhood of St. Andrew to tabulate all the results obtained through the operation of the Advance program. The following is a summary given out of the more striking results which enables one to visualize clearly something of the scope and character of the undertaking:

- An organized preparation for the home-coming of men from the war in parishes in all parts of the country.
- Young men giving themselves to the sacred ministry.
- Men's Bible Classes organized.
- Men's Corporate Communions arranged.
- Attendance at Church services largely increased.
- Older boys organized and used in parish work.
- More than 200 new parish groups of men organized as Service Groups.
- Fourteen dioceses where diocesan-wide efforts are now in progress under Brotherhood leadership to organize parish Service Groups of men.
- Ninety-five parish groups established as new chartered and probationary chapters of the Brotherhood.
- More than 3400 new men and older boys organized and set at work in their parishes.

Chaplain Defends the Y.M.C.A.

In a sermon preached at the Church of the Heavenly Rest, New York City, the Rev. Herbert Shipman, who was senior chaplain of the First Army, cited instances of incompetency and maladministration that he had seen but asserted that the good work that had come under his observance was more conspicuous than the failures. At one place where he had found one dirty and disreputable Y. M. C. A. hut he found three others nearby that were models of cleanliness and good management. This proportion of efficiency prevailed throughout the organization. Failures had also been found in every branch of the army and in the General Staff because of the pressure of war conditions. The chaplain stated that the Y. M. C. A. hotels in Paris were excellent.

God Is at the Center of Your Service Star.

The following is a splendid suggestion for the boys returning home from war service, taken from a leaflet prepared by the army and navy department of the Brotherhood of St. Andrew:

Your star is on the service flag of your parish church. It is there because you have sworn allegiance to the flag of freedom; have plighted

your sacred honor to face dangers; endure hardships; sever any tie; suffer any separation, and—if need be—give your life, so that the folds of Old Glory may be unsullied and its stars undimmed.

But your star means vastly more. It belongs to the constellation of your church's chancel because you have been signed "with the sign of the Cross, in token that" you "shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto your life's end."

You have kept faith with your country. You are, of course, determined also to keep faith with the Church.

May the stars on the parish service flags stud themselves on the hearts of the men they honor, and radiate in loyal service to the Church.

Your star, as it rests upon the background of the service flag, has five points, radiating from the center. Let these represent for you five point objectives in the Christian life—with God at the center—that shall be yours upon your return home.

At this time of reconstruction, He is calling more insistently than ever for men to consecrate their lives to the Sacred Ministry. Give this call due consideration.

God has brought you safely through the dangers and disciplines of war. It is for you now to translate your blessings into terms of Christian character. Remember that your star is a service star; it has shone brilliantly for your country; may it shine perpetually in the service of God among your fellow men.

Important Questions Considered By Board of Missions.

The questions which came before the monthly meeting of the Executive Committee of the Board of Missions, held April 8th in New York, were of the most far-reaching importance. One especially, which had to do with the Church's attitude toward the immigrant people in the United States, received the most careful consideration. A committee composed of the Rev. Messrs. Smith and Burgess of the Province of New England, the Rev. Mr. Emgart of the Province of Washington, and the Rev. Dr. Lacy, representing the Committee of the Province of New York and New Jersey, headed by Bishop Burch of New York, met the Executive Committee at luncheon to go into this matter as thoroughly as time would permit. The result was that the Executive Committee recommended to the next meeting of the Board of Missions to be held in May that the Board create a Bureau for work among the immigrant people in the United States, with a secretary in charge, and that an adequate appropriation be made to provide the running expenses of this department.

The Executive Committee granted an appropriation of \$400, as our share of the expense of the National Student Council for the current year.

In the Latin American field. The Committee had a further report from the Bishop in charge of Santo Domingo, following up the report he made at the last meeting of the Executive Committee on the condition among the Church of England Negroes in that Island. The Bishop reported that there were at least 20,000 of these Negroes in the Republic and only one Anglican clergyman to minister to them. The Bishop asked for an appropriation to enable him to send at least two additional men to the Island. The Executive Committee responded heartily to his request and assured the Bishop that upon the presentation of proper credentials for these men, provision would be made for their support.

The Bishop of Porto Rico was given permission to employ in the field Mr. Camille Esternelle.

In the Foreign field, two appointments were made. Miss Violet L. Hughes was appointed under the

United Offering of the Woman's Auxiliary as teacher in the District of Hankow, and Miss Lillian J. Weiser, employed in The Philippines since March, 1916, was regularly appointed.

Mr. Everett T. H. Teng, one of our students at the Divinity School in Hankow, who will soon be ordained to the Diaconate by the Bishop of Hankow, was employed in the field.

Owing to the resignation of Dr. John MacWillie as physician at the Church General Hospital, Wuchang, a vacancy occurred which has been filled by the Bishop by the employment of a physician in the field. An appropriation was made to provide his salary.

In Liberia, a vacancy in the superintendency at the Brierly Memorial Hall, due to the resignation of Mr. J. J. Neal, who for many years had been in that position, was filled by the employment of Mr. James D. Hardy.

In Hankow, the Bishop finds it necessary to build several residences on our lot in the ex-German Concession. He has the money in the field to do this. Permission was given to use money for this purpose up to \$15,000 G. It is hoped that ultimately four dwellings, will be built with this money.

Boys at Church Military School Asked to Be Hanged.

Acting on the theory that people will sign practically any sort of a petition without reading it carefully, if the introduction sounds all right, A. G. Oliver, senior captain of the cadet corps at St. John's Military School, Salina, Kansas, circulated a petition calling for the decapitation of those signing. He obtained fifty signatures.

He would have got more signatures if there had been time. In the petition the words "Holiday" and "Tuesday, February 4th," were typewritten in capitals and stood out from the rest of the petition. These were the words that did the work.

A dance was given at the school that night. During an intermission the names of the signers were called out and the cadets were told to form a line in the center of the dancing floor. After they had done this, the petition was read to the amusement of the guests and the consternation of the cadets. The signers then, for the first time, discovered what they had signed.

Cadet G. K. Harris stood in line without having signed the petition. When the names were being called out, thinking he was going to miss a holiday, he stood anxiously near by. Sergeant Stanley Skilling noticed his agitation, and whispered, "Slip in line, they'll not notice that your name wasn't called." Harris obeyed cheerfully and stood in line at attention with the rest. The petition follows:

St. John's Military School.
To the Faculty of St. John's Military School:

We, the undersigned, do hereby respectfully submit the following petition:

That in view of the fact that the cadet corps has been unusually conscientious in the performance of its duties and obligations, and that the school spirit heretofore displayed has been a great credit to the institution, and since the officers have been very punctilious in the performance of their duties to the great assistance and relief of the faculty,

Be it hereby respectfully petitioned that if

A Holiday be considered on Tuesday, February 4, the faculty postpone the same indefinitely as an unworthy reward for the above-mentioned excellencies and virtues.

As a more fitting recognition of our achievements, we beg that something be granted which will not soon be forgotten. On the date aforementioned, we request that we, the undersigned, be conducted to the rear of the gymnasium and be there noisily decapitated.

The formality of notifying our

parents can be done away with, as it will not be worth while. All our belongings, such as text books, old shoes, pants, jerseys, kite strings, photographs, marbles, shinny clubs, pennants, paper airplanes and chewing gum we dedicate to the school, hoping thereby to preserve the memory of otherwise useless lives.

All of which we humbly petition.—From the Skirmisher.

Was Confirmed by the First American Bishop.

We are privileged to present a very interesting sketch of the life of Mrs. Rhoda Gold, a devout Churchwoman who was confirmed by Samuel Seabury, the first Bishop of the American Church, was married by Bishop Alexander Viets Griswold of the then Eastern Diocese, including the present dioceses of Maine, New Hampshire, Vermont, Massachusetts, and Rhode Island, and was one of the original subscribers to the fund for founding Hobart College. Several prominent citizens and earnest Church people in the City of Chicago are descendants of Mrs. Gold. Mrs. Flora D. Porter, who makes her home with Mrs. William N. Murray, both active communicants in Christ Church, Chicago, recently found the sketch among letters belonging to her mother, the late Mrs. Andrew Dickson, a daughter of Mrs. Gold. Mrs. Gold was also the grandmother of the late William Gold Hibbard, prominent citizen and Churchman, greatly honored and esteemed, whose good works will long be remembered throughout the Diocese of Chicago and beyond. The sketch follows:

Mrs. Rhoda Gold was born at Harwinton Litchfield County, Conn., in the year 1777. At the early age of thirteen she commenced teaching in her native town and although the opportunities for acquiring knowledge were not what they are now, she was possessed of a studious and inquiring mind with dignified and pleasing manners. She soon became quite a successful teacher. At the age of eighteen she was confirmed by the Venerable Bishop Seabury. At twenty-five she was married by the late Bishop Griswold of Rhode Island, then her beloved pastor and predecessor in the Parish School. She soon after removed to the then almost wilderness of Pompey, Onondaga County, New York, where the fifteen years of her married life were passed. She was a member of Christ Church, Manlius, from its first organization and although she traveled a distance of four miles, neither storm nor sunshine deterred her, but driven by her faithful negro, Prince, Sunday morning found her at church.

Always interested in the advancement of education, in Church principles she was one of the original subscribers to the fund for founding "Hobart College," and a constant reader of the "Gospel Messenger" from its first publication, when age and infirmities prevented her hearing the Word of God in church she would solace herself with her "best book" as she called the Book of Common Prayer. The last years of her life were passed at Milwaukee, Wis., she having survived her husband nearly fifty years.

PERSONALS.

All communications and Diocesan Journals intended for the Missionary District of Nevada, should be addressed to the Rev. Charles Stanley Mook, secretary, Carson City, Nev.

The engagement is announced of Miss Helen Peabody of New York City, a daughter of the late Dr. George R. Peabody, of Newport, L. I., to the Rev. Charles Russell Peck, rector of the Church of the Redeemer, South Boston, Mass. Mr. Peck was formerly assistant at Trinity Church, Newport. The wedding is planned for next June.

The Rev. William Porkess, rector of St. Stephen's Church, Wilkinsburg, Pa., was recently elected President of the Pittsburgh Ministerial Association.

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.

(Continued from last week)

The element of the fairy tale surrounded Queen Victoria from her birth, for she began as a Cinderella princess. When her father, the Duke of Kent, wished to bring his duchess from Germany to England that her child might be born there, "to such pecuniary straits were the royal pair reduced that they had not sufficient money for the journey." England is not far from Amorbach near Heidelberg, where they were living in seclusion because they were too poor to live in England. They had no money for the journey and none of their relatives would lend it to them because "the duke's brothers were afraid of giving offense to the Prince Regent." When at last a "devoted friend" came to the aid of the distressed pair, they crept into England and, so to speak, hid in the old palace at Kensington. The Prince Regent was furious at their coming and could hardly be restrained from turning them out.

There was quarreling, too, at the Baptism. The list of names suggested for her roused the Prince Regent's jealousy. She was finally given her mother's name.

The whole world knows the story of the little girl to whose palace door, 18 years later, great lords came riding post-haste to knock at five o'clock in the morning and knocked long before they could rouse the porter, who actually would not let them in when he appeared. They were left waiting in an ante room until their patience was exhausted, and they seem to have rambled about to find an attendant. Even then they were told that the little girl was asleep and could not be disturbed.

"We are come on business of state to the Queen," said the Lord Chamberlain, grandly.

Then little Cinderella came down, rosy and sleepy in her dressing gown, with her bare feet in slippers, her hair hanging down her back.

And the Archbishop of Canterbury and the Lord High Chamberlain kneeled before her in the early dawn and told her she was a queen.

"Poor little queen!" Thomas Carlyle said of her after her coronation. "She is at an age at which a girl can hardly be trusted to buy a bonnet for herself, and yet a task has been laid upon her from which an archangel might shrink."

She had known no luxuries and had been allowed few liberties. She had been strictly trained and knew what it was to be snubbed and scolded by royal relations. Her childhood was dull. But the strain of unspectacular greatness stood her and her people in good stead when at eighteen she found herself the center of the adulation of hundreds of acclaiming thousands, a crown upon her head, a scepter in her hand, and great nobles and potentates kneeling to kiss her hand and walking backwards before her.

One feels almost witty when one recalls early Victorian or mid-Victorian days. This period contained the Crystal Palace, and flowered drawing room carpets, and horsehair furniture, and crinolines, and mushroom hats, and chimney-pots, and "peg-top" trousers, and ringlets, and waterfalls and bustles. But it also held Dickens and Thackeray and George Eliot, and Meredith and Carlyle and Tennyson and Spencer.

The Prince Consort was principally responsible for the Crystal Palace, which was the first great exhibition the world knew. His chief object was to give a tactful hint to England that other countries had arts and crafts

and commerce of their own, and the sight of what they could do might actually be of value to English men and women. It was of value, and it did do them good. It was the beginning of opening up vistas into the fields of achievement in other lands for no one traveled much in those days.

For long years the English adored their Queen and all her numerous family. The whole world realized this on her first jubilee in 1887, when kings and potentates, Occidental and Oriental, rode in her train to Westminster Abbey and back to Buckingham Palace. It was almost incredible grandeur and state that I witnessed. There were golden state coaches and princes and panoplies; there were bursts of triumphant music, and dark faced Indian kings and rajahs whose turbans and tall fezes were studded with rubies and diamonds and hung with chains of emeralds and pearls. The handsomest man and the most picturesque, was the then Crown Prince of Germany, the father of the fugitive of today. He was a sort of Lohengrin in a white uniform rich with gold and glittering orders and a white plume streaming from his helmet. Not many months later he was crowned Emperor, and died. And over his dead body his son and successor was bullying his mother and ordering her under arrest in her castle because she had sent to safe keeping in England a diary in which he suspected that his father had spoken of him disparagingly.

And after all had passed by, the people began to get more excited as they saw the Queen coming. The air resounded with shouts as her small greatness passed. Thirty-two princes—all her sons and grandsons, rode on superb horses before her carriage. People cheered themselves hoarse as the great golden coach, with eight cream colored horses in royal scarlet trappings, swung grandly on its way. She went on to Westminster Abbey where the Thanksgiving service was held.

It was repeated even more magnificently ten years later, on the 60th anniversary of her reign, and it was after he had seen the pageant that Rudyard Kipling wrote his "Recessional," which was as a voice from the gods. I was not present at the Diamond Jubilee, but I knew and understood what he felt and meant—a man almost stunned and blinded, staggering before the unearthly magnificence and pomp and clamorous exultation—when he wrote:

"Oh! Lord of Hosts, be with us yet,
Lest we forget—lest we forget."

Just twice again I saw her pass. Once, after her return from her amazing visit to Ireland in 1900. Wasn't it amazing? She was eighty-one years old, her sight dim and her tiny body feeble. Her great grief over the Boer war had broken her strength and her heart. But she was determined to go to Ireland to see her people. I think she felt she wanted to make friends with them before the end. She had considered them unfair to her and had not visited them for forty years. Her trip made the English people very anxious. Her advisers thought the plan dangerous. There had been many Irish grievances and landlords and agents had been shot, but there were some who said that the Irish were as gallant and chivalric as they were hot-headed and she would be protected. That proved itself true. Her Irish people went wild with joy at sight of her. They loved her courage and belief in them.

I was in London when she returned. Not many people were about. I saw a tiny lady in a dark plain dress. She leaned back on her cushions and

looked fatigued and 'worn. I was struck by the strange remoteness of her expression as if she was too far away to come back.

She bowed and smiled but it brought tears to my eyes when she did it.

The next time I saw her pass, she did not see me or any of the waiting thousands. And nobody cheered. All heads were bared to the wintry sky, and there was utter silence.

I had heard that she was much broken by the weight of her grief for her soldiers in South Africa and the deaths of her son and grandsons and the knowledge of the fatal illness of her eldest daughter, but all tried to believe that her vitality and endurance would re-establish themselves.

Finally there came an evening when I heard a church bell toll, and then others, and then the shrill call of newsboys, then a slowly moving hansom cab drew up. The cabman stopped to listen and then took off his hat. "She's gone, ma'am," he said to me, and I answered, quietly, "Yes, she's gone." The next morning it was as if a magician had swept a black hand over all London. Shops, warehouses, house fronts, people, all in mourning. The people in carriages, in hansoms, on the pavements, cab and cart horses and their drivers, the most down-at-heel charwoman or flower girl, all had a bit of black. Workingmen wore bands on their sleeves and shop girls had on black dresses. It was said that some poor in the East End actually pawned their pots and kettles to obtain mourning. At her last passing by there were kings and princes again, but no dazzling color. The fugitive who hides in Holland rode with King Edward. He was on horseback and wore a long cloak. There we stood in silence and waited for her coming. Occasionally some one who had stood for hours would faint from exhaustion and be carried away. And then in the silence the crowds began to sway, then the sound of slow hoofs and feet on the snow—and slow wheels.

And then for the last time on earth the little great Queen passed by. My head was bent as were all others, but I could see the grim carriage slowly passing and the little coffin covered with a stately pall of white velvet, and on it lying the crown of England, which in all its jewelled sumptuousness somehow seemed a small thing, too."

NEW LIFE.

Only a little shriveled seed—
It might be a flower or grass or weed;
Only a box of dirt on the edge
Of a narrow, dusty window-ledge;
Only a few scant summer showers;
Only a few clear, shining hours—
That was all. Yet God could make
Out of these, for a sick child's sake,
A blossom-wonder as fair and sweet
As ever broke at an angel's feet.

Only a life of barren pain,
Wet with sorrowful tears for rain;
Warmed sometimes by a wandering gleam
Of joy but seemed but a happy dream.
A life as common and brown and bare
As the box of earth in the window there;
Yet it bore at last the precious bloom
Of a perfect soul in a narrow room—
Pure as the snowy leaves that fold
Over the flower's heart of gold.
—Henry Van Dyke.

A PRAYER FOR FAITH

Dear Lord, give me strong faith,
Dispel all doubt and fear,
And grant that with the rising sun
I feel Thy presence near.

And when the setting sun,
Looks on my labors past,
And I review the day,
And rest has come at last.

Grant me sweet thoughts of Thee
To pillow my weary head,
Send Thou my Guardian Angel bright
To stand about my bed.
—Clara Ophelia Bland.

THE BOOK TASTER

The Gist of Books, Some Good, Some Poor, With the Reviewer's Opinion

The Mind of Christ.

"The Christian in the city has a splendid chance to deal with affairs of government at first hand and in close grip. He must seize his opportunity. He must make himself a well-informed citizen who does not wait till primary or election day to exercise his civic responsibilities. Because too many of us do wait, we have been rather bitterly disappointed in the experiment of popular primaries, which were expected automatically, as it were, to put good and competent men into office. To go farther back, the Christian citizen realizes the power of public opinion. He (why not she?) helps to create this force for righteousness by keeping informed on public questions. He tries to know something at first hand about all agencies of public betterment. He has his eyes and ears open—also his mind. He belongs to the city club or some other organization which will give him the information without which his vote ceases to be a Christian exercise of the franchise. In all this we have been enquiring what the individual Christian ought to do in the city, not what the Church as a corporate body should do. That is because individual faithfulness necessarily comes first. The churches, in their corporate capacity, can never do anything until their members are aroused. If, however, we can get a large number of Church people interested in these things; if they begin to work for civic and social righteousness; if their hearts are fired with enthusiasm for the city's welfare; and if enough of them get this eager and intense interest—then, because they are members of the Christian body and because they will dominate the life of the organization, ways will be found for the Church as a whole to speak her mind."

A friend who has just read this book, "Back to Christ," enthusiastically exclaimed, "Isn't Bishop Fiske splendid?" The words are no exaggeration. Sanely, directly, and with no camouflage of speech, the Bishop speaks his mind on the subject of a return to Christ and to Christ's ways. Touching here and there a few high points, as it were, our author brings out forcibly three truths. First, that Christ meant for all men to give Him their devoted allegiance. Second, that Christ never meant his followers to be left loose and unattached, but that they must be joined to a Church in which they might be knit up into Him and so be bound closely together with one another. Third, that this Church was established not merely

for the believer's comfort and salvation, but to save the world. Most, if not all of this, has been said before, but no one, to our thinking, has said it so effectively. Take the advice of the writer of this notice and buy several copies of the book, and then lend it, lend it, lend it!

Back to Christ, The Wonder of His Life, The Romance of His Religion, Forgotten Truths of His Teaching, Some Practical Applications of His Gospel. By Charles Fiske, D. D. LL. D., Bishop Coadjutor of Central New York, New York; Longmans, Green & Co. Price, \$1.50.

Pre or Post.

"The end of the world is the final coming of Christ. At His first coming He began the redemption of this world, and at His second coming He will complete it. When He will come, how He will come, we do not know. We know that He will come at the right time, when the world has run its course and its work is done. And we know that He will come in the right way, so as to end this world with a worthy wind up. The world demands judgment, and it will get it."

The method and manner of Christ's second coming, notwithstanding our Lord's declaration, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father," has been a perennial subject of speculation. Libraries have been written, and the wildest conjectures have been preached, so-called "churches" have been established to persuade men to accept some fanciful interpretation of a text or texts as God's truth. Again and again enthusiasts have made ready, and still all things remain as they were. But when this coming is at last realized, will it be a Premillennial or a Post millennial coming. That is the question which Prof. Snowden takes up. In a book of near 300 pages, he fairly and fully examines the vast literature on the subject. His most striking characteristic, apart from his wide research, is his evident impartiality. All arguments are given a patient hearing, and then courteously met and answered. This is indicated by the bibliography and index, as well as by the discussion in the thirteen chapters of the book. His conclusions are against the "Pre." It is the most scholarly and satisfactory book on the whole subject that we have seen.

The Coming of the Lord: Will it be Premillennial? By James H. Snowden, D. D., LL. D. New York: The Macmillan Company. Price, \$1.75. E. H. R.

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.

Honor and Memorial TABLETS

To commemorate the sacrifice of those who fought in the World's War.

STAINED GLASS,
Made after the Antique Method.

CHURCH FURNISHINGS
Of Gold, Silver, Brass, Bronze, Marble or Wood.
Designs and Estimates on Request.

SPAULDING & CO.

Michigan Blvd., at Van Buren St.

Chicago

"ACCORDING TO RUBRIC"

By The Rev. B. T. BENSTED

We are indebted to the Rev. Dr. W. A. Jonnard, Secretary of the Convocation of Knoxville, Diocese of Tennessee, for the essay, under the above title, "Being a few thoughts pertaining to a more orderly and devout participation in the service of the Altar, commonly called Holy Communion," written by the Rev. Mr. Bensted, of Rugby, Tenn., for and read before a meeting of the Convocation at the Church of the Epiphany, Knoxville. "It was so excellently presented," writes Dr. Jonnard, "that on motion, it was resolved by the Convocation to ask The Witness to publish it." It will be published serially. The introduction follows:

If it be true that Order is Heaven's First Law, we may consistently expect to find Holy Church insisting, by fixed rules and directions, that the worship of Almighty God shall be conducted in decency and in order. And surely there is nothing unreasonable in this—for we as members of human society are very punctilious in our intercourse one with another, being particularly careful, before coming in contact with new and foreign social relations, to acquaint ourselves with the governing rules of etiquette, fearing lest by committing some solecism we show our lack of good-breeding and proclaim to our own and our new friends' embarrassment that we are not to the manor born.

And if we show our anxiety so keenly in social relations, how much more should we be careful to acquaint ourselves as to the proper approach to the Lord's Table—the invited guests of our Heavenly Father. And now for guidance, the Church has laid down explicit directions, called Rubrics, from being originally emblazoned in red. That they are not now generally printed in red but are rather unobtrusive in their diminutive type, may account for the fact that so many of our people have a very faint idea of what the Rubrics are, and seem altogether lacking in a knowledge of the proper behavior at the Eucharistic Feast. No doubt we clergymen are somewhat to blame in this matter, being backward in the insistence on an intelligent knowledge of and loyal obedience to, the Rubrics—the reason for which perhaps being that we ourselves are none

too great lovers of conducting the services strictly according to Rubric, and because of our own love for Rubrical elasticity can not very well censure the same leaning toward freedom in our people. To relieve this rather unsatisfactory condition is the main object and purpose of this paper. And as regards the Rubrics themselves, I do not intend to examine but one here and there, and these few neither historically, nor critically to analyze them, but rather to approach them in a devotional and practical and also, I hope, helpful manner.

There is no doubt that Rubrics are slighted or altogether ignored by both priest and people, and yet they have been placed in the liturgy in the interest of Church law and order, to be followed and obeyed,—and that literally, if possible. If, then, they are so weighty, it is the duty of every loyal child of the Church to be fully acquainted with them,—in fact, to be thoroughly conversant with them, so as to be able easily and readily to fall into line. Some of those same people who are most strictly observing social conventionalities seem to think that they may act as they please in the Lord's House, and hence we have at times such ragged and undignified services. Instead of all uniting, with one heart and one voice,—this one sings, that one refuses to join in the Eucharistic "Amen," this one sits, that one stands, this one kneels humbly down, the neighboring one simply bends forward or lolls comfortably in a pew. And so on it goes, and that mainly because the people do not know the Rubrics, or, knowing them, refuse to follow the directions, perhaps resenting in their American idea of freedom of, and in, religion, to be dictated to. Or can it be that the whole sum and substance of the matter is a lack of realization of the dignity and solemnity of the Divine office? I am afraid too many of our people do not grasp the nature and significance of Holy Communion in all its spiritual fullness. Too many, alas, do not discern the Lord's Body in the Blessed Sacrament! and so they act as though they were at a lecture or some other form of social or intellectual entertainment, making themselves as comfortable as they can under the circumstances.

(Continued next week)

THE EASTER PROMISE.

Easter is the promise of the Lord that all the best and noblest in man shall be renewed, even as growth and bloom and ripening shall not cease.

Belief in eternal life compels us to believe in good deeds and honest thought. The good man toils not for today, nor for tomorrow alone, but because he knows that his labor shall survive long after his hand has fallen from the plough. The good man pours himself into the world and makes it new. He is among the blessed who win sight out of blindness, order out of chaos, and life out of death.

Since the first Easter morning the soul of man has shone with unwasting light; for then he looked into the radiant face of the risen Christ, and knew that God's universe shapes itself not to destruction, but to a yet more glorious genesis: yea, it endureth from everlasting to everlasting.—Helen Keller, Deaf and Blind.

South Carolina Parish Takes on New Life.

Bishop Guerry, of South Carolina, visited St. Timothy's Church, Columbia, April 2nd, and made a special appeal for the liquidation of the debt, amounting to \$9,000, on the church property. The debt was incurred several years ago in the erection of the present church building and has practically blocked the progress of the work of the parish ever since, but the congregation has taken on new life under the leadership of the Rev. Joseph R. Walker, who became the rector last June. An every member canvass of the parish is being made and the promise is bright for

large returns, which will enable the parish to go forward with its broad plan for service in the community. The Bishop spoke at some length, to the great interest of the congregation, on his recent experiences at the front in France.

The Bible does not cheapen human life, but it puts up its price—for man is better than gold.

Thou wilt not leave us in the dust; Thou madest man he knows not why; He thinks he was not made to die; And thou hast made him; thou art just.

—Tennyson.

ADVERTISING RELIGION.

(Continued from page 1)

extremes of Romanism and Protestantism and offers a real basis for Christian unity, the number of the Church's adherents and communicants will double almost overnight. Yet how many of our own communion know anything definite about the proposal and how many newspapers will have special correspondents at the General Convention to chronicle this first definite step towards unity since the Reformation?

Fourth: Money drives have long been the excuse for the existence of many of the publicity bureaus of the Protestant denominations who daily deluge newspaper offices with alleged copy. Of course in advertising for funds for various phases of its work, the Church would use co-ordinated publicity but would take advantage of its propaganda organization which will be outlined in the next article of this series.

Possibilities of a National Church Publication with 100,000 Readers.

Fifth: It is human nature that the more an individual reads about a subject in which he is more than casually interested, the more that individual wants to know about that subject. So it would be with the Church. Finding the communion to which they belong and owe their allegiance, assuming importance in even their daily newspaper, it is not unreasonable to expect that the present ninety per cent of Churchmen who subscribe to no Church publication and therefore have no interest in Church affairs outside of their own parish, would suddenly decide that they might be better informed. And it is easy to imagine what a national Church publication with 100,000 readers could accomplish. It would give Churchmen, especially clergy, an opportunity to use at profit to themselves, their literary talent most efficiently for the Church's good.

Journalism Should Be Taught in the Seminaries.

Sixth: The idea of teaching Journalism in the Church's Seminaries and making it a part of the required curriculum by a canon, will be regarded with horror by many good Churchmen. Yet daily is seen the need of such action and the Church can never expect a national publicity bureau to really function unless the clergy appreciate and understand what is being attempted and are prepared in a measure to lend their assistance. With even a rudimentary knowledge of journalism and newspaper methods, few clergymen would go out of their way, as is now the case, to criticize the press in general if they happen to be misquoted by some "cub" reporter. Even one Bishop who should have known better, took a very inconsistent attitude in a recent noon-day Lenten service address, by criticising newspapers for printing the kind of news the public demands, because such news was usually a sordid mixture of scandal, murder and vice.

Would the same Bishop, insist on incense, confession and the Reserved Sacrament in a Low Church Diocese, even if he did regard such as essentials? The Church would benefit also by having its clergy informed in newspaper ways for mis-quotations, adverse propaganda and deliberate lies could be vigorously taken up and knowing his rights and newspaper practice and ethics, the clergyman would be able to make a winning fight and yet retain the respect of the newspaper. Look around any diocese today and see if the clergyman who is receiving the largest stipend and has the best parish both in organization and spirituality, does not appreciate and use good publicity methods.

Seventh: Finally there is the general convention and any large Church Convocation to be considered. Although the publicity methods employed at the 1916 Convention in St. Louis, were a marked improvement over those previously employed, there is still room for improvement.

Hundreds of dollars can be saved in the advance stories of the coming convention if a man with press association experience and acquainted with officials of the Associated Press, United Press and International News Service, does this important work. More space will be secured, too, in the newspapers of the country at large, if all advance matter of the convention is written by a competent man for the press associations, than any number of letters sent direct to the newspapers themselves by the Church. Of course, a number of special advance stories for metropolitan newspapers can be written and sold direct, but I am speaking of the press at large.

The Way to Advertise the General Convention.

Then when the convention opens let the press associations be given first consideration along with special correspondents for it is well to remember that never more than five per cent of the Church's communicants reside in the convention city. The local newspapers must be shown every courtesy also, but the real constructive work will be done by the qualified men who can write the day and night leads for the three press associations and take this burden off an always overworked correspondent. Having written one national Church convention of a Protestant denomination, I know with what joy such an offer from a former Associated Press man, would have been received by not only myself, but by the correspondent in charge of the office.

The Right Men Must Be Obtained to Do the Work.

As in any display advertising programme that is undertaken, one of the most important problems to be solved, is obtaining the right men to do the work. Until the Church can train the men it needs, the task must be done by laymen, for few of the clergy with newspaper experience are in a position to devote much time to a pioneer field. But let the layman show his sincerity and loyalty to the Church and his absolute dedication to the task undertaken, by going into Orders even if he never takes a parish. This would hold good only of course to the leader or leaders in this enterprise. Any number of laymen could be used in the vast organization which the Church may expect to develop and the more of them the better. The advice and assistance of outside advertising and publicity experts will play an important part in any success that is achieved.

Like the opening article of this series, this one closes with an appeal for serious thought and consideration in solving this problem. Clergymen who would like to undertake experiments in their parishes along lines which will be described in the last two articles of this series, may obtain advice and counsel suited to their own needs and requirements, from the writer and of course without any charge for this service. If the response from this series and articles in the other Church publications, seems to justify it, a text book dealing with the entire publicity question, will probably be published and the nucleus of a national publicity and advertising bureau for the Church formed so that the General Convention may have a definite programme to consider. Correspondence may be addressed until May 1, care Louisville Courier-Journal; after that care of Bishop James Wise, 918 Polk Street, Topeka, Kansas.

What doth it profit us to rise with Christ,

And share with Him new life on Easter Sunday,

If, straightway by the old snares enticed,

We die to Him by sin on Easter Monday?

—Eleanor C. Donnelly.

Death hath no more dominion over us. We are sons and daughters of the resurrection.—Maltbie Davenport Babcock.

THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants 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 84, Bible House, New York.

28 1/2 ct

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!

Rev. R. W. Plant, Gardiner, Maine: "I have read it with keen interest and am planning to have it distributed among a number of our thinking men and women. It seems to me by far the best interpretation of the Church that has been published for many years."

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

WEAK CHURCH AND A GREAT UNIVERSITY

Valparaiso, Indiana, Presents a Strong and Imperative Claim on the Church for Missionary Endeavor.

The Rev. Dr. Clinton B. Cromwell, in charge of St. Andrew's Church, Valparaiso, Ind., the seat of one of the largest universities in the world and the only one in a small town where the church is a weak and struggling mission, is making a strenuous effort to call the attention of Church people who might be interested to the great need and imperative importance of raising at least \$25,000 for a fully equipped club house for the students, if the mission is to hold its own and if it is to interest the great unchurched student body.

The Valparaiso University is not only one of the largest, but it is reputed to be the cheapest and most cosmopolitan school in the world, with students from every civilized country on the face of the earth, affording the greatest missionary opportunity, possibly, for the Church in the domestic field. It is impossible for the Mission in its present weakened condition to do the Church's duty towards the 6,000 students without outside help. Seventy-five per cent of these students come from communities where the Church is wholly unknown. The Romanists and the Protestant bodies long ago recognized and fully equipped churches and halls. The American Church has done nothing. If the Mission at Valparaiso is to send back our own students as loyal as when they went there, if Dr. Cromwell and his handful of co-workers are to present the claims of Christ's Church attractively and effectively to the great non-church student body, the American Church must respond to the appeal promptly and give them adequate facilities.

The Rt. Rev. Dr. John Hazen White, Bishop of Michigan City, heartily commends the effort in the following strong and illuminating letter:

As Bishop of the Diocese of Michigan City, which embraces the thirty-three northern counties of Indiana, I am in a position to speak intelligently of that wonderful tract lying contiguous to Chicago and known as the Calumet region. So rapid has

been the development of this district and so many are the demands made by this rapid growth, that it seems almost incomprehensible to those unfamiliar with what has transpired there within a few years.

Great factories employing thousands of men have seemed to create themselves in a few weeks. These employees have families for whom homes must be provided, schools erected and churches established. All this before they arrive on the ground. The problem is stupendous in all the centers of population in that rapidly developing district. Hammond, East Chicago, Gary, Indiana Harbor, all present the same wonderful growth and the same difficult problems.

Valparaiso is situated in the southern part of the most interesting region. It has some of the interests common to its neighbors, but it has its own problem, and a most interesting one it is. Here is situated Valparaiso University, designed to furnish education by a method and at a cost which places it within the reach of the humblest. This university has educated many eminent men and women who were far from being affluent when young. This institution has on its role annually more than 5,000 students.

The task of meeting and ministering to these people is stupendous. The Rev. C. B. Cromwell is in charge of St. Andrew's Church, and with high aspirations and most commendable energy has addressed himself to the work of providing for administering to this more interesting but ever-changing body of people. Could he have sufficient outside help to provide him with such housing as his work must have to succeed, I believe he not only could do a great work, not merely for the Church, but for the nation, and that he would succeed, for he has the energy, the magnetism, and the deep interest in his work that assure success. I commend him and his petition most cordially, believing that Valparaiso offers a field of service rarely found in any single community.

A BIT OF HUMOR

The collections had fallen off badly in the colored church and the pastor made a short address before the box was passed.

"Ah don't want any man to give more dan his share, breddern," he said gently, "but we mus' all gib er-cordin' to what we rightly hab. Ah say rightly hab, bredder, because we don't want no tainted money in de box. Squire Jones tole me dat he done miss some chickens dis week. Now ef any of our breddern hab fallen by de wayside in connection with dose chickens, let him stay his hand from dat box.

"Deacon Smith, please pass de box an' ah'll watch de signs an' see if dere's anyone in dis congregation dat needs me ter wrastle in prayer fer him."

The effect of this brief discourse was instantaneous and remarkable. Throughout the congregation, loud whispers of "Len' me a qua'tah," "Let me hab haf a dollah," "Gib me a nickel til mawnin'," were heard. Apparently every one put something in the box.

The Rev. Sam Small Smith surveyed the coins with a satisfied smile as he remarked: "Ah done tole Squire Jones dat none ob my lambs was guilty ob sech diabolical eccentricity."

—The Texas Churchman.

A good old Scotch lady, so we are assured by a Dundee contemporary, once asked her nephew, a poor preacher, whom nobody cared to hear,

"James, why did you enter the ministry?" "Because I was called," he replied. "James," said the old lady anxiously, "are you quite sure it wasn't some other noise you heard?"

The elder of a colored Methodist Church, down south, met his employer one day.

"Deacon Jim," said his employer, "I'm told that your church is having a good deal of trouble in forcing some of the worshipers to pay their share of your salary."

"Dass so, Marster," said Deacon Jim, sadly, "Das so. On'y I wouldn't call dem trash 'worshipers.'"

"What do you call 'em, Deacon Jim, sadly. "Das so. Only I wouldn't"

"Nem mine what I call 'em, Marster," said Deacon Jim. "Nem mine what I call dem folks. I call 'em what I call 'em. An' when I calls one of dem, dis bery mornin', what I calls 'em, he up'n knock me in the head wiv a rock."

A parson wrote to his bishop asking him to come and hold a "quiet day." The bishop declined, saying, "Your parish does not need a quiet day, but an earthquake."

Deaconess Wile writes: "Will you please speak to your proofreader for he allowed several misprints in my last Letter." The worst was when the printer made Dr. Law into "a beneficent fiend," instead of "friend."

—Los Angeles Churchman.

DIOCESE OF SOUTHERN VIRGINIA.

Roanoke.

Bishop Tucker was the preacher at the Theatre Services in Roanoke on Friday and Saturday, March 28th and 29th and large congregations heard him with great pleasure. The Bishop held special Confirmation at St. John's Church, confirming two candidates which were left over from a class of twenty recently confirmed by Bishop Thompson.

Norfolk.

On March 19th Bishop Tucker confirmed twenty sailors at the Naval Base, presented by the Rev. E. P. Minor, and on the 20th he confirmed nineteen sailors, presented by the Rev. Dr. D. W. Howard at Galilee Chapel, Virginia Beach. On the 26th Bishop Thompson confirmed eight sailors in Norfolk.

Rev. Francis R. Lee, rector of the Churches in Southampton, has been called as assistant to St. Paul's Church, Norfolk.

St. Andrew's congregation, Rev. Myron B. Marshall, rector, has decided to build a \$50,000.00 church. They have been worshipping for some years in a wooden structure, but the time has come for them to put up a permanent building, which will be done at once.

The congregation of St. Luke's Church is preparing to sell their property, which is now in the heart of the business section, and to move into the community called Ghent, erecting a handsome church and parish house in the midst of the residential section, especially where the members of St. Luke's have moved. This is a parish of great vigor and power for good both in Norfolk and for general missionary causes, and this news of their determination to move will be received with keen interest by the friends of St. Luke's.

Accomac County.

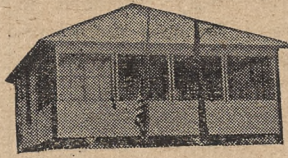
Bishop Tucker recently visited Exmore and organized a congregation at that point which will go to work immediately to build a new church. This faithful band of people have been for a long time gathering money for this purpose. This work will be in charge of the Rev. J. R. McAllister, who has just been ordained to the priesthood at Cape Charles.

The Rev. Jefferson R. Taylor, who has been the faithful rector at Accomac Court House, will resign on Easter, and this church will be combined with those at Jenkins Bridge and Bloxom, returning to parish lines existing years ago.

Staunton.

The Rev. W. Q. Hullihen, who was rector of Trinity Church over 30 years and resigned last year, is now supplying in his old parish during the absence of the rector, Rev. Jno. J. Gravatt, Jr., who took up Army work soon after his election to Trinity.

The Rev. J. L. Gibbs is doing splendid work at Emmanuel Church, Staunton, having been in charge since January 1st.



Cottages For Sale.

Screened and Glazed in Sleeping Porches

Canterbury Park, near Baldwin, Michigan, the Church Colony, and "Wonder Spot" for your vacations. Every attraction. Reasonable rates to Church people. Send for circular.

E. C. HAWKINS,

5729 Midway Park Ave., Chicago, Ill.

ST. PAUL'S SCHOOL OF CHURCH EMBROIDERY
Directed by the Community of the Transfiguration
223 West Seventh Street
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.
Address MRS. LAURA M. CHRISTOPHER
St. Paul's School of Church Embroidery,
223 W. Seventh St., Cincinnati, Ohio

Who Read The Witness?

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.

Under This Workable Plan

we require first, that the paper be sent to approximately every family in a parish for six weeks at ten cents each.

Second. That a campaign be made some time before the end of the six weeks to secure yearly subscriptions.

We Allow A Commission of Twenty Cents on Each Dollar Subscription

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.

6219 Cottage Grove Avenue
CHICAGO, ILL.