

The Witness

✦ FOR CHRIST AND THE CHURCH ✦

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CURRENT EVENTS

Will Raise an Endowment Fund of \$300,000.

A campaign to raise an endowment fund of \$300,000 has been started by Christ Church Cathedral, St. Louis, Mo., to be completed with a canvass in the fall. The interest of many prominent men of the city has been enlisted in the undertaking, committees have been appointed, and the publicity work is now under way.

A Growing Movement.

Hillsboro is now added to the number of those parishes in the Diocese of North Carolina that have increased their minister's salary. It looks as if this movement is growing. Perhaps those congregations that do not recognize this obligation of justice, in these days of increased cost of living, will soon be in the minority.—Carolina Churchman.

Parish, Rector, and Institutions Remembered in Will.

The will of the late Mrs. Anna K. Barbey disposes of an estate of more than \$200,000 and provides bequests of \$5,000 each to Trinity Church, Oak Bluffs, Mass., and to the deserving poor of the town; the Church Charity Foundation and the Rev. Dr. Nathan A. Seagle, rector of St. Stephen's Church, New York City. The will bequeaths other large sums to various institutions and to friends of the deceased.

An Interesting Study Class.

Mrs. Stuart B. Purves had the pleasure of conducting a very interesting study class during Lent at St. Philip's Mission, Cincinnati, O., in the northern part of the city. The class was composed of women who had never attended a study class before, and among the number were two Presbyterians, a Methodist, and a woman who does not go to any church but "spends her life in reading to the blind." The members of the class have requested, Mrs. Purves to continue the class every other week for another two months and to give a course of Church instructions.

Dr. Patton Says the Fund Will be Oversubscribed.

The Rev. Dr. Patton, Director of the Nation-wide campaign to raise \$20,000,000 in three years, said in New York the other day that it is one of the biggest and most courageous steps ever taken in the history of organized Christianity in America. A complete canvass will be conducted, and with the pledged support of all the agencies of the church the fund will be raised. We believe that the fund will be oversubscribed; we know that no matter by what margin the total is exceeded there is assured a 100 per cent return in service on each contribution."

A Crowded Sunday School and Plenty of Teachers.

The Sunday School at Grace Church, Detroit, Mich., presents an unusual problem, which the rector, the Rev. B. W. Pullinger has been unable to solve, says the Michigan Churchman. The trouble is that so many want to attend that there is no room for them. The only reason for

not starting additional classes is lack of space. There are plenty of enthusiastic teachers and it is very unfortunate that so important a branch of the Church work should suffer in this way. Perhaps the most insistent demand for the immediate building of a parish house comes from this need.

Opposed to Starvation Salaries for the Clergy.

Reports in the secular press state that clergymen in Great Britain may strike for higher salaries. At a recent conference of the Southwell Diocese at Derby the Bishop delivered an ultimatum to certain vacant parishes asking that their cures be filled. The Bishop has refused to assign clergymen to parishes until he is given the assurance that the incumbents will be provided with rectories and an adequate living. Eight parishes in the diocese have recently been combined into one. The question of poor clerical salaries, says the report, has kept many aspirants back from seeking Holy Orders, and it has been decided not to establish any more \$1,000 a year parishes.

War Commission Expenditures.

The following is a statement of the expenditures by the Church War Commission for the month of March: Chaplains' salaries, \$4,006.58. Chaplains' expenses, \$4,834.03. Chaplains' Equipment, \$6,902.77. Loans to chaplains, \$300. Foreign work under Bishops Perry and McCormick, \$3,256.35. Brotherhood of St. Andrew, \$10,000. Stationery, postage and printing, \$6,758.70. Miscellaneous, \$1,109.92. Appropriations for special work, including the Seamen's institute, Diocese of Ohio, School of Theology, Joint Social Service Commission, and the Girls' Friendly Society, \$14,500. Purchase of \$150,000 U. S. Certificates of Indebtedness, \$151,546.87. Total expenditures for the month, \$203,314.22.

Let No Man Put Asunder.

Eighteen divorces in 125 minutes is the record recently made in a Portland Court, says The Oregon Churchman. If this thing kept up at such a rate the number of persons living together in wedlock would soon have a minus sign before it. The increase in divorces is positively staggering. It is not a condition, but a plague in the moral sensibilities of the nation. The situation fairly shrieks for stricter marriage laws, which will check injudicious matrimony to the fullest possible extent and at the same time make a decree of divorce an exception to an established rule. Something must be done to impress the sanctity of marriage, and divorce should be treated like any other evil affecting the public welfare.

A General Pershing Pew.

St. Luke's Church, Evanston, Ill., Parish Visitor: One of the Vestrymen has just taken several sittings towards the front of the church for the use of strangers visiting St. Luke's. A most excellent idea! We heard the other day of a pew in an eastern church which has been so taken, and named the "General Pershing Pew," as an expression of thanksgiving for the men of the parish in national service.

Notable Work of the B. S. A. in Southern Ohio.

That the advance program of the Brotherhood of St. Andrew is meeting with great favor among many parishes in the Diocese of Southern Ohio is evidenced by the reports which are beginning to come in from the three Brotherhood of St. Andrew field secretaries now at work in that diocese. Each of the three convocations of the Southern Ohio diocese has a field secretary working among the men in its parishes. P. J. Knapp of St. Andrew's Church, Yonkers, N. Y., is in charge of the Cincinnati convocation; Charles Cain, of St. Stephen's Church, Wissahickon, Pa., has the Dayton Convocation; and John D. Alexander, of Christ Church, Detroit, has charge of the work in the Columbus Convocation.

At the beginning of the present campaign Bishop Reese sent a letter to each of the clergymen in the diocese asking how many of them would welcome the services of a Brotherhood field secretary in their parishes. More applications for the services of the field secretaries were received than could be filled. But the work was organized so as to include as many of the parishes as possible.

A series of fortnightly meetings with the men of each parish found possible to include in the campaign, was arranged for each field secretary in each convocation. The campaign having been planned to cover two months, it has been possible for each secretary to plan to meet with the men in each parish at least four times during his stay in the diocese.

At the opening meeting in each parish a service group of men has been organized by the field secretary for the purpose of putting on a church attendance campaign. From five to fifteen men, selected by the rector from the men of his parish, have been gotten together in each case as a nucleus about which all of the men of the parish might be ultimately organized for definite service. These service groups are trained and directed by the field secretaries for the attendance campaign in each parish.

The aim of the Brotherhood has not been primarily to organize Brotherhood chapters but to demonstrate how groups of men working under brotherhood principles and by brotherhood methods can accomplish definite and permanent results for their parishes. For this reason the question of organizing a Brotherhood chapter has, in most cases, been left for the final meeting of the series.

The men of the parishes have, without exception, taken a keen interest in the Brotherhood plan as it has been presented to them by the field secretaries, and have entered with enthusiasm into the work.

In practically every parish the attendance campaign has been timed to cover the four Sundays after Easter. In many instances the interest aroused in making preparation for the campaign has increased the church attendance even before the Sundays set for the campaign.

As an outstanding example of this, the men of Trinity Church, Columbus, which is located opposite the State Capitol, were instrumental in increasing the attendance of men at the three-hour service on Good Friday. Of the thousand persons attending this service a large proportion were men. The Rotary Club of Columbus attended the service in a

body. The men's service group in this church have adopted the slogan, "Trinity Church a Men's Church."

In Cincinnati members of the service groups, co-operating with the Laymen's League, inaugurated a campaign to have all the men make their communion at the early celebrations on Easter Day. A splendid spirit of co-operation among the Cincinnati parishes to so combine that all are included in the series of fortnightly meetings.

The men in the service groups of Christ Church, St. John's, St. Andrew's, and St. Margaret's, Dayton, have planned a laymen's banquet for the purpose of stimulating a general interest in the attendance campaigns. These men have adopted the slogan, "Every Episcopalian in Dayton in Church for the 4 Sundays of the campaign." The special speakers at the banquet are to be Rev. Bernard I. Bell, Chaplain Great Lakes Naval Training Station, and G. Frank Shelby, Gen'l Sec'y Brotherhood of St. Andrew.

One of the interesting features of the campaign has been the unique way in which the plan and purpose of the campaign has been presented to the morning and evening congregation in the various parishes. Instead of an announcement by the rector, a four minute talk by some layman of the parish at all services on the two Sundays preceding the campaign revealed to the congregations what these service groups of men were trying to accomplish for each parish. In many cases prominent men willingly accepted appointments to speak thus at the services.

The extent of the work in the Diocese of Southern Ohio can best be realized when it is stated that the movement is so widespread that groups are at work in Marietta in the extreme eastern part of the State and at the same time in Greenville, which is located on the State's western boundary.

The field Secretaries of the Brotherhood estimate that, as a result of the efforts of these men in the service groups, there will be an increased attendance on the Services of the Church in the whole diocese amounting to twenty thousand persons, and a large percentage of this increase will be a permanent gain.

General Seminary Celebrates Its 100th Anniversary.

The one hundredth anniversary of the General Theological Seminary, New York City, was celebrated Wednesday, April 30, and Thursday, May 1st, beginning on Wednesday afternoon at 4 o'clock with a public meeting at St. Peter's Church, the Bishop of New York, presiding, when addresses were given by Elmer Ellsworth Brown, Ph. D., LL. D., Chancellor of New York University; the Hon. Frederick Paul Keppel, Litt. D., of Columbia University, and Assistant Secretary of War; the Rt. Rev. Dr. Philip Mercer Rhinelander, Bishop of Pennsylvania. "Education in the New Age" was the general subject of the addresses. On Thursday morning at 11 o'clock a service of thanksgiving was held in the Chapel of the Good Shepherd. The Rt. Rev. Dr. Daniel Sylvester Tuttle, Presiding Bishop of the Church, was the preacher.

The hardest blow that any individual can strike against evil is to lead a good life.—Rev. W. L. Fisher.

Over Half a Million Dollars Raised in Ten Days.

As the result of an intensive ten days' campaign, made the third week in April, a fund of \$514,531 was raised by the Diocese of Long Island in celebration of its fiftieth anniversary, for the Diocesan Church Charity Foundation. The New York Herald says:

Mrs. Walter Gibb gave \$75,000 to erect a chapel in memory of her husband. She had already given \$10,000. She made her first gift through Dr. H. Beekman Delatour, Robert L. Pierrepont and William H. Baldwin, who was chairman of the Campaign Committee, each gave \$10,000. Other gifts were:—\$2,500 each from Mrs. Frank Moss Smith and E. J. Aldred, \$1,000 each from William H. Foster and Cornelius Eldeft. The Committee of Fifty, of which Charles Steele is chairman, has pledged \$22,000.

The \$500,000 is to be used for a new hospital, a chapel, a home for orphans and for the completion of payments on the Home for the Aged and Home for the Blind of the Church Charity Foundation.

Bishop Frederick Burgess, of the diocese, who was honorary chairman, thanked the teams, who have passed a resolution to resume their work after the Victory Liberty Loan until the Episcopal fund has reached \$1,000,000.

Southern Ohio House of Churchwomen.

The primary meeting of the House of Churchwomen, Diocese of Southern Ohio, was held at the same time as the Diocesan Convention, April 29-30, at Christ Church, Springfield. In announcing the program, The Church Messenger states "That this is a new venture of faith for the Churchmen and Churchwomen of Southern Ohio. California has had such a House of Women for some years and the testimony from various quarters in that diocese is that it has proved of great benefit to the church there. A few other dioceses and missionary districts have followed rather timidly in California's wake. The Province of the Mid-West has held one meeting of a Synodical House of Women. Southern Ohio is the oldest, most Eastern diocese to try the experiment, though Kentucky, in January, adopted the Southern Ohio Canon and will be less than a year behind us, the first diocese in the Province of Sewanee to follow suit. What do we hope to accomplish thereby? Better co-operation, and co-ordination of all diocesan work. The Suffrage side of the question is almost a side issue; the women in Southern Ohio neither demanded nor desired this movement. The men granted us the right almost without debate. It seemed wise, almost self-evident to them, that the women, who for one reason or another have the main burden of church work, save the financial obligation, and who manage all diocesan institutions and are 9-10ths the workers in church schools and parish societies, should be consulted in regard to diocesan plans and policy. It remains for the women to justify the men's faith in them. We must first co-ordinate our own work in adopting a simple, sane organization for our House and then stand ready to co-operate in every plan that the bishops and clergy and laymen advance for the forward work of the Church in Southern Ohio."

ADVERTISING RELIGION

By PAUL J. BRINDEL

Secretary, Advertising and Publicity Bureau
Diocese of Kansas.

Just as the states played an important and vital part in the operation of the Selective Draft law, so will the individual diocese of The Church in any national publicity programme undertaken. If a diocese is so fortunate as to have an Associate Mission at its Cathedral, excellent headquarters and workers for any publicity plan undertaken, is thus provided and excellent training in the vital phase of Church work given the young clergy.

If there is no Associate Mission as is the case in most dioceses, a Diocesan Publicity League should be organized as soon as possible and there is no better time than during this year's spring and summer conventions. Such publicity leagues will play an important role in the publicity programme of the \$20,000,000 reconstruction programme of the Church recently announced by Bishop Lloyd. If such organizations are available in every diocese by next fall, thousands of dollars will be saved in the publicity work of this one Church campaign.

Methodists Paying the Penalty.

The weak spot in the otherwise admirable publicity organizations of both the Methodist Centenary Campaign and the Northern and Southern Baptist reconstruction programmes, has been lack of local publicity co-ordinated with national and even local advertising, for which thousands of dollars is being spent each month. The Methodists have recognized this and are now desperately trying to employ outside newspapermen at attractive salaries to do this work in the pivotal cities. Few of the men they are obtaining, are Methodists and while results will be accomplished, there will be a considerable expenditure of money which will weaken their campaign. For even good Methodists will very naturally ask why even one hundred Episcopal, Roman Catholic, Lutheran or Baptist newspaper men should be paid \$35 or \$40 a week for several months, with money being raised by Methodists for supposedly Methodist Extension work.

A Diocesan Publicity League will of course include in its membership all professional newspapermen and in addition anyone with the slightest knowledge of publicity methods or those willing to learn. The latter will be urged to take a correspondence course in news writing from their state university or if no such course is available there, from the University of Kansas at Lawrence, which welcomes non-resident correspondence students and provides excellent journalism courses for a low registration fee.

Stress Importance of League to the Church.

The importance of the work of the League's members should be stressed not only by the bishop but by local clergy and the diocese provide a distinctive plan. This would tend to give recognition for services rendered and remove the feeling of resentment which now exists among many Churchmen-newspapermen because they are constantly being beseeched for free space and "write-ups" and yet seldom are elected to the parish vestry or sent as a delegate to the diocesan convention. Usually the cause for this lack of recognition of services of great value to the Church, is because many of the men are employed on morning newspapers and unless Sunday is their "off-day" are seldom able to attend services.

With a Diocesan Publicity League the annual diocesan conventions will not be the publicity "night mares" they now are to both the newspapers and the Church. Each parish would be urged to send at least one league member as a delegate to the convention and with such an assortment of

journalistic talent, not only would the convention receive the amount of space it deserves, but it would be written from the view point of the Church.

Publicity Has Paid in Kansas.

Having had the Kansas Diocesan Convention publicity written by a newspaperman-Churchman last year, Bishop James Wise has declared he will never again overlook this important phase of any convention which is usually in the case of a religious convocation however, considered last or overlooked entirely. Publicity will play a big part in this year's Kansas convention and it is a significant fact, that this diocese which in many respects is only a diocese in name and a missionary district in reality, will have a larger percentage of communicants in attendance, than any other in the entire American Church. There is not a diocese that has not at least one or two really good newspapermen who can be obtained for this year's convention until a publicity league is organized and it will be a surprise to any bishop to find how many laymen who knowing the value of advertising and publicity from personal experience, will gladly give money to reimburse such a man or woman for their loss of time and traveling expenses, when they would refuse money for almost any other Church project.

With an efficient Diocesan Publicity League, the perplexing problem of the publication of a diocesan magazine or "Bishop's Letter," will also be speedily solved. Not only would the league provide correspondents in each parish so that a really representative diocesan publication could be issued, but it would be possible to issue a magazine of interest to every communicant in the diocese and which would pay for itself without a subscription fee. As postal regulations prohibit free magazines, a year's subscription would be a receipt for every communicant paying his diocesan mission assessment and would be a monthly reminder of the Church's interest in him and of its claim for active allegiance and participation in its work. A number of sample copies for non-communicants and visitors, could be sent to each parish for distribution after Sunday services. They would make valuable propaganda during Missions and other special services, also.

Several Dioceses Have Free Publications.

To prove that this plan of diocesan magazine without a subscription fee is not a Utopian one, let me say that the Diocese of Kentucky and several others are now issuing such publications without cost to either the Diocese or subscriber. This plan as devised by John J. Saunders, Secretary of the Diocese of Kentucky, Board of Trade Bldg., Louisville, Ky., gives the publication rights of any printer or publishing house who agrees to furnish any number of copies and mail them, in return for the advertising privileges. With a large Diocese where a circulation of 20,000 would be possible, a Diocesan Publicity League could not only produce an excellent magazine but could make a neat sum which eventually would finance a diocesan printing plant which would be a valuable vocational training feature for the community centers so many progressive parishes are considering establishing as substitutes for the saloon. The Kansas Diocesan Publicity Committee is now planning the purchase of a Multigraph machine which is a miniature printing plant, and with which it expects to publish not only a diocesan magazine for wide distribution but more especially parish bulletins, propaganda tracts, etc. It is also planned to do work for other dioceses and missionary districts, if possible.

THE BRINK OF DOUBT.

By Elva Bellamy.

I stood alone, upon the brink of Doubt,
Beneath my feet the pit of Unbelief.
My eyes were closed to heaven's holy light;
But vain, I thought, I needed no relief.
Shuddering, I gazed into the mass
Of seething, writhing, endless discontent,
And saw God's sacred words tost here and there
Upon a wave of sceptic argument.
The foothold, Hope, which had sustained me long,
Began to crumble, 'neath my faithless weight;
And then, I understood Gethsemane,
The grand despair of universal hate;
I heard child's footfalls pattering my way;
My babies' voices calling: "Mother, dear!"
And thus it was I turned in swift dismay
And whispered: "Can I bring my children here?"

BIBLE READINGS.

The following lessons are from the Lectionary set forth by the General Convention of 1916:

The Second Sunday After Easter, May 4th.

Jeremiah xxiii. 1-8.
John xxi.
Exodus xxxiv. 1-14, 27-end.
II Corinthians ii. 14-iii.—end.

Monday.

Deuteronomy vi. 1-15.
Philippians ii. 1-16.
Exodus xxxv. 1-xxxvi. 1.
Acts ii. 22-40.

Tuesday.

Deuteronomy vi. 16-end.
Philippians iii. 7-end.
Exodus xl.
Acts iii.

Wednesday.

Deuteronomy vii. 1-11.
Romans v.
Numbers ix. 1-5, 15-end.
Acts iv. 1-12.

Thursday.

Deuteronomy vii. 12-end.
Romans vi. 1-13.
Numbers x. 1-13, 29-36.
Acts iv. 23-33.

Friday—Fast.

Deuteronomy viii.
Romans viii. 1-11.
Numbers xi. 1-30.
Acts v. 12-32.

Saturday.

Deuteronomy ix. 1-10.
Romans x. 1-11.
Numbers xi. 31-xii.—end.
Acts ix. 32-end.

THINGS TO REMEMBER.

We cannot keep from forming habits, but we have power to determine the character of those which we form. Form good ones.

The habit of church gong never harmed anyone; that of staying away has.

It is easier to go to church regularly, than it is to go irregularly. Try it.

It is true that God is everywhere, but unless we accustom ourselves to see Him somewhere, and at sometime, we will soon not see Him anywhere or at any time.

If the number of those who attend church services is small, your absence will not make it larger.

Come and help make the services all that they should be. The Church needs you, and you need the Church.

WILLIAM L. DAVIS,
Archdeacon of Rochester.

A lady in New Mexico who is not a member or attendant of the Church, promised last spring that if the war came to an end before the new year she would give an auto to the rector of Grace Church, Tucson. She has kept her promise.—The Oregon Churchman.

THE BOOK TASTER

Christ and Militarism.

"Would Jesus Christ really be the Saviour of the world and the Conservator of its noble life, if He let brute forces have their way, undisputed and unresisted?" Mr. Rihbany is a Syrian, he is known as the author of The Syrian Christ and of A Far Journey. In this book he presents a strong argument on the grounds of Holy Scripture against Pacifism.

Militant America and Jesus Christ. By Abraham Mitrie Rihbany. Boston: Houghton-Mifflin Company. Price, \$0.65 net.

—E. H. R.

Shall Theology Be Reinterpreted?

The studies of "Practical Theology" are all in a process of rejuvenation and expansion in order to create competent leadership for the Church. And most of these changes are due to the rise of new ideals created by the social gospel. What then will doctrinal theology do to meet the new situation?

In April, 1917, Dr. Rauschenbush delivered a series of four lectures at the Yale School of Religion, on the Nathanael L. Taylor Foundation. The present book is an elaboration of these lectures. The chapters of which there are nineteen, are along the same line upon which the distinguished author has been so prolific. His idea is, of course, that so-called theology must be cast into the melting pot and purified into more refined gold. He argues well and reasonably in fine temper and with

wide knowledge. But is it not just, possible that the "theology" which he desires changed is the theology of philosophical "Confessions and of Denominational Catechisms" rather than the teaching of Christ and His Apostles?

A Theology for the Social Gospel. By Walter Rauschenbush. New York: The Macmillan Company. Price, \$1.50.—E. H. R.

Religion and Citizenship.

"How shall the American child, the normal product of American Democracy, the child of a free school and a voluntary Church acquire a religious education?"

This is the question put by one who knows what he is talking about. Francis Greenwood Peabody is a name to conjure with in matters educational. He has proved his worth as an instructor by years of successful teaching of himself and of others. In twelve chapters he discusses and with the clearness of a close thinking philosopher clearly points out what course must be pursued in the religious training of our American youth if we are to have a government that shall continue to endure. It is a book not only for all educators, but for all those who desire the best things in the development of America as the world's greatest Republic.

The Religious Education of an American Citizen. By Francis Greenwood Peabody. New York: The Macmillan Company. Price, \$1.75.—E. H. R.

FOR BOYS AND GIRLS

On Sunday morning following the change of time Donald got up from the breakfast table and said, "I'm going to hunt the eggs." His father said, "You won't find any eggs yet; it's too early." Whereupon Donald's brother said, "Of course not; the hens don't know about the change of time."—Chicago Tribune.

May Day was made an unusual event for the children of America in most of the large and many of the small centers of population throughout the country. It was observed as a Franco-American festival for all school children, with special exercises to cement more firmly the friendship between boys and girls of the two great republics. Last December the school children of the United States sent \$60,000 to make a merry Christmas for the children of devastated France who had been four years without a visit from Santa Claus.

The Man Who Made the Mite Box.

Everybody has heard of the mite box; everybody has heard of Mr. E. Walter Roberts; but everyone does not connect the two. For forty-two years Mr. Roberts has been one of the officers of the Board of Missions, retiring from active service on December thirty-first, last. Coming into the service of the Domestic and Foreign Missionary Society back in 1876 as cashier of the Foreign Committee and assistant to the treasurer in the general accounts of the Society, Mr. Roberts was after a short while elected assistant treasurer of the Foreign Committee, and in 1885, when the Domestic and Foreign Committees were discontinued, he was elected assistant treasurer of the society.

In these forty-two years the annual receipts of the missionary society have grown from \$294,000 a year to more than \$2,500,000, and the trust funds, which were then \$86,000 have grown to nearly \$4,000,000.

In all these years Mr. Roberts has been an especial friend of the children of the Church and has been keenly interested in the work which they are

doing for the extension of Christ's Kingdom. When the Lenten Offering for missions was begun, very soon the problem presented itself as to how best have it collected. It was necessary for the society to buy mite boxes and send them out to the children, so back in 1891 Mr. Roberts patented the "pyramid" mite box, which soon became known all over the Church and was a yearly fascination to the boy or girl who had to "blow up" his mite box. Later on it was thought wiser to use the "keystone" mite box, and still later the present shape, both of which have been patented by Mr. Roberts and the use extended to the society without profit to himself. In this way, while occupied with the exacting duties of the treasurer's office in the Church Mission House, for all of these years Mr. Roberts has had a very personal interest in the hundreds of thousands of mite boxes which have been used by succeeding generations of Sunday school children. Since he devised the "pyramid" box more than one million, nine hundred thousand mite boxes have been sent out to the children of the Church. In this same period the Lenten offering has grown from \$42,000 to nearly \$2,000,000.—Ascension Herald.

"If I knew the box where smiles are kept,
No matter how large the key,
Or strong the bolt, I would try so hard,
'Twould open, I know, for me.
Then over the land and sea, broadcast,
I'd scatter the smiles to play,
That children's faces might hold them fast,
Many and many a day."
"If I knew a box that was large enough,
To hold all the frowns that I met,
I should like to gather them, every one,
From nursery, school, and street!
Then, holding and folding,
I'd pack them in, and turn the monster key,
I'd hire a giant to drop the box
Into the depths of the sea."
—Selected.

FUGITIVE IMPRESSIONS IN THE FAR WEST

By the Rev. GEORGE PARKIN ATWATER

TENTH PAPER

According to my purpose as stated in an earlier paper I stopped for a day in Denver. I had a long visit with Bishop Johnson, the editor-in-chief of The Witness and I made my peace with him for having introduced Charlie Chaplin and others into the columns of his paper.

We had much serious talk about the Witness. We agreed on two things. First, that the paper should never become satisfied with itself but should grow and improve until it somewhat approached the ideal which the editors had before them when it was started; and secondly, that most of the articles were too long. I thought that my articles were about the right length but that Bishop Johnson's editorials were a trifle too long, because the matter was so rich; and Bishop Johnson thought that the editorials were about right but that I might chop off a little of my stuff.

So I shall compromise, and this paper will be somewhat more brief. But one other matter came up in the course of the discussion. Eight or ten men are giving time to The Witness without one cent of compensation except the satisfaction of trying to do something worth while for the Church. I believe that I may speak for all the editors in saying that we have desired to have The Witness carry two kinds of material, what we believe the readers ought to know about the activities and thought of the Church, and also what they want and will read with real satisfaction.

We have a hard task to determine what phases of the life of the Church the people care to read about. The paper ought to have the help of the readers. Write to Bishop Johnson, at Wolfe Hall, Denver, and tell him what sort of material you are interested in. It will be a clue to the policy of the paper. We can determine the wishes of interested majorities. One Bishop wrote to the Editor and told him that if he did not stop my articles from appearing, that something dreadful would happen. He would stop the paper or something. But within the same month two persons told me that they always read my articles. The Bishop was outvoted and so I continued. But the editors want to know. Write him.

My day in Denver was most delightful. The Bishop took me over the splendid Cathedral. It is a most worthy building. I know what it cost to build but I shall not tell you. Everywhere I have gone on this trip I have been learning what things have cost. I have learned the cost of hotels and homes and monuments and of the chandelier in the Governor's room in the State House of Utah. In some instances the only noteworthy thing about a structure was the waste that it represented. The money that the Denver Cathedral or church cost, is the least item of expenditure. Far more important is the fact that it cost the labor of devoted men, the sacrifices of faithful people, the heart power of the Dean.

The whole Church knows Dean Hart. The Bishop took me to call upon him and then we made up a party, including Mrs. Johnson, and had lunch together at the Country Club. If I could give you a short-hand report of all that was said by Bishop and Mrs. Johnson and by Dean Hart, during the hours in which we visited, you would drop the latest novel and read that account.

Dean Hart is a remarkable man. He is eighty-one years of age and is active and in splendid health. He preaches constantly in the Cathedral and preaches with vigor. He is an Englishman by birth and much attached to the English Bishops of whom I saw a whole procession at the Lambeth

Conference in London, in 1908.

His early years were spent in England. On a trip around the world in 1872 he visited Denver and was invited to preach in the little wooden church there. Thus Denver became acquainted with him. In 1879 he was invited to cross the seas and become Dean of the Cathedral at Denver. He did so and for forty years he has been at this post. It is a long and striking record. One Cathedral was built which was destroyed by fire in 1903. The new Cathedral was first occupied in November, 1911.

The many friends of Dean Hart, in this country, will be interested to know that he is about to become an American citizen. The Dean has a most cordial and courteous bearing. In his conversation he displays a keen sense of humor, which is heightened by his crisp and vigorous way of speaking. He told us casually of a man who objected to the manner in which the Cathedral choir rendered the chants. "Come and do it yourself," said the Dean.

When the Cathedral was being built it was found that the foundation was not heavy enough for the great pillars and superstructure and the completed work had to be taken down. At this very period a Roman Catholic Church nearby was struck by lightning. The Roman priest, a friend of the Dean, met him one day and said, "It is now quite evident that your Church lacks foundations." The Dean retorted, "We have indeed had trouble but it was from our conflict with the conditions below. Your church incurred displeasure from another source. It was smitten from above."

The Dean said that he had never attended a theatre in his life. I was a little stunned by this statement. I tried to remember the famous actors of whom he had been a contemporary. It is not that he is lacking in appreciation of the good things of this world, or fails to take an interest in the things that might shake and jar his sensibilities, for he drove me about Denver with masterly control, although at high speed, in a Ford car.

He gave me his book of "Recollections and Reflections." It is a most entertaining book. In the middle of last night when my body was incarcerated in a Pullman berth and was being hurled through Nebraska, my sleepless mind was rambling through London and Blackheath with Dean Hart. He was telling stories of his life and of the great characters of the English Church. He related one incident that was most extraordinary. A will case was being tried and a very old lady was a witness. When the counsel asked her, "Had you ever a brother or sister?" she replied, "Yes, I had a sister who was buried 150 years ago." This almost unbelievable statement is explained thus: Her father was married when he was nineteen. The next year a baby girl was born who died in a few months. The father, having become a widower, married again when he was 75. The witness was the child of this second marriage. This was 56 years after the burial of the first baby. The witness was now 94 years old, so that it was 150 years since her sister was buried.

If this story did not come from so reliable a source, we should be tempted to say it was what Huckleberry Finn calls a "stretcher."

I must keep my promise to Bishop Johnson and close my article here. I say "promise" because I do not quite like to suggest the word "agreement."

There are no deserving people in heaven; only sinners saved by grace. —Dr. Burrell.

IN MEMORIAM.

The Rev. W. B. Walker.

The Rev. William Bohler Walker, a retired priest of the Church, died at the residence of his brother-in-law, Dr. F. K. Hallock, in Cromwell, Conn., on Wednesday, April 9th. The funeral service took place at Berkeley Divinity School on the following Friday afternoon, and the burial at Cromwell. Mr. Walker was born in Atlanta, Ga., Feb. 3rd, 1852. After his graduation from the University of Georgia and a year's study of law with Alexander H. Stevens he decided to enter the ministry. Berkeley Divinity school was chosen, and after the three years' course he was ordained deacon by Bishop Williams, in the class of 1877. Advanced to the priesthood the following year in Augusta, Ga., in the Church of the Atonement where he remained as rector for nine years. He then accepted a call to Christ Church, Stratford, Conn., but the greater part of his ministry was spent in the middle west as rector of St. John's, Dubuque, Iowa, Christ Church, Joliet, Ill., and as General Missionary in the Diocese of Chicago.

Ill health forced him to retire from active work several years ago. Two years ago while visiting in Stratford, he was invited by the vestry of Christ Church to act as curate, the rector of the parish, the Rev. C. C. Kenedy, who was just going overseas as chaplain, uniting in the wish. He had for that time given such service as his health permitted. He had the cordial, warm-hearted manner of a southerner, and the courage of his convictions.

The Rev. H. J. Van Allen.

The Rev. Harry John Van Allen, missionary to the deaf and dumb on the non-parochial list of the Diocese of Albany, died at his home in Utica, N. Y., on Tuesday, April 15th. Prayers were said at the home on the morning of the funeral by the Rev. Jesse Higgins, rector of St. George's Church, Utica, and the remains were taken to Grace Church, where the rector, the Rev. Dr. Octavius Applegate read the burial office, which was followed by a celebration of the Holy Communion, the Rt. Rev. Dr. Charles T. Olmsted, Bishop of Central New York, being the celebrant, the Rev. Walcott W. Ellsworth acting as epistoler and the Rev. Dr. John D. Chamberlain, vicar of St. Ann's Deaf Mute Church, New York City, acting as gospeler. There were present the relatives and a large number of clergymen and friends of the deceased. The flowers were many and beautiful, including floral offerings from the Central New York Institution for the Deaf at Rome; the Rome Alumni Association, from deaf friends at Rome, Schenectady, Syracuse, Clayton, Albany and Utica. The remains were taken to Glenfield, N. Y., and interred in the family cemetery.

The clergymen present adopted the following minute of respect at the close of the service in Grace Church:

"The death of our dear brother, the Rev. Harry Van Allen, has taken suddenly from the midst of his pastoral labors a priest of untiring zeal and unique usefulness. Deprived in childhood of his sense of hearing, he resolved in early manhood to devote his life to the service of those similarly afflicted. For a full quarter century he labored unceasingly at his consecrated purpose five years as a lay worker and 20 years in the sacred ministry. Bearing the church's commission, he has gone back and forth over his native state, carrying the church's faith and sacraments to those who would have otherwise been shut out from them; until, at the time of his death he had fully 800 souls under his care, and one-half the deaf mute population within his circle of influence. In the full tide of his usefulness he has been called away. Like the good soldier that he was he was ready to answer 'Here!' when the summons came. We pray that Christ our Lord may

OUR GREATEST PROBLEM

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

"Set thine house in order." II. Kings 20: part 1st verse.

If problems and our effort to solve them constitute life's great challenge, then the present period must be characterized as the "Golden Age" of mankind. The world, with its complex difficulties, presents today enigmas on the solution of which our whole future civilization depends.

It is becoming increasingly clear that the root problem now as always, resides in the home. All our other agencies trace their successes or failures back to this all important source. There can be no wholesome society, no successful commerce, no enduring political systems, yes, and no efficient Church enterprise without the co-operation of the home. We are finding today that juvenile moral delinquency is increasing with leaps and bounds and moral delinquency is primarily a home matter. Almost daily mothers and fathers appeal for the safeguarding of their children from those baleful influences that are generated in homes where there is neither moral nor religious education nor restraint.

Many of us are forgetting the great maxim that "sixteen decides sixty" and that the plastic period of youth is the time when habits, good or bad, are formed. We of America have unduly stressed the power of commerce, the vastness of our domain, the large and generous sanity of our people, but important as these things are they do not and they will not give permanence to those things that are vital to our very life.

Parental neglect might properly be placed in the category of unpardonable sins. To send a boy or girl out into the world undisciplined and unrestrained by those sure moral and religious safeguards that alone make for character is a crime against the state and society. The cry has been for larger individual liberty, but there is such a thing as individual liberty that violates and contravenes the liberty of the community. Home and parental carelessness in the regulation of youthful habits, not only menaces and tends to destroy the moral character of the youth, but it constitutes in itself a breeder and carrier of those malignant germs that infect multitudes of other homes.

There is a persistent call today for

the old-fashioned type of father and mother, yes, and there is a persistent call for the old-fashioned type of a well regulated, well disciplined and ordered home. If the nation is called upon to set its house in order, a like call is made upon each individual home unit in the nation to do likewise. One nation in the world has disclosed the fallacy of a kultur that reckoned not with the fundamental things of character, and it stands indicted before the world today as an offender against the ideals of Christian civilization.

The church has its very essential and important place in our corporate life, but the church, after all, is solely dependent for its larger efficiency upon the home. We note that the attendance in the Sunday schools has steadily declined during the past few years. We also note that all forms of religious education, however broad and unbiased they may be, are banned and the Bible itself, greatest of classics, is not even being read without comment in our schools and halls of learning. Even so-called pagan civilizations gave larger heed to the moral training of the youth than do we in this enlightened modern age.

The passion now is for social prestige and success. Everything must be sacrificed to these ends. Parental responsibility holds as its chief obligation the advantageous placing of its children. Individual liberty is giving place to unrestrained license. We believe in every wholesome and healthful recreation or form of entertainment, but we believe, likewise, in decency, orderliness and discipline in life. Even the Son of God, we are told, went down to Nazareth and was "subject unto" the rules of his Jewish home.

Now in the so-called "Age of Reconstruction" let us not think that agreements between nations will give to the world the kind of peace that makes for the fullest, richest and most efficient conditions of living. We need a league of homes, committed to those wholesome ideals that transcend in importance all our systems and conventions, and unless we can effect something more wholesome than is witnessed at present in American home life we shall be like those who paved the way to the nethermost regions with good intentions.—Courtesy Minneapolis Tribune.

A BIT OF HUMOR

Two Logan County preachers have undergone the supreme test, evidently with success. One of them sold the other a second-hand Ford car, and both seem satisfied.—Kansas City Star.

Morning service was in progress at the village church, and the vicar had announced the banns and marriages, the last couple to be mentioned being John Thomas Hay and Susan Grass. The curate then announced the anthem by the choir, "What will the harvest be?"

Needless to say the vicar will exercise greater care in choosing his anthems next time.—From Ideas.

A messenger boy was told to deliver a telegram to a certain Chicago minister on a Sunday morning at the hour when the preacher was in the pulpit.

The boy gained entrance to the vestry door, and he was at a loss to know how to reach the minister, who was then in the midst of his discourse. He finally succeeded in attracting the attention of one of the ushers, to whom he whispered:

"How long has that guy been preachin'?"

"About thirty years," said the usher.

"Well, I guess I'll wait. He must be nearly done," said the boy.—Pittsburg Chronicle Telegraph.

"Patrick," said his friend, "d'ye know thim dirty prohibitionists have knocked whiskey out of the National Constitution?" "They hev, hev they," replied Patrick, "but, by jabsers, they can't knock it out of me constitution." Patrick is like the well-known Irishman, who, on landing at Castle Garden, was asked if he was for the Democratic or Republican party. "I doan't know," he said, "but I'm agin the government whotiver it is."—Progress.

The "one-gallus" customer drifted into a country store in Arkansas.

"Gimme a nickels worth of asafetida," he drawled.

The clerk poured it out and pushed it across the counter.

"Charge it," said the customer.

"What is your name?" asked the clerk.

"Honeyfunkel."

"Take it for nothing," said the shopman. "I wouldn't write 'asafetida' and 'Honeyfunkel' for five cents."

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EDITORIAL

BITTERNESS AND UNITY.

St. Paul warns us to beware of "the root of bitterness" which, when it springs up in one human heart, will defile a whole community, and he also reminds us that because the Hebrews murmured, they were destroyed of the destroyer.

I am inclined to think that the question of Church unity is more a matter of the attitude of mind of those who are to be united than it is of their difference in theological theories.

There are certain types of mind which cannot be united in anything because they are so intensely bitter in their reactions. These people are usually very intense, not only in their positive assertion of what they believe, but also in their bitter feeling toward those who oppose them.

The bar to Church unity is not that Mrs. A and Mrs. B have different theories of religion, but that Mr. A cannot abide Mr. B because he differs from him.

Mr. A is so constituted that he cannot discriminate between an intellectual difference and personal antagonism.

Mr. A believes, for example, that dancing is a sin. He is entitled to that belief, and for him it undoubtedly is a sin, but he goes further and says that because Mr. B dances he is going to hell, and should be treated with that contemptuous scorn with which anyone who deliberately plans to go to such a place ought to be treated.

Of course, Mr. A cannot show from Holy Scripture that dancing is a sin; neither can he show that our Lord treated with scorn those whose loose lives were leading them to perdition; but, on the contrary, he is told most distinctly that he must not judge his neighbor; that he must get rid of the beam from his own eye and that he should not bring railing accusation against any man; but Mr. A, being of an intense nature, and having settled the matter definitely in his own mind, ignores that portion of Holy Scripture which does not fit in with his own disposition, and grows bitter in his denunciation of the man who differs from him.

The practical difficulty in the matter of Church unity is that Mr. A declines to associate with Mr. B unless Mr. B will defer in this liberty of conscience to Mr. A's judgment.

Mr. A claims a sort of papal infallibility in his right to dominate Mr. B's conscience and, until Mr. B makes his submission to Mr. A's papal bull, Mr. A will positively decline to abide with him in the Communion of the Church.

* * * * *

We argue the question of Church unity as though it were merely a matter of doctrine, whereas it is equally a matter of discipline and worship.

Granted that we might get together on the questions of doctrine, and that sacramentarian and evangelical could live harmoniously together under one roof, as they do today in this Church to which we belong; are there no questions of discipline and worship that would effectually keep us apart?

There are two motive powers in human life: love and bitterness. So long as we were fighting Germany, this motive of hostility to the frightfulness of the Hun unified this nation.

Now that the war is over, what is going to become of the spirit of generosity and service which the war has produced?

Must we have young men killing one another, in order that the American people may continue the spirit of self-sacrificing service? Should not the need of suffering humanity work in us the love and patience which prompts us to serve, without any root of bitterness being necessary to energize that service?

In the same way St. Paul speaks of certain people who affected him "zealously but not well."

Is it true that zeal must be prompted by bitterness in order to burn brightly?

In the same way is it not true in religion, that those sects which hurl invectives against folks who differ from them, can by this method arouse greater zeal in their adherents than can be aroused by the appeal to calm and reasonable love?

Go into the multitude of sectarian churches and listen to the invectives against Romish practices, and amusements that are taboo, and the real sins of the prodigal, and then compare these invectives with our Lord's attitude toward Samaritans, and publicans and harlots, and you will catch the difference in spirit between the zeal of the house that consumes them and the zeal of the house that consumed Him.

Our Lord's zeal was for the reverence that should be showed for His Father's House, and the sympathy that should be showed to the outcast, and the indignation that He felt for those who murmured at Him because He ate with publicans and sinners.

The Lord was gentle towards sins of the flesh and sternly resolute against self-righteousness.

There are thousands of religious leaders today who have reversed the Lord's methods and are trying to save the publican by an acid test, and to save the hypocrite with unctious complacency.

The voice that protests against this abuse of the Gospel is overwhelmed by the noise of those who invoke the rigors of the law.

This conception of religion may be popular in religious circles, but is it Christian?

* * * * *

There is a populous school of the prophets who have added five commandments to the laws of Moses, and call the result Christianity, although they never learned these commandments from Christ.

These five commandments are: (1) Thou shalt not dance; (2) Thou shalt not go to the theater; (3) Thou shalt not play cards; (4) Thou shalt not smoke; (5) Thou shalt not drink whiskey.

Now these commandments vary in importance as salutary injunctions upon society. They are all capable of tremendous abuse. (So is Holy Matrimony). But here is the strange thing. These five rules are exalted above the injunctions of our Lord.

I have known many a sectarian minister who would marry a divorcee, where the case was a flagrant one, who would consign to perdition the young man who danced.

Curious! When our Lord distinctly forbade the one thing and never mentioned the other.

I have known cases where men were notoriously tricky in business, and yet were invited to the chief seats in the synagogue, when a young man who played cards, never gambled and never cheated, was ostracized. Do you wonder that the young man becomes contemptuous of religion?

I have known cases where Church folks were scandal-mongers and mischief-makers who went unreprieved, yet a man who smoked and was the very soul of honor would be condemned.

My problem is not how to live under the same roof with those who differ from me doctrinally, but how to live under the same roof with this self-constituted hierarchy of petty morals.

I fancy I would rather be in communion with heretics than to be swallowed up in this maelstrom of distorted casuistry.

* * * * *

Then there is the problem of worship.

I have come to the definite conclusion that there are three things that are popular in the Protestant world:

- (1) To be vague in one's religious beliefs is to be charitable.
- (2) Not to insist upon the Divinity and Personality of Christ is to be liberal.
- (3) Not to believe in the Church as the body of Christ which He purchased with His blood and which He will present some day to His Father as a glorious Church, without spot or wrinkle, is to be sensible.

Now I believe that we are to worship the Lord our God with all our mind as well as with all our heart, and that a vacuum in one's head is not the equivalent of charity in one's heart. And so the offering of worship that I bring to God must not be that of colloquial conversation, but rather that which bears witness to His holiness and majesty. At least, I so read the worship of the Old Testament and the Book of Revelation. I feel that to abandon one's faith is not to increase one's charity, but to lose it.

I also believe that the love of the person of Christ is the one motive that has kept religion alive. To abandon that motive is to make shipwreck of the faith, and that if the real personal Christ did not rise from the dead we are of all men most miserable.

Truly, then, the martyrs died foolishly, for they died rather than deny the sovereign personality of Jesus Christ; and so would I before I would sacrifice that fact to any theory of Church unity.

And as for the Church; next to the love of a person I know of no more powerful motive than devotion to an institution. I am so devoted, and I can no more abandon my love for Christ's Church than I could abandon my love for the U. S. A., to take up with a league of nations as a substitute therefor.

* * * * *

In short, to me the very essence of religion is to think clearly, not vaguely; to love a person, not an abstraction; to serve the Church, not a federation of religious people.

It is true that I cannot force this conviction on my liberal brother, but why should he feel that I ought to submit to his forcing his absence of these convictions on me?

QUESTION BOX

Conducted by Bishop Johnson.

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

Is it in keeping with Church tradition and custom to deposit cremated remains under church altars?

The enemies of the Church used to flaunt the Christian doctrine of the Resurrection of the Body by burning the remains of the Martyrs and scattering their ashes. The Christians never burned their dead, not because they believed it in any way prevented the resurrection of the body, but because reverence of the human body was a part of Christian practice, and because her enemies sought to destroy her teaching by cremation. So it was not the tradition and custom of the early Church to deposit cremated remains under the altar. The Church does not, however, forbid cremation, although it did in early days; but it discourages it on the ground of destroying the symbolism of death as illustrated by our Lord in His death, burial and resurrection.

Is it in accordance with the Church's teachings that a Consecrated Church should be used as a place for holding lectures on popular subjects?

The use of the Church building is determined by the office of the Consecration of Churches in which it is set forth that the building is to be separate from all unhallowed, ordinary and common uses, and is dedicated to the specific purposes, reading God's Holy Word, celebrating the sacraments and for all other holy offices.

It sometimes happens in small towns that no other building but the church is available for public assemblies of a secular kind, but where this is the case the church should not be consecrated and the sanctuary should be shut off by folding doors.

It is not proper to introduce lectures upon popular subjects in a consecrated building for the Church building is set apart solely for evangelical and sacramental purposes.

To use it for other purposes than this is to pervert it from the use to which it is dedicated, just as one would not use the communion vessels at an ordinary meal.

Those who do such things to attract a crowd, do so at the expense of that, which they have to give when the crowd is gathered.

Irreverence is that particular offense which prevents one from appreciating the sanctity of God.

What is the significance of the vestments ordinarily worn by Bishops in the chancel?

Not much.

Of course the white garment underneath, known as a rochet is in reality an alb and dates back to very early times.

It symbolizes holiness to the Lord. The black garment, known as a chimere, is a modification of an academic-court costume of the time of Queen Elizabeth and seems to stand for the fact that we are related to the English Church and put much trust in academic degrees. All of which is undoubtedly true, if not highly edifying.

The Diocese of Oregon has advanced from the 84th to the 19th place in per capita gifts by the children to General Missions, and stands first in this respect in the Eighth Province.

CURRENT EVENTS.

A Bishop Thinks Anthems Are an Abomination.

Bishop Webb of Milwaukee recently visited Trinity Church, Janesville, Wis., where he administered the sacrament of confirmation to a class and preached. "There are very few congregations where the hymns are better sung," says the Bishop in his department of The Church Times. "I wish that the singing of the hymns was as hearty everywhere. I have had a great many men, especially lately, ask me why in the various Churches of other religious bodies the hymns were so much better sung. If the clergy realized how much the people enjoyed congregational singing, and want it, they would insist that their organists have hymns and tunes that the people can sing. For my own part, I think anthems are an abomination. I have asked a great many people, and very few have told me there is any devotion in them. It is simply to let the choir show off."

An Interesting Work in Long Island.

We are in receipt of the Easter number of The Messenger, a neatly printed folder of twenty pages, setting forth the interesting work being done at St. Ann's, Bridgehampton; St. John's, Southampton, and St. Mary's, Good Ground, Long Island, N. Y., under the energetic leadership of the Rev. Samuel C. Fish, B. D. A beautiful new memorial church is nearing completion at Good Ground. "So far as possible throughout, the church will have the feeling of a quaint old-world place of worship." The total expenditures for the three fields during the past fiscal year was \$14,945.12. The large number of visitors to these points during the summer adds to the importance of the work and the services will be maintained throughout the summer, with the exception of some minor changes, as in the winter months. In making a plea for memorial organs for the three churches, Mr. Fish says: "People who come into our little churches in the summertime, fresh from their richly appointed home parishes, with every refinement of trained choir and fine music, find a certain pleasure in the simplicity of the little country church; but they probably never realize how hungry we all are for some of these uplifting accompaniments of worship, and how much it would mean to us to have the rich tones of a fine organ to carry along our feeble voices and cover up the defects. What a source of enduring pleasure it would afford to the little group of faithful church people! There are a good many people connected with finely appointed churches who would do well to consider placing contemplated memorials in the little churches, where the need is great, and the memorial would be a lasting benefit."

Sensational Headlines

Give a Wrong Impression.

"Sunday Baseball, Free, Indorsed by Episcopal Clergy—Resolutions Adopted by Rhode Island Diocese Members Oppose Charging of Admission to Sporting Events on the Lord's Day." Under the foregoing sensational caption, the Providence, R. I., Journal published the following news item:

A resolution favoring the passage by the General Assembly of the Sunday Baseball bill, with the rejection of that part of the measure designed to allow the charging of admission to games, sports and moving picture shows on Sunday, was adopted by the clergy of the Protestant Episcopal Church in the Diocese of Rhode Island at the annual "Pre-Lenten Quiet Day" held yesterday at the call of Bishop Perry at St. John's Church.

While indorsing that part of the bill which permits "wholesome and rightful recreation on Sunday," the

meeting went on record as protesting against commercializing and profiteering in the promotion of Sunday amusements and the multiplication on that day of labor performed for hire."

The resolution as adopted follows:

"The Bishop and clergy of the Episcopal Church in the Diocese of Rhode Island, seriously taking to heart certain proposed legislation concerning the observance of Sunday, wish to record themselves in favor of that aspect of the socialized Sunday Baseball bill which permits wholesome and rightful recreation on Sunday.

"They wish to protest, however, on behalf of the community as a whole and of wage-earners in particular, against commercializing and profiting in the promotion of Sunday amusements and the multiplication on that day of labor performed for hire. For the protection of Sunday from further commercialization, they respectfully urge the General Assembly of the State of Rhode Island to reject that portion of the measure designed to permit the holding of baseball and other sports, games and moving picture shows on Sundays where admission money is charged."

The Rhode Island Diocesan Record, says: Charity requires us to trust it was not the intention of the Journal to pervert the plain meaning of the resolution described, quoted above, by sensational headlines which distort the obvious spirit of the resolution itself. Many newspaper readers get their impressions from headlines alone. The effect of the above peculiar typography was evident in the statement encountered by several of our clergy in the last few weeks and made also by advocates of the bill at the State House, that Bishop Perry and his clergy were not sincerely against the bill.

Bishop Perry is emphatically opposed to the bill, viewing its passage as a piece of destructive, instead of constructive, legislation. A funeral prevented him from appearing in person at the hearing of the Senate Judiciary Committee when the bill was under consideration, but at his request some of our clergy were there and with many others spoke against it. In spite of the consistent and far-sighted opposition of Senator George T. Gorton of Pawtucket and others, the bill was passed on April 8.

On the same day the clergy of the Diocese, in conference assembled by invitation of the Bishop, passed unanimously and sent to Governor Beeckman the following petition:

"The Bishop and clergy of the Diocese of Rhode Island, in conference assembled, informed of the passage this day by the Senate of Rhode Island of the bill legalizing professional athletic contests on the Lord's Day, and deeply concerned and disappointed at this action, which tends to commercialize the day of rest and thereby to impair the liberties and sacred traditions of the people, hereby respectfully and earnestly beg you to exercise your legal authority and responsibility by vetoing said bill."

The principle upon which the Bishop and clergy have grounded their protest against the bill is succinctly set forth as above. Professional baseball, and similar entertainments for profit on Sunday, "tend to commercialize the day of rest and thereby to impair the liberties and sacred traditions of the people."

Legislation of the same revolutionary and destructive character is being pushed in other States. The Rhode Island bill leaves the final responsibility with the licensing bodies of the several cities and towns. It is Bishop Perry's hope that the clergy and laity will be diligent in working locally against the licensing of professional athletic contests on the Lord's Day, and for the ultimate repeal of the bill. He feels that by the co-operation of thoughtful and conservative people these ends may be accomplished.

A GLORIOUS VENTURE OF FAITH AND COURAGE

The comprehensive and carefully thought out program announced by the General Board of Missions, to co-ordinate "the whole work of the whole Church," including a combined budget of approximately \$20,000,000 to be raised in three years to cover all the needs of the several general agencies of the Church, came as a thrilling and most welcome surprise to Church people of large vision and strong faith, who have been praying and expectantly looking for some such action on the part of our leaders as would more efficiently and effectively meet the present ordinary demands, as well as the new and wonderful opportunities for service following in the wake of the reconstruction period. This action of the Board is a most compelling challenge to every soldier of the Cross of Christ to respond enthusiastically to its inspiring purpose to unite all the forces of the American Church in a campaign of nation-wide education. It spells big and glorious things. It marks, as Bishop Lloyd, aptly and truly says, "a new era in the history of the Church." That this great venture of faith and courage will be put "over the top" is confidently to be expected, backed up as it is by the leaders of all the general agencies of the Church in this country, endorsed by practically all of the Bishops, having for its Advisory Committee Bishop Lloyd, the President of the Board, Rev. Drs. Alexander Mann and E. M. Stires, Messrs. Stephen Baker and Mortimer Matthews; for its Campaign Committee, Bishop Lloyd, Mr. George Gordon King, Miss Grace Lindley, Rev. Dr. R. W. Patton, Rev. R. Bland Mitchell, and for its National Director the Rev. Dr. Robert W. Patton, who is peculiarly fitted to lead a great host in a great movement to victory.

\$20,000,000! Why not? We Americans are not thinking in small figures or small terms these days. It would be disastrous to the nation, to the government, to the commercial interests of the country, and to the large service we are required to render to the world, should we do so. For the Church to think in small figures and small terms would be to manifest a narrow spirit, a short vision, a weak leadership, a sad lack of faith and courage, and a passing strange failure to realize that the Church's mission is to the whole world. No! the Church must lead, not lag behind the government, the nation and the commercial world in the big things of life that are stirring as never before the souls of men.

But let the fact be kept constantly in mind that the raising of this stupendous sum of money is but incidental to the co-ordination of the whole work of the whole Church and the campaign of education.

To come before the Church with a program of less magnitude, in these days, would have sent a chill and not a thrill through the souls of the loyal, consecrated, big-brained and generous-hearted men and women of the Church, who look for courageous leadership in keeping with the spirit of the times and of our blessed Lord, who gave Himself on Calvary to redeem the souls of men.

It is the biggest undertaking, fraught with the greatest possibilities, that has ever challenged the best manhood and womanhood in the Church since it was established on our shores.

It is a glorious venture of faith and courage.

It is a call to prayer and action!

Who will not respond to the call?

NOTICE TO WITNESS PATRONS

It will be greatly appreciated if rectors and others knowing of persons who have paid their subscriptions to The Witness and are not receiving the paper, will notify this office, 6219 Cottage Grove Ave., Chicago.

EASTER DAY ECHOES.

Services were held at the Cathedral of St. John the Divine, New York City, on Easter Day in English, Japanese, and Chinese.

Some fifty-six children, members of St. Paul's Church School, Marion, Ohio, earned \$202.37 during the six weeks of Lent, presented in the mite boxes on Easter Day for General Missions. The children are to be heartily congratulated and the rector, the Rev. C. Bertram Runnalls, and members of St. Paul's parish may well feel proud of this unusual average in contributions by children for the great work of our General Board of Missions.

Inspiring services, large congregations, and generous offerings

marked Easter Day at Christ Church, East Stroudsburg, Pa. The offering of the congregation amounted to \$213 and of the Sunday School \$115, which is highly commendable considering the small membership. The Sunday school has a membership of about thirty and the Easter Day offering for Missions amounted to \$115, averaging over \$3.75 per member.

Two hundred and fifty made their communions at the two celebrations of the Holy Communion on Easter day in St. John's Church, Cuyahoga Falls, Ohio. The offerings of the day reached beyond \$500. The rector, the Rev. Francis McIlwain, was gratified by receiving five new families into the parish. The Lenten services were well attended throughout the season. On Good Friday services were held at 9 a. m., 12 m. to 3 p. m., and in the

evening. At the last service the choir sang The Story of the Cross. On April 24th the Men's Club entertained the Men's Club from Christ Church, Hudson, O.

At Christ Church, Chicago, the Rev. Dr. Charles Herbert Young, rector, six services were held, including the special services for the Church School and a service for the Woodlawn Commandery of Knights Templar. The church was packed with devout worshippers at most of the services. The number of communions made at the 7 a. m. celebration of the Holy Communion was the largest at any one service in the history of the parish. Over 700 made their communions at the several celebrations during the morning. The offerings for the day amounted to over \$2,500. On Wednesday evening in Holy Week the rector presented to Bishop Griswold for confirmation a class of over sixty—the largest class presented this year in the Diocese of Chicago.

The attendance at all the Easter Day services in Trinity Church, Pine Bluff, Ark., was large. The offerings received from the congregations, the Sunday School, and the Woman's Auxiliary, were the largest in years and probably the largest in the history of the parish when no special object was in view and no appeal made. All extra-parochial obligations and apportionments have been paid ahead of the required time this year and the apportionment for the General Board of Missions for the year 1919 will have been considerably more than met before the middle of May.

The Young Ladies' Guild presented the church with a set of new white altar vestments and a white dossal. The embroidery work on the altar hangings is very artistic and was done by Mrs. Fred Senyard, a communicant of the parish.

All the services at St. Luke's, Evanston, Ill., were thronged. Before nine o'clock the clergy had given communion to nearly six hundred people. The total communions for the day were 725, an increase of 216 over last Easter Day. Several hundred extra chairs were required to accommodate the congregation at the 11 a. m. service. The offerings amounted to more than \$5,000 contributed for the most part for current expenses, and several hundred dollars were contributed by the Church School for the missionary work of the Church. Beginning with Palm Sunday the services of Holy Week were attended by large congregations, notably Maundy Thursday night and Good Friday afternoon. On Palm Sunday, the rector, the Rev. Dr. Stewart, presented thirty-four for confirmation, and on Easter Even he baptized fourteen. The Sunday evening services conducted since Dr. Stewart's return from France last November have been discontinued until fall, and he has begun a new course of sermons at Evensong, 4:30 p. m., on "Scenes from the Great Forty Days."

At the beginning of the Lenten Season, the Rev. Lionel C. Difford, of St. Stephen's Church, East Liverpool, Ohio, appealed to his parishioners to make an earnest effort to wipe out a debt of \$1,650.00 Easter Day. Part of this debt had existed for several years, and has blocked the progress of the work of the parish. At the close of the evening service Easter Day the rector announced that the collections amounted to \$1,726.00 and that the Sunday School mite box offering was \$161.90. All were very much pleased with these splendid offerings.

The congregation has taken on new life under the leadership of Mr. Difford, who became the rector February 1st, last, and an every name canvass of the parish was made Sunday, April 27th, from which large returns are anticipated.

The greatest asset of the Christian religion is its marvelous transforming power.—Dr. William C. Stinson.

GLEANINGS FROM EVERYWHERE

Edited by GRACE WOODRUFF JOHNSON.

The God-Given Power of Women.

The power of women is unlimited, especially when they unite in their efforts towards some fixed purpose.

This power may be used in such a way as to produce very bad results and it may be quite the opposite.

It is most wonderful at times to watch the extended influence of perhaps just one of my sex, her power for good in her family, her neighborhood and her parish—in a way it seems to spread out to all with whom she comes in contact—and in such a way that they give out what they receive from her, and so her influence spreads in all directions to countless numbers.

It is a joyful thought, but it can be a frightening one.

Woman's power is God-given, no doubt of that.

She is the Mother of the Universe and God means her to be an able and powerful one. She trains the generations. Think of it! What a task! What power—to shape and guide the peoples of the earth! But what if she does not do it well?

Woman's power must be kept alive by use, and by the help of the Holy Spirit. He dwells within us all. He is the still small voice that will guide us if we will listen.

We are all born missionaries. A missionary is one sent—sent by God—to make the world ready for Him. Another great task for women!

Some women may have more ability, more gifts than others, but not one woman that does not have at least one talent that she may use.

The responsibilities of women are many and always before her. They consist of Herself, her Family, her Neighborhood, her Parish, her State, her Nation and the World. Some task, isn't it? But some how if the family is trained rightly, it helps to make the other tasks lighter.

Women should see to it that they cultivate to the highest the gifts and abilities that they possess, always a thankful heart to the God who gave them and the desire to use them for His glory; as well as making their religion a cheerful and normal thing that the world may be a better and happier place because they are in it.

Her first duty of course is to her family. The establishment of a Christian home, using intelligence in the management of that home and beginning with the Christian training

of her children when they are young, for a child up to ten years of age, if properly trained, has its religious habits established for life. They may not use them at times, but they are there, deeply rooted.

The Jewish mother was very wonderful in this respect. St. Paul shows us the influence extended, in 2nd Timothy, 1st Chap., 5th verse: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grand mother Lois and thy mother Eunice, and I am persuaded that in thee also."

It is a mother's duty to teach her child to pray. Simple prayers, of course, that the child can understand. At first perhaps by the singing of a hymn like Hymn 534 in Hutchin's Church Hymnal. The child unconsciously learns the words by hearing them sung and once learned they will never be forgotten. Make the little children feel that God is personal to them, that they can talk to Him (with reverence of course), teach them to thank Him for what they receive. Make them feel that He is real—that He cares. Accustom them to the singing of the Church Hymns, that they may learn them and enjoy them as they do their school songs and the secular ones.

Make the Bible interesting to them and a real Book—not a myth. While they are young, put it in story form, as they grow older, give them the History part of it, the Literature, find the places on the map, have some parts of it memorized—verses learned at 10 years of age will be remembered at 60 years.

Train them to go to God's House. Make it a natural thing, as school is. Explain to them their Baptism, their Confirmation; take an active interest in their Church School with them, give them help with their lessons. See to it that they understand what they are being taught. You have them all the while, but the teacher has them but one hour a week.

Teach them to be reverent in God's House and when they speak of Him. You train them in politeness towards those whom they meet and how to behave in public and private homes, why should God and His House be left out of the training.

Grace Woodruff Johnson.

A MESSAGE FROM TRISTAN

Contributed by Miss Julia Emery.

There is a woman in Tristan d'Acunha who is carrying on all the work among women that is done there. She was taught by the Rev. E. H. Dodgson, and he left the island in 1889 when he was only twelve years old. This letter received a short time since by a missionary secretary in London testifies to the faithfulness of both teacher and pupil. The writer says:

"I have always tried to do the right and serve God in all things and by God's great help have brought my children up to fear God, although it was a hard trial. The loss of my dear husband was a great blow to me but I feel that he is at rest with his Lord in whom he trusts. I keep Sunday School for my dear children and others who wish to come, but I am very thankful to have the book, for though we have no clergyman we hold services. We have got books to teach us to do right and would you please thank all the Society for the kindness they are doing for far away Tristan. I do not know when a vessel will call to take letters as winter is in and we are having plenty of rain. We sighted eleven ships so far this year and got five. It was a day of pleasure to me when the ships arrived, to hear news from friends so far away. I was very sor-

ry to hear that the dreadful war was still going on. I hope and pray that peace may reign again. I had a dear nephew killed in France, who was born at Iriston and left many years ago. I feel sure, this has brought sorrow to the whole world. I do hope some day a clergyman will come to teach the young here. There are 11 children not baptized. I told the people that I had a letter from the Bishop of St. Helena in which he told me that each father could baptize his own children. If there was only a well educated man on the island how nice it would be; we could all meet together on Sundays and say prayers and sing hymns. I am able to read myself, but I would like to ask your apology in writing."

A Japanese paper printed by the Widely Loving Society, Osaka, contains one column from Miss Hayashi, one of our Osaka Christians, who in February, went with Miss Claggett and Miss Shizuyi Miyagawa to Siberia. Miss Hayashi says:

"More than twenty young men have gone from the Y. M. C. A. Branches in Tokyo, Kyoto, Osaka and Kobe. They have organized clubs for the men in several places besides Vladivostok, furnished with go, shogi and with Japanese games and practicing conveniences for the practising

of Jiu-jitsu and other forms of exercise. Facilities are also offered for shaving and hair cutting; and among the devoted workers are a Kyoto dentist and his son, whose assistance in the exercise of his profession is highly appreciated. On Sunday afternoons a feast of Zenzai is prepared, and the hot stew of little red Azuki beans is eagerly bought by the Japanese soldiers, at the extremely low price of a five sen a bowl.

The W.C.T.U. delegation, through the kind courtesy of the Japanese Y. M. C. A., were able to continue their investigations as far as Harbarovsk and Harbin, in comparative comfort, on the Red Triangle Canteen Train. The workers, one of whom is Rev. Mr. Naide's eldest son, live in box cars, which have been made warm by double floors and siding, and adequate coal stoves. Water is difficult to obtain in Siberia, but there is plenty of snow, which they melt for washing. The train travels from place to place where the Japanese forces are stationed, carrying supplies for the relief of refugee women and children, and comforts to sell at a low price to the soldiers. The work is well organized, and its power for good can hardly be estimated."

An Urgent Cablegram From Constantinople.

The following cablegram was received, under date of April 14th, through the Department of State, Washington, D. C., from President Main of Grinnell College, Iowa, now Commissioner to the Caucasus of the American Committee for Armenian and Syrian Relief:

"I have been handling refugee concentration along the former boundary line between Russian and Turkish Armenia. Alexandropol, a large center and Ejchmiadzin, a small one, are typical. In the one are 68,000 refugees by actual census at our bread and soup kitchens. In the other there are 7,000. Refugees have streamed into these places hoping to find it possible to cross the border into their former homes in Turkish Armenia near Kars. Concentration at these two places and many others without food or clothing and after a winter of exile in the Caucasus and beyond has produced a condition of horror unparalleled among the atrocities of the great war. On the streets of Alexandropol on the day of my arrival 192 corpses were picked up. This is far below the average per day. One-seventh of the refugees are dying each month. At Ejchmiadzin I looked for a time at a refugee burial. Seven bodies were thrown indiscriminately into a square pit as carrion and covered with the earth without any suggestion of care or pity. As I looked at the workmen I saw a hand protruding from the loose earth. It was a woman's hand and seemed to be stretched out in mute appeal. To me this hand reaching upward from the horrible pit symbolized starving Armenia. The workmen told me that the seven in this pit were the first load of thirty-five to be brought out from the village that morning. The cart had gone back for another load.

"The refugees dare not go forward. They halt on the border land of their home. The Turks, the Kurd, and the Tartar have taken possession of their land and will hold it by force of arms. A line almost like a battle line from the Black Sea region, where is located the South Western Republic with Kars as its Capital, to the Caspian Sea, where Baku is the Capital of the Azerbaijan Republic, together with a line of Turks, Kurds and Tartars between these two extremes holds the refugees where they are. The total number is more than 330,000. To these must be added the local inhabitants also suffering indescribable hardships. The Allied forces on the Turkish side are not in sufficient numbers to dominate the situation. The only solution is a considerable number of troops to be used as a policing force supplied by a mandatory power. Many Armenian soldiers would be available for such service.

"ACCORDING TO RUBRIC"

By The Rev. B. T. BENSTED

(Continued from last week.)

Now let us turn to the Rubric concerning the receiving of the alms, on page 228, and we shall there find a phase worthy of comment, "Devotions of the People." This has been variously interpreted but inasmuch as the "Devotions" are to be received in a decent basin I think it is safe to say that "Devotions" in this case are offerings of money and other than the alms of the poor which are separately mentioned. The point to be remembered and which the rubric would emphasize is this: The dollar, or quarter or dime, which is more or less grudgingly drawn from the pocket by the plea, more or less urgent and insisted from the chancel, is, when placed on the basin and reverently brought to the priest and by him humbly presented and placed upon the holy table, as much a part of your worship as the prayers you say or the hymns you sing. No one shall come before Me empty, is God's command—and that as we receive all things from God, so of His own ought we to honor Him of our substance. A due and fuller realization of the truth that Giving is Worship might relieve, if not end, the difficulties of the Board of Missions and other agencies of the Church—parochial, diocesan and general. Offerings are not to be regarded as the expression of emotional sympathy, or patriotic ebullition—of philanthropic altruism—but of our devotion to and love of, Almighty God, who giveth us all things richly to enjoy, and who asks of us not lip service but the outpouring of the heart shown by offerings requiring and calling for self-denial and sacrifice. The sincerity of our worship is to be gauged not simply by the volume of sound, not the "Low, Low," but also by the active expression of love and loyalty shown by the outpouring of our pockets to the relief, not only of Christ's poor, but also of the needs of His Holy Church in all its several and diverse activities. And thus—not how little, but how much—not the imitation in prideful display of wealth of those who sounded the trumpet before them in the Lord's day—but of her whom the Master commended as having

Such action must unhappily await the findings of the Peace Conference, and the votes of governing bodies. Every moment of delay means enlargement of existing horrors.

"The Armenian Republic on the Russian side of the line and our relief committee working together are not able adequately to feed the refugees. Meanwhile seeding time is here and passing. Another season of famine is inevitable unless there is immediate action by some compelling power. The world appears to be unconscious of the overwhelming human tragedy that is being enacted in the Caucasus. The Turk and his racial confederates are carrying forward with growing efficiency the policy of extermination developed during the war by the method of starvation. Starvation is aided by typhus; and already as if in anticipation of the hot season, cholera is developing.

"At this last moment can Christian civilization do something to restore and heal? In the emergency I have told the officials of the Armenian Republic that our committee would take over the orphanages until some mandatory power is given authority to assist in establishing order and giving financial stability to the people concerned. This move on my part I firmly believe is demanded by the conditions and by the most elementary principles of humanity. Should our Government delay in reaching out a helping hand to these suffering people? The question of political expediency ought to be forgotten in the presence of this world catastrophe. These people look to America. Our Government is under moral obligations to respond."

given more than they all—even all her living, although it were but two small mites! Then, if our offerings mean to us worship and sacrifice—then shall our alms rise up, as did those of Cornelius, as a memorial before God and be, like His, accepted of Him as the expression of our hearts' best and dearest devotion.

And then in another rubric on that same page 228, we have the placing of the selection of the hymns and anthems under the direction of the minister. Might not this rubric as the basis of sweet reasoning between rector and choirmaster help to minimize friction—all too common—and bring about peace and good will in the choir? And as the Rubric directs that the words of all anthems shall be in the words of Holy Scripture or of the Prayer Book, might not the acceptance thereof tend to elevate the spiritual tone of the vocal offerings, anthems, solos, etc., so often executed by the attempted operatic flights of the ambitious "singers" who in some churches literally "go before all else?"

Now we pass to the more solemn portion of the service—the rubrics being correspondingly of weightier importance. We have hitherto been dealing with the general congregation—now we come to those who, according to rubric on page 230, come to receive the Holy Communion, who come to receive, that is, come with the set and previously determined intention of participation in the Sacrament of the Altar. What proportion of our congregations do this? How many of those who come to church have previously given thought to what they intend to do, or to the service which is about to be offered? Let those who do so come and listen to the invitation of the Ambassador of Christ, "Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways. Draw near with faith and take this Holy Sacrament to your comfort" and, in token of your acceptance of the invitation, which acceptance surely presupposes previous self-examination and prayerful preparation, "make your confession to Almighty God, devoutly kneeling." Devoutly kneeling—O, how sad it is to see some, even those who profess themselves to be pillars in the Church, neglecting—I will not say refusing—to bend the knee in this most solemn moment. What is a priest to do with persons otherwise most estimable, highly cultured, maybe, and intellectual—who do not seem to understand or grasp the plain and literal meaning of the words "devoutly kneeling?" Their action is either the sign of a stubborn, obstinate heart, or a worldly, indifferent and utterly irreverent spirit. Surely in such a disposition of mind and spirit they are not approaching the altar worthily. The humble and lowly posture of the body evidencing the submission of the will is the outward and visible sign of the sincere and reverent worshipper.

And who are to make this humble confession? Evidently not the congregation in general, although the Church may be filled but as according to rubric, "the priest and all those who are minded to receive the Holy Communion"—so the word "general" does not apply to the congregation at large, but only to the intending communicants in general or common. These, humbly kneeling, repenting them truly of their former sins, steadfastly purposing to lead a new life with a lively faith in God's mercy through Christ and with a thankful remembrance of His death, are in charity with all men, and kneeling thus before the mercy seat can await quietly and confidently the message of pardon and forgiveness from the absolving priest.

OUR THREE BODIES

By DEAN HART of Denver.

I Cor. XV—46. "There is a natural body and there is a spiritual body."

I cannot, and I do not, believe that any one who has passed middle life never considers in his heart of hearts "his latter end." Every tick of the clock sends some earth-born soul into the great world of spirit, so close to us and yet so utterly veiled and silent. With most people I suspect seeing that leaving this life is inevitable, they resign themselves to their fate and put off as thoroughly as they can, the thought of Death. They attend a funeral out of decency and sympathy. They find others have joined them in attempting to camouflage the dreadfulness of death with bowers of flowers and in masses of beauty to attempt to hide the approaching decay. A shudder passes over them as the voice of the minister tells the naked truth that "worms shall destroy this body," and they seldom say what they think as they hurry away from the cemetery, but they have a certain sense of relief as the earth fills in the grave. They hasten to "bury their dead out of their sight" and to rejoin the company of the living!

How often as a boy have I wandered among the tombstones in the churchyard which almost surrounded our vicarage; from some of them the wind and rain of 300 years had almost obliterated the lettering, but this constantly recurring verse fixed itself in my memory:

"Reader, behold, as you pass by,
As you are now—so once was I—
As I am now—so soon you'll be,
Therefore prepare to follow me!"

His Fifty-Sixth Easter Sermon

And I remember the sense of relief with which I read the long ages of the dead people of the valley. Many aged over 80, and even some nearing 100, and I went off to my play, rejoicing that my time was a long way off yet.

And now today as God's providence calls me to preach my 56th Easter sermon, I should indeed be faithless to my trust if I did not bring to my present thought and yours what change must soon happen to my body and yours, and I turn, as I have invariably done in these 56 years of preaching, not to my own imagination, not to ancient books of Eastern sages, not to medical works of modern date, not to the surmises of philosophers, still less to the simple purrings of "New Thought." But I turn to the only book which enlightens us as to our future, that revelation of God which endureth forever, the Bible; and when I ask this Divine oracle about my body, what it is? and what is to become of it? I am answered in no uncertain terms.

The greatest man who ever lived, whose splendid and profound intellect was illumined by the Holy Spirit to tell us things to come, answers me! St. Paul said, "There's a natural body and there is a spiritual body."

We have no English word which exactly renders that for which "natural" is here the translation. If I may coin one I should say "There is a soulful body and there is a spirit body." The body we all of us have now is made by the soul for its occupancy; it is indeed the soul's body! The soulful body.

A Far-Seeing and Profound Truth.

It was a far-seeing and profound truth the Poet Spenser wrote 350 years ago:

"For of the soule the bodie forme doth take,
For soule is forme and doth the body make."

Our soul, our animal vitality, we got from our parents and that germ of vitality set to work to build up a body for its own occupancy. "Every seed hath its own body." That is the astounding marvel! The Great Artificer has endowed every germ of

vitality with the incomprehensible power of building up an organism whose intricate secrets have defied all our investigation to unravel! And, despite the Darwinian theory, the various vitalities never stray from the original pattern. "God created man in his own image, in the image (the pattern) of God, created He him." Now we have it upon the authority of God Himself that his nature is tripartite, He is a "Trinity in Unity." For Jesus Christ Himself announced the Baptismal formula, He commanded his disciples to be baptized "into the Name of the Father, the Son and the Holy Ghost." The Father is the Vitality of the Universe, "In Him is life." "Once, yea, twice have I heard the same that Power (Force) becometh unto God." The Son is the Visible representative, the expression of that vitality, "the effulgence of His glory, the exact image of his Person"; while the Holy Spirit is the Divine agent who applies and communicates vitality. So we, being made after the likeness, the pattern of the God-head, are three in one. We have a Body, a Soul and a Spirit.

And "the likeness" or pattern persists still further—as with the Lord so with his people, we become so "one with Christ" by participating in his vitality, that what He did, we do "in Him." We walk as He walked, the same mind is in us as was in Him; we are buried with Him, we rise with Him, we sit together with Him in the Heavenlies. Redemption has fused "the likeness" into "oneness," and Believers actually constitute the Body of Christ. St. Peter writes of himself, "I know that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me."

Our Lord Had Three Bodies.

Now the Lord Jesus had three bodies, that is to say, his Deity exhibited itself and transacted its operations through three organisms. He had first a Spirit body, then He assumed "a body of this flesh," then after his Resurrection He had a "changed" body, a body of Glory. The Son, the Christ, existed "in the beginning" before Creation, for "By Him were all things made." He then had "Form of God," a Spirit Body. He appeared now and again at crucial times to privileged persons. Abraham entertained Him; He presided over a feast on the flanks of Sinai with the 70 of the Elders of Israel; He revealed Himself as "the Captain of the Lord's Host" to Joshua reconnoitering Jericho. Now a child hears His voice, now a prophet sees "the King in His Glory" and if these seers of the Unseen had also seen (as doubtless they did) Jesus of Nazareth, walking about Galilee, they would have seen and recognized the same person. The Holy Ghost, "the Life-giver," deposited the germ of Divine Vitality in the womb of the Blessed Virgin and that "wholly right seed," as Jeremiah described it, by the inexplicable process of our nature built up an organism fitted for its own occupancy, a body of this flesh. He thus took upon Him the nature of the sons of men "for the suffering of Death," for the cutting off of the entail of the vitiated Adamic descent. Thus "God was manifest in flesh." And the Spirit-body of the Eternal Son appeared to mortal eyes "clothed upon" with the material of this earth and there appeared on the scene of our life, Jesus of Nazareth.

An Illuminating Sentence

Reading the Septuagint one day lately, the Greek Bible in use in the time of the Lord, I came across a profound and illuminating sentence. You remember it says in the Book of Judges "The Spirit of God came upon Gideon." The original has it "The Spirit of God clothed Himself with Gideon," so "the Word of God," the Eternal Son, clothed Himself with the body of Jesus of Nazareth.

The day came when with wicked

hands we killed that body. But when He had outpoured his blood and yielded up the Ghost, He reverted to his Spirit-body; He became again what He was before He was born of a woman and He went, St. Peter tells us, "and preached to the spirits under guard," these beings half Angels and half humans for whose extinction and for the preservation of the true human vitality the Flood of Noah was sent. These demi-gods of ancient myth were the innocent victims of the sin of their parents, "the Angels and daughters of men," and having part Angelic nature they could repent, "change their minds," in the spiritual state which apparently we cannot, and therefore they were the only class of earth-born people to whom the Gospel of the Forgiveness of sin could be preached with any hope of acceptance. Then having accomplished the only work possible for Him to do for children of men in the spirit-world, He reclaimed his Body lying in the rock-hewn sepulchre, "changed it according to the mighty working whereby He is able to subdue all things unto Himself" and came back to Earth-life. He remained here in his "resurrection Body" for forty days and that Body was capable of existence in both worlds, the material (as we call it) and the spiritual. When here it could behave itself as one of us. St. Peter tells us He ate and drank with his disciples as He used to do, conversing with them of the things concerning the Kingdom of God, when there it took on the Glory of God and became the sun of the Eternal world.

Two Distinct Planes of Existence

Here are two distinct planes of existence. The material world and the Spirit world. The Lord Jesus belonged to both after He had assumed the Resurrection body. Indeed before His death, He declared He was "The Son of Man who is in Heaven," He had in Him that which assured Him of the final conquest of both nomenon. He is the unparalleled phenomenon of both worlds. So it is with us, "walk by the Spirit," accept and retain the same germ of "the Divine Nature," which is the office of the Holy Ghost to impart and we too "have passed from Death unto life." We too become "Children of light" and of the first resurrection.

Do you see now why there are to be two Resurrections, a Resurrection of the Just and of the Unjust? "For we must all appear before the Judgment seat of Christ to receive of the things done through the Body whether they be good or whether they be evil."

"The dead in Christ shall rise first." Those who have made vital union with Jesus Christ, who have "accepted Christ," who by receiving the Holy Ghost have received the vitality of Christ and so have been built into "the Body of Christ," they have "risen with Christ," and when the proper time comes they shall "hear the voice of the Son of God and shall arise." "Blessed and holy is he that hath part in the first resurrection, upon him the second death hath no power, but he shall live and reign with Christ forever."

The Supreme Object of Life

This, therefore, is the supreme object of life to be "in Christ." How is it with you? Can you see in yourself, anything of this temperament of St. Paul, "I count all things to be loss for the supreme knowledge of Christ Jesus my Lord on account of whom I have suffered the loss of all things and do count them as defilement that I may acquire Christ and be found in Him not having mine own righteousness, which is of the law, but the righteousness which is of God, by the faith of Christ, that I may know Him and the power of His resurrection and the fellowship of His sufferings being conformed unto His death, if by any means I might attain unto a resurrection out of the dead ones."

Make that the great effort, the one concern, of your life, that you may not be one of the Christless dead, who will be only awakened by the summons to the Judgment of Al-

mighty God and will rise to condemnation in the Resurrection of the Unjust. But be sure you "fall asleep in Jesus," or as I heard a great preacher once declare, it should rather be "put to sleep by Jesus." Make Him your comrade, your Friend; live your life at His side and fear not the night which must close your day, for you shall then be "put to sleep by Jesus."

* * * * * "Oh! how sweet To be for such a slumber meet! "Asleep in Jesus"—peaceful rest! Whose waking is supremely blest—"Oh! blessed sleep! From which none ever wakes to weep!"

Appeal to Observe Employment Sunday.

The Joint Commission on Social Service calls attention to the announcement that May 4th has been set aside by the churches of the nation as Employment Sunday. On this day an appeal is to be made to Christian employers throughout the country to co-operate personally in securing jobs for returning soldiers, sailors, and war workers. The Joint Commission on Social Service called attention to the general question of re-employment two months ago in its Reconstruction Bulletin—"The Church and the Home-Coming Man"—which has been widely circulated throughout the Church. Since the issuance of this bulletin the situation has been further aggravated by the failure of the last Congress to pass the requested appropriation—the Emergency Deficiency Bill—which would have enabled the United States Employment Service to maintain its 750 regular offices established at that time. Because of lack of funds the number of such offices was reduced to 56, but recently—thanks to the assistance of churches, organized labor, welfare organizations, and patriotic individuals—about 400 of the discontinued offices have been re-established, and there is a strong assurance that the extra session of Congress to be convened shortly will pass the Emergency Bill above noted. Meantime, the task of securing employment for home-coming men demands the active co-operation of all employers connected with the Episcopal Church, who are requested to report to the nearest office of the United States Employment Service their own employment needs. Rectors of parishes are urged to bring this matter to the attention of their congregations on May 4th, and the Joint Commission on Social Service (281 Fourth Avenue, New York City) will be glad to assist them with advice or literature. Copies of the Commission's Reconstruction Bulletin above mentioned will be sent to any rector or Episcopal employer on application.

President Wilson has cabled from Paris to the White House, Washington, D. C., the following public statement on "Employment Sunday," May 4th:

"The church organizations of the country having generously united in an effort to assist the Employment Service of the United States in finding work for returning soldiers and sailors and war workers, and having designated Sunday, May 4, as 'Employment Sunday,' I am happy to add my voice to others in an appeal to our fellow countrymen to give their earnest and united support to this and every similar movement.

"I hope that the people of the country will universally observe 'Employment Sunday' as a day of fresh dedication to the mutual helpfulness which will serve to work out in the months to come the difficult problems of employment and industrial reorganization. In these days of victory we can make no better offering than that of service to the men and women who have won the victory.

"WOODROW WILSON."

Bishop Lawrence of Massachusetts has received many replies to a request that children write to him as to how they "could do something to please Jesus Christ."

The purity of a supreme purpose is possible for every life, but it is only possible as the life is yielded to God for His cleansing.—Rev. H. S. Zimmerman.

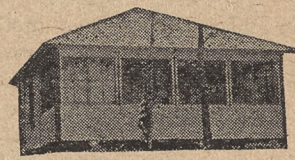
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PERSONALS.

The marriage of Mrs. Rosetta L. Krause, of Lake Benton, Minn., to the Rev. Charles W. Baxter, of Marshall, Minn., was solemnized in St. John's Church on the Hill, Lake Benton, Minn., on Easter Tuesday (April 22, 1919) at 11 A. M., by the Rev. John W. Prosser. Rev. Mr. and Mrs. Baxter will make their home in Marshall, Minn.

The Rev. Charles Prentiss Parker, who recently resigned the rectorate of St. John's parish, Fort Smith, Ark., is in temporary charge of the parish at Fayetteville, Ark.,—seat of the State university.

The Rev. M. W. Lockhart, who has been an army chaplain for the past year or so, returned to Batesville, Ark. As he resigned charge of the parish there to enter the service of the Nation and the parish has another rector, the Rev. Mr. Lockhart is contemplating taking temporary charge at Fort Smith.

The resignation of the Rev. Robert Tuft as rector of St. Peter's Church, Charlotte, N. C., to accept the work in Brooklinad, Washington, D. C., took effect on May 1st.

On Monday in Holy Week, April 14th, at Christ Church, Douglas, Wyoming, the Reverend Howard Rasmus Brinker was advanced to the Priesthood, by the Rt. Rev. N. S. Thomas, Bishop of Wyoming. Mr. Brinker was presented by the Reverend Rowland F. Philbrook of Glenrock, and the sermon was preached by the Reverend S. Arthur Huston, rector of St. Mark's Church, Cheyenne. Mr. Brinker continues in charge of the work at Christ Church, Douglas.

The Very Rev. T. T. Hicks, who recently took charge of St. Stephen's, Pro-Cathedral, says the Oregon Churchman, was born in England and received his early education in that country, attending college in Devonshire. He received his theological training at the Seabury Divinity School, and spent his diaconate at St. Ignace, Michigan. In fact, the major portion of his ministry has been spent in the Diocese of Marquette. He was rector of St. John's Church, Negaunee, eight years, and later was rector at Ironwood. He also served in the Fond du Lac diocese, being rector of St. Paul's Marinette.

When his brother, the Very Rev. Wm. C. Hicks, of Spokane, went to the front to serve as chaplain, he filled the locum tenancy at All Saints' Cathedral.

One of the pleasant features of the work in the District of Southern Florida, is the presence during the winter of priests who take temporary duty here. We wish we had them all the year. But we are grateful for this temporary service. The Rev. Albert New, who was at Clearwater for his third season of good work there, has already gone back to North Carolina. The Rev. Luther Pardee, whose labors at DeLand have been much blessed, will leave for Chicago right after Easter. We hope to have both of them with us next winter.—The Palm Branch.

Grace Memorial Church, Wabasha, Minn.

A marked interest is now being shown in Grace Memorial Church, Wabasha, Minn.—a parish that has held very small and infrequent services of late owing to the epidemics of influenza and scarlet fever. The Communion during Eastertide shows record breaking attendances, and the choir which had entirely disappeared, reappeared in such startling fashion that it almost took the parishioners' breath away. At the early service Easter Sunday, a silver bread-box was blessed by the rector, the Rev. A. W. Sidders. The box was a present from the Junior Daughters of the Kings, an organization presided over by the rector's wife. The girls earned

the money by selling Easter postcards. Although the small parish has lost nearly thirty people by death in the last two years, the records show a steady increase in numbers, and it is hoped that a large class will be presented for confirmation in May.

The Victory Loan.

The United States needs six billion dollars. The money has already been spent and must be covered by a popular subscription to the fifth Liberty Loan launched under the name of "Victory."

The name of the loan is well chosen. We are not paying for a "dead horse," but for a swift and sudden victory which came at least a year before even the War Department expected it. On many hands we have heard rumors that this loan will be a "hard one to put over;" that it must be made "commercially attractive" by bearing a high rate of interest and by being exempt from taxation; that it "should not be offered for popular subscription;" that only banks and very wealthy people should be asked to subscribe; that it cannot be floated upon a wave of popular and patriotic feeling; that the common people are sick to death of loans, and have, moreover, no surplus for investment.

That the loan should be commercially attractive we agree; that it should be a rich man's loan or a banker's loan we indignantly deny. This money is needed by the United States for war expense and this war was the war of all the American people. They will claim their right to subscribe to it just as they subscribed to the previous loans. The American people can think. They do not count as wasted all the guns, all the tanks, all the mustard gas that was purchased and on its way to the front when the armistice was signed. Back of the 500,000 American soldiers actually in action on the western front were a million and a half in France straining toward the hour of that projected movement into Lorraine; and back of them were four million more in America ready to go at once; and back of them yet more millions in training. A steady stream of guns and ammunition was on its way to France; five tons of equipment for every American soldier was pouring out of great American plants and into American ships. Germany saw what was coming and quit—quit long before her armies were actually in danger of the certain annihilation which must have overtaken them. That Germany quit when she did is largely due to the gigantic scale of America's preparation for next summer and next fall. That preparation cost us money. Well, we are glad to put up that money; for it saved thousands, perhaps hundreds of thousands, of American lives. Are Americans willing to pay for those lives that were saved? They are! This Victory Loan should be a great patriotic tribute to the thousands who died, a great thanksgiving offering for the thousands who live because the war was ended when it was.

It goes to pay for the guns behind the men behind the men behind the guns. Very well. We shall count it a patriotic privilege, to share in a loan equal to the fourth. That one was for Liberty; this one is for VICTORY!—The Rev. Dr. Geo. Craig Stewart.

ST. GEORGE'S SCHOOL, JERUSALEM.

The following is an excerpt from an interesting description given by the Rev. O. H. Perry in the quarterly paper of The Jerusalem and East Mission of St. George's School and present conditions at Jerusalem:

To one who never saw Jerusalem in the palmy days of "Johnny Turk," it seems as if St. George's had been specially planned and built for these days of the British occupation. Those who were familiar with it in the old days will forgive a short description. Six hundred paces north of the Damascus gate and the governorate—

one of the four big German buildings of Jerusalem; past the so-called Garden Tomb, and the Dominican enclosure which contains the interesting church built by Eurocia, the Empress of Theodosius II., to mark the site of the stoning of St. Stephen, we reach the group of buildings known as St. George's. The road winds up the plateau to Ramallah and Nablus; and at the northwest corner of the boundary wall another road cuts into it, coming up from the west side of the city. Behind a low ridge to the northwest can be seen the smoke of a train going to Ramallah; at least that was as far as it went in the middle of September: so that the Egyptian policeman on duty at that corner must have seen most of the traffic going up for the great "stunt," and a large number of the 80,000 prisoners evacuated from the northern battlefields.

The first building we reach is the very unassuming Boys' School, which Mr. Reynolds has made such a credit to the Mission. It is essentially an English school, where English habits of devotion, English honor, and English merriment are the foundations; and a very successful attempt is being made among 100 day boys and 40 boarders to do what the "O. E. T. A." (occupied enemy territory administration), under General Money and Colonel Storrs, have set themselves to do, namely, to fuse into some sort of harmony the Greek, Syrian, Armenian, Jewish, and Moslem elements of Palestine. Boys of all these nationalities and religions are in the school, being taught a new patriotism of sect and religion; and the crucible of philosopher's stone is the same that solves the problem of the British Empire. It is a Church of England school, of course, and all boys attend religious instruction and daily morning and evening prayer. But they are taught to be loyal to their own church, and to attend there on Sundays.

Jerusalem is settling down to its new conditions. The Provisional Government runs very smoothly; the city has an excellent water supply, and is getting visibly cleaner; the Dome of the Rock and the Mosque el Aksa are under very efficient care for much-needed and very extensive repair to avert disaster; a revised system of justice is being worked out, and some efforts at more general education are being initiated. St. George's School could be filled several times over with paying pupils, as every one is anxious for English teachings. Troops are crowding back from the great "stunt," and prisoners, many in a deplorable state, are pouring through the city or into the hospitals. News comes from the north, where happily the distress is much less than was expected, although there is enough to call for all the efforts of the Relief Fund and the American Red Cross. Over all looms the great question of the future of Palestine; and the reconciliation of Arab, Greek, and Jewish claims, which will tax the powers of the able men who are working for a solution. It is a new Jerusalem, and a land of promise that claims our deepest interest.

THE VOICE.

I heard a voice from Heaven
In the silence of the night,
And the voice it said,
"From henceforth, love, and serve,
and write,"
Since when my soul is seeking
To arrest each thought Divine,
To pour it into wounds,
As once was poured the oil and wine.
Clara Ophelia Bland.

At the Girls' Friendly Society conference on Missions during the Synod of the Province of Washington, it was urged that the whole Society should contribute to the United Offering and to share in that great Thank Offering of the women of the whole Church.

"Do not sow what you would not have another generation reap."—Dr. H. C. Mendenhall.

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