

The Witness

✦ FOR CHRIST AND THE CHURCH ✦

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CURRENT EVENTS

A Large Parish Free of Debt.

For the first time in many years the large and important parish of Gethsemane, Minneapolis, Minn., the Rev. Stanley S. Kilbourne, rector, is free from all debts, due to generous Easter offerings and the increase in the pledges of the communicants. The late Hon. Loren Fletcher bequeathed in his will \$1,000 to the parish.

Church People Should Subscribe to the Victory Loan.

The following resolutions in regard to the Liberty Loan were written by Bishop Lawrence as Chairman of the War Commission:

"By the valor of our men, the devotion of our chaplains and the public spirit of all our people the Church has done a noble work in the war.

Patriotism does not end with the war and honesty demands that the cost of liberty be paid.

The patriotic and liberty-loving people of the Church will, therefore subscribe to the Victory Loan."

Why Belong to the Church?

The fluctuation in the demand for extra copies of The Witness from week to week, varying from fifty to one thousand, and over, according to the interest of rectors and laymen in Bishop Johnson's editorials and other special articles, has made it impossible to meet the demand. The management, therefore, wishes to announce that hereafter orders received in this office, within ten days after the date of any issue of The Witness, for Bishop Johnson's editorials or other articles will be filled in pamphlet form at 25 cents a dozen, or \$1.00 a hundred copies. The editorial in this week's issue, "Why Belong to the Church?" is well adapted for general distribution among Churchmen and those who boastfully claim that they belong to "the big church."

Are There Two Corporal Forsyths of Ft. Liscum, Alaska

The Rev. Thomas J. Lacey, rector of the Church of the Redeemer, Brooklyn, N. Y., writes to The Witness under date of April 24th:

"Some few months ago there appeared in your columns a very touching appeal from a certain Corp. H. A. Forsyth of Fort Liscum, Alaska.

About the same time there came to me a personal letter from a certain Corp. Forsyth of Fort Liscum, stating he was a Brooklyn boy and for three years an attendant at my church. Of course I placed his name at once on my honor roll, commended his appeal to my congregation and he received a 'shower' of gifts. One box alone, I am told, was valued at \$40. This was last Christmas and his letters of fulsome appreciation are still treasured by recipients in this parish who feel happy in the consciousness of patriotic service.

A fortnight ago a certain Corp. Forsyth of Fort Liscum, wrote a touching letter of appeal to St. Andrew's Church, Manhattan, stating that he is a New Yorker by birth and for several years attended St. Andrew's and has never received a single gift of any kind from his native city.

Evidently the name Forsyth is a common one in Fort Liscum. There

are certainly two corporals of that name with similar initials, one of the Redeemer Church, Brooklyn, and the other of St. Andrew's, Manhattan. Will you be so good as to give me some information about your correspondent, Forsyth? Is he my Brooklyn man or is he Dr. Vandewater's parishioner, or is there a Corp. Forsyth No. 3?

I confess I am somewhat interested as are many of my good women who forwarded sweaters, caps, socks, handkerchiefs, candy, cigarettes and libraries of books and magazines.

Free Pews Enliven a Parish.

"A good many people outside the parish have asked us about the working of the free-pew system," says the Rev. A. M. Hilliker, rector of Christ Church, Lonsdale, Rhode Island. "Three months is a short time to form an estimate of results. It was the more distant future, rather than the immediate present, that was in mind when the change was made, and it is by the results of years not of months that the method will be and should be judged. These outstanding facts are, however, worthy of note now. The attendance at Sunday services has been larger and more regular. We should estimate the increase at forty per cent. A freer spirit is manifest. The young people have a new outlook on parish life and duty. So far as we know there have been no enforced changes in customary seating. The offerings are greatly in excess of previous offerings plus pew rents, and are coming in with more than usual regularity. We feel that the worship is heartier and the spirit of the congregation more devout. Finally, it is right, which is of more worth than to know that it pays."

Advertising the Church Pays Big in Kansas.

The religious publicity campaign made in the Diocese of Kansas last year under the direction of the Diocesan Publicity Committee resulted in an attendance of over 500 communicants at the annual Diocesan Convention. It is expected that at least ten per cent of the communicants in each parish and mission of the Diocese will attend the Convention this year, which will be held in Grace Cathedral, Topeka, starting on Sunday morning, May 18th. A program of unusual interest published in The Witness two weeks ago will be carried out during the three days sessions. The special edition of the Kansas Churchman Convention number, takes up two full pages of the May 3rd issue of The Witness. The announcements, news and other departments are presented in such a way as to arouse great interest and to make even one who is not a member of the Diocese of Kansas wish that he might have the privilege of attending the Convention. Bishop Wise has demonstrated beyond any reasonable doubt that a free use of printer's ink in judicious advertising brings large returns in enlisting people for service in the Kingdom and in the deepening of their religious life. One thousand extra copies of The Kansas edition of The Witness will be distributed at Topeka during the Convention.

Interesting Study Class at Rome, N. Y.

Under the auspices of the Woman's Auxiliary of Zion Church, Rome, N. Y., the church women have just completed a series of studies based on a book written by the Rev. George Parkin Atwater, rector of St. Paul's Church, Akron, Ohio, and contributing editor to The Witness. The book is entitled The Episcopal Church, and Its Message for Men of Today. The subject matter of the book was presented to the class in the form of conversations between four women of the parish who represented the characters portrayed in the book. Mrs. Eugene S. Pearce represented the rector of a parish, Miss Sarah Campbell, his senior warden, Miss Eva Farrier, a good churchman, as well as a good soldier—a major in the United States Army—and Miss Elinor Scott, a doctor, knowing nothing about the church, but interested and willing to learn. By questions and answers are brought out the truth setting forth the historical foundation of the church, the beauty of its symbolism, its ability to meet in a practical way the spiritual needs of all sorts and conditions of men, and its mission and message to the world of our day.

The discussions, six in number, have all been largely attended and have proved most instructive as well as most interesting.

Children Show Great Interest in Talks and Services.

The Rev. Carl W. Nau, rector of St. Andrew's Church, Emporia, Kan., conducted on Thursday afternoons during Lent a series of services for children with an average attendance of 75 per cent of the enrollment of the Church School. He painted a large tree which stood in the chancel and represented the life of the child. On the tree was painted the text "Herein is my Father glorified that ye bear much fruit," and then below the text from Gal. 5:22, which speaks of the Fruits of the Spirit. The rector prepared painted discs of variegated warm colors which were tinted to represent fruit and across the face was painted the name of that piece of fruit such as "Love," "Gentleness," etc. The purpose was each week to grow one of the Fruits of the Spirit so that with the last fruit of "Joy" grown on Easter morning the tree would be full of suggestive fruit for each child to grow on the little tree of his own life. The children showed a wonderful interest in the talks and services which only lasted thirty-five minutes. Parents were interested in the services and at each service were well represented.

Minneapolis Rector Presented With a Car.

The women of St. Luke's Church, Minneapolis, Minn., presented the rector, the Rev. Frederick D. Tyner, with a Dodge car. It is reported that the women took a very gracious way in presenting the car to Mr. Tyner immediately after his recovery from an attack of the "flu," when for the first time in Lent he was able to conduct the services at St. Luke's. They advised him that a car would call and take him to the church and back home. When he was taken home in the new car, he was then told that the car was for him. The relationship between Mr. Tyner and his parishioners is very happy.

ADVERTISING RELIGION

By PAUL J. BRINDEL

Secretary, Advertising and Publicity Bureau
Diocese of Kansas.

A parish publicity organization will be necessary for any program undertaken and if possible it should be a part of a Diocesan Publicity League, organization of which was discussed in last week's article. This local body need not restrict their efforts however, to publicity, for composed of a few of the younger members of the parish, will give the rector without an assistant a reliable staff of aides. Such an organization in a Western Cathedral more than lived up to even all that was expected of it by conducting a ninety-five per cent "every-member canvass" and entertaining nearly all of the diocesan convention delegates.

It will be easy for any parish publicity organization to be self-supporting even if the parish newspaper advertising is financed by it alone. This self-supporting idea has been kept constantly in mind in arranging the following programme so that it will be impossible for any rector to make the old familiar response: "It's a great idea all right, but we haven't the money."

All of the work and plans of the Parish Publicity League should center on an annual Mission. There are Missions and Missions but let any efficiency expert check up the results of the organization for most of them and he will throw up his hands in despair. A Mission is either for the purpose of interesting non-Churchmen in the Church or it is not a Mission. It is a week's retreat for the parish's communicants. Because a ten per cent increase in the communicants of every parish may be expected where a good preacher is used and a thorough organization backs up his work, the entire subject of the Parish Mission will be discussed in detail next week.

A Mission will emphasize the need of a parish publication if this need never has been apparent before. Any rector knows the kind of a weekly parish bulletin he desires but not all know that an excellent little publication may be issued from a mimeograph machine. One rector for the past year has printed such a miniature publication each week on a downtown business man's machine at a cost of less than a dollar a week. By careful editing and omission of elaborate musical programs, much real information regarding the parish can be presented and excellent tabloid features about the Church, the music for that particular Sunday or some Saint, included. For instance, how many people know that the Te Deum was sung by Columbus and his sailors immediately after sighting the New World or that the Feast of the Annunciation was formerly the first day of the year. The wide-awake publicity league can have a round of newspaper feature stories each Church year. The Purification of the Blessed Virgin on February 2nd is always good for Page One on even large newspapers for it is "Ground Hog" day and the contrast between this ancient pagan superstition and the age-old feast day of the Church, makes a "different" kind of feature story. For the past four years I have used

practically the same story on different newspapers and each year they were marked "Page 1."

Much information about the Church and especially its doctrine cannot be presented except in elaborate parish publications. So the need of tracts becomes apparent. There are many kinds of tracts but only one successful method of distribution and that when the usher seats the visitor, handing him the tract with the parish bulletin and a hymnal and prayer book. Thus distributed any tract, especially those explaining the service, will be read before the service, glanced at during it, and having had an opportunity to interest the reader has every chance of being taken home and carefully perused. Follow the next visitor to whom you hand a tract or any other Church literature following the service, and see what becomes of it. Handed to the stranger with a prayer book and hymnal, distribution of tracts or literature is unostentatious kindness. Thrust into a man's hands afterwards when his mind is through with religion for the day and probably some time, it becomes an untoward act.

Of course the tracts will reach communicants and in many of them they will awaken interest in the Church nationally, causing a demand for local sale of Church publications. Here is the opportunity for the Publicity League to obtain its newspaper advertising funds for when it is realized that only ten copies of The Living Church sold each week will net a profit of \$22.50 a year, the possibilities of pushing this publication and The Witness which sells for only a nickel and yields almost as great a profit, will be seen. Scores of Churchmen will purchase a Church periodical by the week when only a few would subscribe by the year. By placing the magazines in the Church entrance with a locked box beside them and the name and price of the various ones displayed, personal sales on Sunday are unnecessary and besides they are available during the entire week. Literature of the various Church Boards and tracts may be placed nearby, making an attractive exhibit.

The circulation of any number of Church periodicals among communicants will not touch the non-Churchman unless they are re-mailed to them. The Publicity League will therefore place copies of as many different publications as possible in the public library, all branch libraries and the various school libraries. The Christian Scientists have pioneered with their literature in the railroad stations so that it will not be difficult to place popular publications like The Witness in such places. Of course all magazines wherever placed or when re-mailed will be stamped with the name of the parish, location, hours of services, rector's name and his telephone number.

It will not be long after Church publications start to be read by outsiders and especially in the high school, before the old Henry the VIII question will arise. Then will be the

(Continued on page 7)

WEEK BY WEEK WITH THE MINOR PROPHETS

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

JONAH.

Jonah is one of the most interesting books in the series of the Minor Prophets. It is probably more widely known by name than almost any book in the Bible; but while many are familiar with the story of the great fish, the true import of the little book is entirely unknown except to those who make it a rule to know what messages The Eternal has caused to be preserved for their edification. It was a startling lesson which Jonah was taught: and the lesson was one which Israel was long in learning—namely that God in His world-plan includes those whom the children of promise look upon as outside the covenant. Professor Moulton in his Notes on the prophets has this to say about Jonah. "Jonah is in its literary form a prophetic story, like the Story of Elijah in Kings, or the earlier part of the Book of Daniel. It falls into three sections. 1. The Flight to Tarshish. 2. Jonah's prayer. 3. The Preaching at Nineveh. Jonah to escape an unwelcome commission flees to the far west; the storm that overtakes him reminds him that Jehovah's power extends beyond the holy land; and the prophet is also shown how God's mercy extends beyond the chosen nation.

The preaching of Jonah awakens a repentance which averts the judgment on Nineveh. Jonah's feeling must not be interpreted as sullenness: nor does he need to be informed of God's mercy, for he expressly makes this the basis of his former evasion of the ministry to Nineveh. God deals with Jonah's mood by enlisting his sympathy, and in this way brings home to him, and through him to Israel, the great lessons for those who "feel" their privileges, but not the responsibilities born of those privileges.

"Between these two sections comes Jonah's prayer of thanksgiving at his escape from the sea. The reference to the great fish prepared to swallow Jonah is in literary form a footnote exegetical of the expression in the song "Out of the belly of hell"; similarly the vomiting out of Jonah is a footnote attached to the last line. These particular foot notes have every appearance of being a gloss or later edition. They are absolutely in compatible with the words of the prayer itself, which distinctly celebrate a deliverance from immersion in the sea: compare "The deep was round about me, the weeds were wrapped about my head," etc.

I am writing this paper away from my books, so can not quote Dr. Pusey who is worth reading in this connection: as also is Rev. G. Adam Smith to both of whom Bible readers owe much inspiration and illumination. These papers are written with the difficulties of exegesis in mind; but the purpose in the writer's mind is to recognize the difficulties, refer the reader to competent witnesses, and permit him to draw his own conclusions.

When our Blessed Lord used the recorded experience of Jonah to illuminate that phase of His Passion which kept Him for 3 days in the place of departed spirits, does it weaken for any reader the conviction that our Saviour's experience was real? Or would that event become unreal because Jonah's experience was put in the form of a figure of speech? And shall we make what was after all but one phase of Jonah's existence, so prominent as to exclude or dim the real message of his book? Let us turn again to this story, and reread it at one sitting; and out of the reading may God give us the messages which our souls need. What follows are some messages for my soul. Perhaps they will find an echo in yours:

SUNDAY—"Arise go to Nineveh

that great city, and cry against it for their wickedness is come up before Me."

A man hides his face when he is overtired, or is ashamed, or afraid. God calls us to our feet when He has something for us to do. If He finds us in the Temple on our knees as He did Isaiah the message will come to stimulate and bless us. But if He finds us "lying down on our job" as the expressive modern phrase has it, through indolence, or cowardice or shame, He will stab us to action, and in the stabbing make us sons of men; something more than worms; something more than beasts.

In the "great city" a single soul feels lost. Yet single souls, on fire for God, and conscious of His power can still stir the inner life of a great city. The call of a great city's needs is a very real call; many people come to the great city, but they are lured there, not called there, and if the lure pulls stronger than the call then those people become a city's liabilities instead of her assets. What good is there in crying against a city? The cry if prompted by prayerful knowledge is like a surgeon's sterilized knife, it opens up the sores of a city, and permits the city to come to herself. The cries that do not help a city are the cries that have no constructive point in their utterance.

Have we yielded to the call of the city or the lure of the city? Is our crying against the city a sane, sober presentation of facts and remedies? then we may be sure we are not "lying down on our jobs" as Christians.

MONDAY—"So he paid the fare thereof and went down into it."

He paid the fare; he outwardly complied with the requirements; but his intention was very different from the intentions of the rest of the passengers or of the officers of the ship. By changing his environment he was going to ease his conscience; by going down into the ship he could be by himself; but when he tried to live his own life, he brought trouble on his innocent neighbors. With every coin he paid on his fare, even to the uttermost one, he paid the unseen price of an uneasy conscience. No matter how far down into a place we go, if we expect to escape the finger of God we have paid the fare in vain.

May we push the thought a little further, and say, that a sinning soul can not hope to quiet itself by outwardly conforming to the things which the church requires. Such a soul pays the fare, and goes down into the life of the Church, but he hurts the Church as well as imperils its corporate life; he has embarked on a career which must end in catastrophe. There's a wonderful lot of wisdom and pathos wrapped up in that old question "Does it pay?" Let us meditate on what we intended to do when we "paid the fare."

TUESDAY—"What meanest thou o sleeper?"

Sleep is a wonderful gift of God, but there are times when we must beware lest we abuse it. Remember, to fall "asleep at the switch" spells all sorts of horrid memories for survivors. How do we prepare ourselves for sleep? Do we examine our consciences, look over the day's work, repent, confess, make promise of amendment, before we commend our souls to God, and settle down to sleep? If we share responsibility with others, do we make certain that our period of rest finds the post guarded by our successor, or do we "take a chance?" What are our relations to others? When we are awakened by the touch of a master hand as in this case, or by the touch of "dependent ones" as in the case of our Lord asleep in the boat, what "meaning" for our existence can we

show to the seekers when they waken us?

WEDNESDAY—"So they cast lots, and the lot fell upon Jonah"; and if Jonah had lived in our day, and had the current idea of God which many youngsters manifest in their daily talks he would have said "just my luck!" They used to cast lots in the first century too, and once "the lot fell upon Matthias, and he was numbered with the eleven apostles." Evidently whatever else the casting of lots meant, it meant that God had a hand in it. Now-a-days to cast a lot, would mean with the average man to take a chance"; and "chance" and "luck" are frequently heard on the lips of those who say they believe in God. If a man really carries around with him a vital belief in God, then that belief will vitalize the phrases and customs of his or any other age. The danger lies in using phrases, and doing things which nominally mean that God has nothing to do with the matter in hand, when, if we are convinced that in Him we live and move and have our being, we know that nothing can happen to us without His knowledge and consent.

THURSDAY—"What is thine occupation? and whence comest thou? What is thy country? and of what people art thou?"

The great advantage of the usual questionnaire lies in the fact that it makes things clear to the mind of the man who tries to answer it intelligently. These questions if we answered them as living souls, not as mere "heads" or "polls" for the census taker or the taxman would create some heart searchings. "Called to be saints," what are we after all these years? Of course to answer that question would involve a definition of "saint"; but judged by the two words "self control" and "obedience" without which no one can be a saint, what is our record? "Made a member of Christ" at the font, where has the trail led from that time till now? Whence comest thou? Thinking of "Jerusalem" as the synonym for a city of ideals, what is thy country? Recalling the "home folks," of what people art thou, and can they still be proud of us? "Judge therefore yourselves brethren that ye be not judged of the Lord." Know thyself, and seek now to make thyself the kind of self that Jesus Christ waits to help you make.

FRIDAY—"Take me up and cast me forth into the sea." Here was the statement of a man who was "coming to himself"; and who realized that his cowardice must receive its due reward. His punishment he thought was primitive, but God was going to make it purgative. Excommunication is a dire, bitter thing; to go out into the night is an experience that can not be described. When a man confesses voluntarily that he is rightly no longer worthy of the companionship of men, it is quite likely that he is on the way to God. It is hard for sinners to know how to deal with sinners; therefore when a man confesses he is wrong, and that he should be cast out, let us leave such a man with his conscience and his God; in the end he may enter heaven ahead of us, provided always that his penitence is sincere and permanent.

SATURDAY—"Nevertheless the men rowed hard to get them back to the land, but they could not, for the sea grew more and more tempestuous against them." "It is natural for man to indulge in the illusions of hope," when "bucking" obstacles loses its charm, be sure there's something wrong with you, you are no longer "natural." These men wanted to get to land without losing Jonah, if they had succeeded you and I would have been the poorer for their success. But it certainly was fine in them to attempt it; and another fine thing was, that according to their lights they too found their experience one that made them a certain kind of God fearing men.

When our illusions fade to what

FOR BOYS AND GIRLS

Politeness is to do or say

The kindest thing in the kindest way.
—New Education Reader.

A beautiful poem is better than a beautiful face; a beautiful behavior is better than a beautiful form. It is the finest of the fine arts.—Bacon.

Put Off Town.

Did you ever go to Put Off Town,
Where the houses are old and tumble
down,
And everything tarries and every-
thing drags,
With dirty streets and people in
rags?

On the street of Slow lives old man
Wait,
And his two little boys, named Lin-
ger and Late,
With unclean hands and tousled hair,
And a naughty little sister named
Don't Care.

Grandmother Growl lives in this town
With her two granddaughters, called
Fret and Frown;
And old man Lazy lives alone
Around the corner on street Postpone.

Did you ever get to Put Off Town
To play with the little girls, Fret and
Frown?
Or go to the home of old man Wait,
And whistle for his boys to come to
the gate?

To play all day on Tarry Street,
Leaving your errands for other feet,
To stop or shirk or linger or frown
Is the nearest way to this old town.
—Selected.

Dear Lord, for these three things I
pray:
To know Thee more clearly,
To love Thee more dearly,
To follow Thee more nearly,
Every day. AMEN.

are we holding? to what are we driv-
en? When our well-meant efforts fail,
what is the result on our tempers and
dispositions? Pray God the result
has been a nearer approach to Him
from whom all blessings flow.

WHY DO I BELONG TO THE GIRLS' FRIENDLY SOCIETY-

Because through the Society I can
help others—

By my prayers. The G. F. S. pray-
er is "to be used daily."

By my example. By my conduct.
By my influence, in leading others
to join.

By my love, in bearing the burdens
of others.

By my money, in giving to Mis-
sions, and to other objects suggested.

By my practical interest, in help-
ing to raise the standard of woman-
hood.

Because I myself gain—

A merchant was one day sitting at
his desk when a young lad entered
the office, and taking off his hat,
said, with a smile:

"Do you want a boy, sir?"

The merchant looked at his visitor
for a moment, and noticing his hon-
est face and his neat and honest ap-
pearance, said:

"I did not a moment ago; but I do
now, and you are the boy."

A King of England was once asked
by a mother to make her son a gen-
tleman.

He replied: "I can make your son
into a lord, but no power on earth
can make him into a gentleman."

Here is a description of a gentle-
man by a famous Bishop. He said:

"I am walking along the street. I
see a young man coming towards me.
He is walking along taking his own
course. He is not considering any-
body but himself. He jostles as he
goes along, without any regard for
the comfort of any one whom he may
push against."

This is one picture. Now here is
another:

"I see another young man, who
walks along the street, and who gets
out of the way when anybody is com-
ing. He stays off the foot-path for
those who are in any way less 'able
than he to take care of themselves."

Then said the Bishop: "There is
no doubt which young man is the
gentleman."

—From Draper's Self-Culture.

A rule to remind you of the num-
ber of books in the Bible: In the
word "New" or "Old" there are three
letters, in the word "Testament"
there are nine letters—39, the num-
ber of books in the Old Testament.
Three times nine are 27, the number
of books in the New Testament. 39
and 27 are 66, the number of books
in the Bible.

The prayers of members and as-
sociates.

The spiritual strength which union
gives.

A special friend wherever I go,
who is pledged to help, advise, and
sympathize with me.

ANNOUNCEMENT.

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FUGITIVE IMPRESSIONS IN THE FAR WEST

By the Rev. GEORGE PARKIN ATWATER

CONCLUDED.

On my trip from Colorado Springs to Denver I had the good fortune to meet Captain Louise Holbrook, of the Salvation Army, who, with her husband, had spent seven months in France during the fierce fighting of 1918. Captain Holbrook has many interesting stories of the war. She told me of one American chaplain who had been in France only three days when he found himself in the front line trenches and taking part in a drive. He went "over the top" but in the attack lost his bearings and was captured. A Hun soldier was detailed to escort the chaplain to the rear. The Hun was evidently overbearing and proud, for after marching his prisoner in front of him for a few minutes, he said, "Here, get behind me. I am not going to have any American swine walking ahead of me." The chaplain meekly walked behind, and watching for his opportunity, he seized the Hun's rifle, snatched it from his hands and crashed it on his head. The Hun fell and the chaplain proceeded to put him to sleep, before the Hun could draw his revolver. The chaplain then succeeded in getting back to his own lines.

I asked Captain Holbrook of the criticisms of the Y. M. C. A. She was very frank in saying that she thought that a very few instances of inconsiderateness had brought undeserved criticism of the noble organization. She said that during the last few months of the war the soldiers and workers were subject to a strain that made them highly sensitive and exceedingly nervous. The tension was terrific and the nerves and poise of the men often gave way, temporarily, under the pressure of duties and events. Such an atmosphere would no doubt produce irritations.

She said that the Y. M. C. A. was under obligation to follow the armies, and it was a tremendous task to serve the men under such conditions as existed. She said that the Salvation Army only served such portions of the army as its equipment and force permitted, and that consequently it had not the burden of the Y. M. C. A. I said that there seemed to be a good feeling in the United States toward the Salvation Army, and that its work had been highly commended. I asked her how many of the Salvation Army had gone from America, and was astounded when she told me that the American Salvation Army had only 180 workers in France throughout the war. She repeated the statement, and I wrote it down and she read it, and said that it was correct, namely, that only 180 persons representing the Salvation Army had gone to France from the United States.

I think that we ought to remember this fact when we judge of the work of the Y. M. C. A. which had thousands of workers from this country in France.

Among the Clouds.

We had stopped purposely at Colorado Springs to see his majesty, Pike's Peak. When we alighted from the train we found that we were in a stormbound land. It seemed strange to leave the roses of southern California and to plunge again into winter. The hotel at which we stayed is noted for its splendid location and the mountain scenery visible from its windows. But we were enshrouded in fog and clouds and not a single mountain was visible. We were in a very high altitude, nearly a mile above the sea. The prices at the hotel were in harmony with its exalted location. We never caught a glimpse of the Peak, but had to content ourselves with the pictures hanging in the hotel. They gave us some notion of what we might have seen.

A person might write a book about

the great things and great men he has failed to see. I once went to hear Phillips Brooks, but he was prevented from preaching by illness. Once I sat up nearly all night to welcome Halley's Comet, which I expected to appear as a great skyrocket. The sun finally arose, but no comet appeared. Later, I traveled a hundred miles to get the best fishing in Ohio, and possibly to break the record by catching the biggest bass ever taken from this particular lake. I had to borrow a "fish story" from an old fisherman on that lake. So with Pike's Peak. But my bill at the hotel rather broke the record and I thought as I paid it, "Pike's Peak and bust."

A Chat About "The Witness."

In Chicago I had a visit with the Rev. Charles J. Shutt, who is the Managing Editor of The Witness. I was impressed with his energy and determination. I predict that he will make something of The Witness. I made up my mind that there were thousands of isolated Churchmen who would enjoy The Witness who had never heard of it. They have no means of knowing what is happening in the Church and they feel lonely in their Church association. I felt that every reader of The Witness who enjoyed it would take satisfaction in knowing that he was sharing his privilege with another.

So, as I write, I am making up my mind to send The Witness for a year to some person who would not otherwise have it. My order will go with this article. If our readers will be prompted to do the same The Witness will soon reach many a person who will appreciate the friendliness of another Churchman, and really feel a part of this great Church.

I am now at home again and at work in my parish. My visit to the great West is finished.

A Healthier, Happier America.

In considering the problems of reconstruction, there is none greater than that of the betterment of Public Health. War with its attendant privations, anxiety and suffering has made serious inroads upon our national strength and only constructive public interest in good health requirements can prevent future epidemics and disease from taking the lives of citizens as in the recent influenza epidemic.

Through the International Red Cross Convention at Geneva, Switzerland, which will follow thirty days upon the signing of the peace treaty, the Red Cross hopes to co-operate in establishing, as far as possible, a protectorate upon the health of the world. Since the home is the greatest school room as well as the largest hospital, one of the most constructive ways in which to realize this ideal is the instruction of every wife and mother in how to maintain to the highest possible degree the physical well-being of her family and to nurse members of the household in time of minor illness.

The Red Cross is offering in its local Chapters, courses in Home Hygiene and Care of the Sick and Home Dietetics. This instruction consists largely of simple nursing procedure, which proves invaluable in time of epidemic and national disaster, such as how to recognize and treat minor illnesses; to take temperatures and count pulses; how to give a bath without the patient taking cold; how to care for babies and small children, recognizing faults of development and correcting them by proper medical and nursing care. Had such knowledge been universal twenty years ago, one out of every three young men would not have been rejected in the army draft, for minor physical disqualifications, 600,000 of which were remediable. This course also teaches

elementary household hygiene, and sanitation, which count so much in safeguarding a family from contagious disease, such as typhoid, malaria and tuberculosis.

Home Dietetics, which is also offered at Red Cross Chapters, aims to teach what foods to select for the needs of the body, how much to select of energy foods, laxative foods, vitamins, scurvy preventing foods, etc., for the daily need and how to plan dietaries for infants, children, school boys and girls, the adult, the sick, large groups of people and the relation of all this to the family purse.

Whatever co-operation and assistance which the Sunday Schools and Guilds might be able to extend to the Red Cross Department of Nursing in its fight for "a healthier, happier America of Today and Tomorrow" will fall well in line with the general activities and ideals of the Church.

BIBLE READINGS.

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

The Third Sunday After Easter. May 11th.

Job xiv
Mark xvi. 9-18
Numbers xiii. 1-3, xiv. 10
Hebrews iii. 1-iv. 13

Monday—

Deuteronomy ix. 11-24
John viii. 12-19
Numbers xiv. 11-end
Acts x. 34-43

Tuesday—

Deuteronomy ix 25—x. 5
John xii. 44-end
Numbers xvi. 1-40
Acts xiii. 16-38

Wednesday—

Deuteronomy x. 12-end
I John i. 1-7
Numbers xvi. 41—xvii. 11
Acts xvii. 15-31

Thursday—

Deuteronomy xi. 1-12
Revelation ii. 1-11
Numbers xviii. 1-24
Acts xxiii. 1-11

Friday—Fast—

Deuteronomy xi. 13-end
Revelation iii. 1-13
Numbers xx. 1-13
Acts xxiv. 1-16

Saturday—

Deuteronomy xii. 11—xxi. 7
Revelation xx. 11—xxi. 7
Numbers xx. 14-end
Acts xxvi. 1-23

Easter Day was full of many good things for the parishioners of Grace Church, Chanute, Kansas. More communions were made at the early celebration than ever before in the history of the parish. The mystery play, "The Power of the Resurrection," by the Rev. C. L. Bates, was presented in the afternoon when the Mite boxes were placed on the altar containing \$70.28, representing hard work on the part of the members of the Church School. A large number of children were present at the Three Hours' service on Good Friday during the noon hour. A well kept Lent resulted, as was to be expected, in a happy Easter.

The offerings of the faithful on Easter Day at St. John's Church, one of the younger and growing parishes at Minneapolis, Minn., amounted to over \$1,000. The Rev. E. N. Schmuck is the rector.

"Men today are mental grasshoppers, jumping from blade to blade and resting nowhere."—Dr. Charles Edward Jefferson.

The complete restfulness of Christ did not prevent Him from appreciating the restlessness of the human heart.—Dr. Parkhurst.

WAYFARERS

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

"He saw a wayfaring man in the street of the city; and the old man said, Whither goest thou?"—Judges 19, part of the 17th verse.

Someone has well said that the loneliest spot in the world is the crowded street of a great city. To the man or woman unrelated to its vast enterprise or its throbbing life, the city presents at once a problem and an opportunity. It is an unsolvable problem to him who lacks definiteness of objective and fixity of conviction, an opportunity to him who willingly and gladly fits into his life and becomes a contributor to its beneficent purposes.

A wayfarer is one who fares by the way, whose life, aim and purpose is not clearly defined to his own consciousness, who lives from day to day without the sense of being a part of life's great scheme, whose thought is to satisfy his selfish appetites, who enjoys the vain and ephemeral life of the passing hour. True, there are those upon the city street who seem to be the victims of fortuitous circumstances, whose will power has been broken upon the hard wheel of fortune; but even these wayfarers if once their wills are re-enforced and their vision of life's purposes made clear are capable of better things. Such wayfarers call for and demand our deepest sympathy and our unflinching help.

We are not thinking of these so much as that other kind, still more common, who lack both will and ambition and whose desultory habits lead them ultimately to the portal over which is inscribed, "They leave all hope behind who enter here." From the youth emerging from the classroom down through all the stages of life to old age, it is the desultory, carefree, selfishly indifferent ones who retard the wheels of progress, hinder all forms of beneficent enterprise and cumber the highways with the wrecks of misspent lives.

Too many of these wayfarers fail to get initiative and inspiration as well as clear direction in their homes and classrooms. They live without time-tables and their destinations are

matters of supreme indifference. It is becoming increasingly clear today that the smallest or largest measure of success is attained alone by him who lives his life with a definite plan in view. It is not merely a question of square pegs in round holes, it is as well a question of strength of will, determination of purpose and definiteness of aim.

All this has its application in a large way to the cultivation of the things of character. We have been living in an age that has laid much stress upon so-called "breadth of view," but as John Mott has well said, what we need today is "length of view"—a penetrative vision. In other words, a wayfarer in the things of religion who rather rejoices in his "freelance life" becomes ultimately indifferent to all religious convictions and immune to both its inspirations and impulses.

The wayfarer type is mighty common these days, and the church tramp, who for lack of fixity of conviction or willingness to co-operate with his fellows in a well conceived system of moral and religious training, is a familiar object. It is this unhelping, uninspiring, purposeless type that makes no contribution to those agencies that are designed for the enrichment of life here and the promotion of life hereafter. Conceits and prejudices as well as selfish and self-seeking satisfactions have largely to do with generating these wayfaring impulses.

The Son of God, from his declaration as a child in the temple, "Know ye not that I must be about My Father's business," up to his latest hour when "He set His face to go up to Jerusalem" to meet crucifixion, lived a life with a supreme end in view, and today the world acclaims Him the Son of Man, its highest symbol of life, because He dared to follow His plan even though at the end of the way He saw a lonely cross. For present world living as well as future world assurance, we must abandon the wayfaring habit.—Courtesy of the Minneapolis Tribune.

QUESTION BOX

Conducted by Bishop Johnson.

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

What is meant by the statement, which I have noticed, that it may be necessary for the Anglican Church to administer the Communion as it is administered by Roman Catholics?

This statement probably refers to the demand in some quarters that the Chalice be withdrawn because of the supposed danger of infection, and that the communion be administered in one kind as in the Roman Church.

Personally I think that there is not a particle of danger in the use of the Chalice, if administered with the care that many priests use and so long as fermented wine is used.

If each priest will wipe the Chalice with a purificator as he uses it, the suggestion of any danger is removed, and as the difficulty is one of suggestion rather than of fact, it would seem to be the wise course to pursue.

There is certainly no more danger of infection from touching the Chalice to the lips than there is in administering the bread with the fingers.

Scrupulous cleanliness on the part of the priest is the best safeguard to the mental attitude which has arisen against the use of the Chalice.

If Christ rose from the dead in His spiritual body, what became of the natural body?

If he rose in His natural body, why was He not recognized?

The body in which our Lord rose was the natural body which became spiritualized.

The natural body was the basis of the resurrection, for it was gone from the tomb, and the risen body had the marks of the crucifixion upon it.

But the risen body of our Lord had properties that His natural body did not possess.

It could make itself visible or invisible, recognizable or unrecognizable, at will. It could pass through closed doors and yet in His risen body, our Lord ate fish and honey.

The truth is that we do not know any adequate definition either of matter or of Spirit; what they are nor what possibilities inhere in them. We can merely deduce from what our Lord taught us in His risen body, that then the spirit had perfect control over the body.

In short one is inclined to think that those things which Christian Scientists claim for the natural body, the control of mind over matter, is true of the risen body, as it is not true of this body which we now possess.

Nearly 300 made their communion at Trinity Church, Lawrence, Kans., on Easter Day. The Rev. Chester Wood, who has been assisting Bishop Wise the past Winter, has visited Lawrence several times and conducted the two Easter services. The church was filled and an offering of over \$1,500 was given.

Christ voluntarily chose the path-way of duty, sorrow, resurrection and sacrifice, and glorified it.—Dr. L. M. Sweet.

The Witness

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EDITORIAL

WHY BELONG TO THE CHURCH?

Why should a perfectly respectable man belong to the Church, when he is just as well satisfied with himself if he remains unencumbered by such voluntary enlistment in the army of Jesus Christ?

There are obvious advantages in remaining outside of the pale.

In the first place it leaves you free to criticize Church people in general.

The man who never does anything cannot possibly make any mistakes.

If one never sings, one is never out of tune. If one does not make any attempt to live the life of the spirit, he is as free from hypocrisy as an ox.

Then again the most troublesome faculty in our human anatomy is the conscience. If we stifle it or give it an anaesthetic, it leaves us free to enjoy ourselves. Moreover, there are certain onerous duties that belong to the Christian life. If we can evade these responsibilities, by denying that we have them, we are much more free to get what pleasure there is in this naughty world.

Why assume a responsibility which carries with it unpleasant duties and disagreeable consequences?

* * * * *

This is exactly the same course of reasoning which appealed to the young men who did not want to enlist in the war.

Why leave a perfectly good job and undertake the dangerous and unpleasant duties, when one could be a perfectly respectable American citizen without enlisting?

And yet it was the fashion to call these perfectly respectable Americans, slackers and pacifists and draft-dodgers. Why use such unpleasant language toward these very amiable young men who wished to mind their own business and avoid unpleasant complications?

It was merely because an exceedingly unpleasant job had to be done, and public sentiment demanded that all young men should be willing to assist in doing it.

The feeling was very much like that which one might feel in portaging a canoe, if some "exquisite" wanted you to carry his baggage as well as your own.

The U. S. A. decided that a certain disagreeable job had to be done and justly decided that no one should be excused from doing his share of that job.

* * * * *

What is the Church? It is that institution which Christ founded to do battle with the world, the flesh and the devil.

He called for volunteers and told them to follow Him, and He then led them through much tribulation and the blood of the Cross to the victory of the Resurrection. He calls to those who hunger and thirst after righteousness to take part in that battle and to fight manfully under His banner unto their lives' end.

For three hundred years His followers fought a terrible battle.

On the one side was all the egotistical pride and tyrannical cruelty of the Hun. Only in the Roman Empire imperial insolence was the rule and not the exception. And there was no one to raise a single word against it except the Christian Church. It was apparently a ridiculous battle. Just a few women and children and a handful of men against the trained legions and brutal mobs of the Roman Empire.

Certainly, then, the timid and the self-seeking did not enroll themselves in the ranks of the Nazarene.

There was no social distinction nor profitable association in belonging to the Christian Church, and the danger was obvious. It was no place for the pacifist or slacker. But, nevertheless, in

the providence of God the Christian Church won the battle, and those who were slain in Roman arenas did not die in vain.

The Christian Church has survived its ancient enemy for fifteen centuries, and the cause for which the Martyrs died is marching on stronger than ever before.

But the real enemy of Christ is not defeated. Caesars and Kaisers may come and go, but the devil is not defeated yet.

* * * * *

It is perfectly true that the Huns did some atrocious deeds, but there is no deed so fiendish that it cannot be matched in the deeds done among us day by day.

The devil still goes about as a roaring lion, maltreating little children, abusing women, taking advantage of the weak.

There are over three million children in this nation who are employed in factory and field. Three million children to whom the Stars and Stripes do not guarantee the right to play and to study, but under whose folds they can be exploited for profit. There are an equal number of women who are the victims of men's greed and lust, in sweat shops and houses of ill fame.

And what force is at work against this ancient enemy? Just one: The Church of Jesus Christ. Not always militant, but always ready to do battle when she can enlist faithful souls to fight against sin, the world and the devil.

The Church has not always been successful in her battle with evil, because she has not always been able to enlist soldiers that would fight her battles. But, on the other hand, the Church is the only institution that has ever won the battle against these enemies.

When the Church could command the allegiance of loyal souls, she could defy the powers of imperial Caesar and those of the Prince of this World. Her power is not dead, but she is still dependent upon those who will serve.

* * * * *

Why, then, should a man belong to the Church? And, if he belongs, why should his watchword be faithfulness?

Because God is not interested in your being merely a respectable citizen, unless you are willing to put those virtues at His service, any more than the U. S. A. is interested in your virtues, unless they are at the service of your country.

The man who dodges his responsibility to Jesus Christ by refusing to fight under his banner must answer to God for his refusal to put his talents at God's service, just as the young man who would not fight had to answer to the government for his innocuous desuetude. If this is a moral world, Almighty God expects you to take side in the battle.

* * * * *

But the average man does not see the relation that going to church has to this battle.

It is such a dull, dreary duty.

So the average soldier chafed at his confinement in the training camp.

The Church is a cantonment. Its duties are like those of the cantonment.

Many a young fellow failed to see what relation, marching many miles with a gun on his shoulder and performing many senseless evolutions, had to killing Huns.

Of course it was training, because every one knew that to send untrained soldiers against the Germans would be folly.

So saying your prayers and making your communions and reading your Bible and hearing sermons are not virtues but training. They bear about the same relation to virtues that playing the scale bears to music.

It is true that the well-trained soldier may be more or less of a pig, but he is a good soldier. In the same way, not every man who goes to Church is a lovable person, but whatever talents he has are co-ordinated and used for the general purpose, and the wonder is not that the Church does so little, but, considering the number of men who take their religious training seriously, the wonder is that the Church has done so much.

Every army is dependent for its existence on the number and caliber of the soldiers who enlist.

I am constantly reminded that the vast number of important men in the community are slackers so far as the call of the Church is concerned. That so many Churches have to do their work by means of women and children may effect the quality of the work done, but it is not the fault of those who do enlist.

When you compare what the Church has done for the moral and spiritual uplift of the world, with what all other organizations have done, it is difficult to find any competitors.

So men tell me that their fraternities mean more to them than the church.

But from the nature of the case the fraternity is a close corporation,—a very agreeable place to fraternize in and to practice a secret ritual, but having no mission to train children, or to clean up the morals of the city.

Here again the question is one of whether Christ is your master and whether you are willing to follow Him in the battle which He leads, in the way in which He bade you to follow Him, or whether you prefer to ignore His command and substitute a private enterprise for His Body of the faithful.

* * * * *

Not many of our boys at the front were decorated for distinguished service, because not many of them had the opportunity

to do a heroic act that could be publicly commended; but nearly every boy there would have received the cross if he had had the opportunity, for nearly every boy had been so well trained that he needed only the opportunity to do the unusual deed of valor.

It is the same way in the Church. Christ taught us to consecrate the commonplace. To give the cup of cold water in His name, not for our own glory, and to do the commonplace so well that when the opportunity for doing the extraordinary deed comes, we will be found trained to do that thing.

We all alike must experience pain, sorrow, weariness, death. No one escapes these enemies to peace.

It is not what happens to us, but how we take the things that happen, which really matters. The man trained in Christ can bear all things through Christ, who strengthens him. The man who neglects the discipline of the Christian life is unprepared for the great sacrifices which he must make in order to win the battle of life.

The Church is a training camp in which to learn how to be soldiers, and I challenge those who boast that they belong to the "big church" (that is those who belong to none), to show what the "big church" has accomplished for mankind. If it is big, it is a big bluff, for the burden and heat of the day in bearing the message of kindness and sympathy to the world has been done by those who received their training and inspiration in the Church of the living God.

* * * * *

Jesus Christ was alone in leading the movement which united men in a great fraternity whose object was to reverence God and bind up the wounds of society. It has done this, not perfectly, but just as well as the human element in the Church would consecrate itself to the purpose for which Christ died.

The question for you is not how well others have co-operated with Christ in doing this work, but how much you yourself are doing to make the ideals of Jesus Christ the working plan of human society.

You may not be able to do much; few of us are; few soldiers could individually do much to win the war, but because each did his best, the war was won.

You can do your best, or you can be a slacker. It is up to each man to choose his part and to do his share.

OPPORTUNITY.

We often miss a chance of giving happiness by not saying the things we ought. William Dean Howells tells how when Mark Twain's wife died, he (Howells) told him what a noble woman she was and how much he admired her. "Oh," cried Mark Twain, "why didn't you tell her so?" —The Peaceful Life, by Oscar Kunhs.

"Faith in the Lord Jesus Christ is the natural faith of childhood and the crowning achievement of the intelligent man."—Dr. Patten.

CURRENT EVENTS.

Twenty-Seven Commissions Endorse Victory Loan.

The General War-Time Commission of the Churches, representing twenty-seven communions, heartily endorses the Fifth Liberty Loan. It urges every minister and every member of every congregation to support the Government in its attempt to bring to a conclusion the great enterprise so energetically begun and so successfully continued, and to fulfill all the obligations of the nation in completing its task. It hopes the Christian Church will express its patriotism by a generosity even greater than that manifested in the previous loans.

Robt. E. Speer, Chairman.
William Adams Brown, Sec'y

Ordination in Maine.

On Wednesday, April 30, the Bishop of Maine ordained as deacon, Mr. Paul Gordon Favor in Emmanuel Chapel, of the Cathedral, Portland.

Mr. Favor was presented by the Rev. E. A. Pressey, rector of Trinity Church, Portland.

The ordination sermon was preached by the Very Rev. F. L. Vernon, Dean of St. Luke's Cathedral. Mr. Favor was formerly in the Congregational ministry and stationed at Farmington, Maine.

For the past winter he has served as army chaplain at Camp Upton, N. Y.

He is now assisting the Rev. Leighton Parks, D.D., rector of St. Bartholomew's Church, New York City.

A Memorial of Great Beauty.

A memorial of unusual interest and beauty was dedicated in St. Andrew's Church, Elyria, Ohio, Edwin B. Redhead rector, on Palm Sunday. It consists of an altar and reredos, wainscoting and redilia for the entire sanctuary. The altar is of Indiana limestone. The mensa is a slab nine feet long and twenty-seven inches wide weighing 2250 pounds. The other portion of the memorial is of quartered oak finished to match the other furniture of the church. On the Epistle end of the altar is found the following inscription: "This Altar and its Reredos, also the Sedilia and the Chancel Wainscot are erected to the glory of God and in loving memory of David Lewis, 1860-1917." The memorial is a work of great beauty reflecting a high degree of ecclesiastical art.

National Conference on Lynching.

A National conference on lynching was held in New York City May fifth and sixth, which was attended by a large number of eminent men and women from every section of the United States. Among those who signed the call for the conference appear the names of the following well known Churchmen: The Rt. Rev. Dr. Frederick F. Reese, Bishop of Georgia; the Rt. Rev. Dr. David H. Greer, Bishop of New York; the Rt. Rev. Dr. Thomas Gailor, Bishop of Tennessee; the Rev. Dr. Percy S. Grant, rector of the Church of the Ascension, New York; the Rev. Quincy Ewing, rector of Christ Church, Napoleonville, La., and the Hon. George Wharton Pepper of Philadelphia.

The call for the conference states that "The prevalence in many states of the spirit which tolerates lynching, accompanied too often with inhuman cruelty, and the inability or unwillingness of the public authorities to punish the persons who are guilty of this crime, threaten very seriously the future peace of the nation. Not only is lynching a denial of the right secured by law to every man of a fair trial before an established court in case he is charged with crime, not only does it brutalize the communities which suffer it by breeding a spirit of lawlessness and cruelty in the young people who see barbarities unpunished and uncondemned, not

only does it terrorize important bodies of our citizens, but it inevitably leads the people whose rights are thus trampled upon to leave the regions where their lives, their families and their property are in danger, and move to others where they can find peace and protection, thus disturbing the labor situation all over the country. It also blots our fair name as a nation, for we cannot claim to be civilized until our laws are respected and enforced and our citizens secured against the hideous cruelties of which we are constantly furnishing fresh examples.

It is time that we should wake to the need of action, and that public opinion, irresistible when aroused, should be enlisted against this barbarism in our midst."

Chaplain Holt's Work at Columbus Barracks.

The following has been received from a local newspaper of Columbus, Ohio: "The Columbus Barracks has lost one of its most popular officers—a man whose esteem has extended from the post commander to the rawest recruit—when Chaplain Holt of Niles, Michigan, received his discharge, after eight months service at the post.

On two days notice Chaplain Holt left his parish and reported to the chaplain's school at Camp Zachary Taylor on July 12, 1918. He was commissioned late in August and came at once to Columbus Barracks where he has since remained.

He was instrumental in getting the company commanders together and instituting a series of company dances, which Captain O. A. Manseau, morale officer, says, "have done more to raise the morale of the men than any one thing." It was Holt who originated the letter which is now accompanying every man's discharge and which is mailed to the pastor of his church, after passing through the personnel office and receiving the addresses of the boy's home church and pastor. The idea was at once taken up at Washington and nationalized.

Chaplain Holt with Mrs. Holt will return to his parish in Niles.

Progress at St. Paul's Church, Laporte, Ind.

Considerable progress has been made in this parish, the Rev. Dr. F. J. Barwell-Walker, rector, during the past few months. One outstanding feature in Lent was the children's service on Friday afternoon. Of all the children of school age, only six failed to attend these services, quite a number having a perfect attendance. In spite of a great deal of sickness in the parish the congregations have generally been good. After the tremendous increase in pledges resulting from the Every-Member Canvass many feared the Easter offering would show a slump, but on the contrary there was a good increase. Without any special appeal being made sufficient funds have come in this year to enable two notes at the bank to be paid when due. Considerable payments have been made towards missionary apportionments, and it is hoped that these will be met in full this year—the first time for a long while. On Low Sunday Bishop White made his annual visitation and confirmed a class that has been under instruction for the past three months; in the afternoon a Welcome Committee was formed on the plans outlined by Mr. F. H. Wade of Chicago and Mr. W. A. James of Richmond, Va., representatives of the Brotherhood of St. Andrew who are touring the Fifth Province with that purpose in view. The rector has just concluded a series of sermons on "The Faith and Practice of the Church" that has done much good in the parish, and has gone a long way towards developing a proper appreciation of the Catholic Faith.

Clever Swindler of the Clergy Arrested.

The Rev. Stephen E. Keeler, Jr., rector of St. Stephen's Church, Pittsfield, Mass., writes under date of April 24th:

There have recently appeared in the Church papers articles warning the clergy against a very clever confidence man who was obtaining money under false pretenses.

He showed up at my study yesterday and represented himself to have been, until recently, the secretary of Bishop Morrison of Iowa. During the course of the day what purported to be a long distance telephone communication was received from Bishop Morrison in which the Bishop said the fellow was straight and worthy and for me to give him one hundred dollars and send him West. I was suspicious of him and was able to trap him.

He has been arrested in Albany and is here in Pittsfield now awaiting trial. By his own statement he has obtained from the Clergy of the Church since January 1st about \$2,500. He has posed as having been, at one time, the secretary of Bishop Anderson, Bishop Longley, Bishop Tuttle, Bishop Greer, Dr. Smith of Washington, Dr. Mann, Dr. Reiland and several others.

I have written all three of the Church papers asking them to use this letter and the enclosed clipping from today's Springfield Republican in their next issues in order that the Bishops and Clergy whom this fellow, calling himself Ralph W. Hall, has made his victims, may know of his capture. At any rate, we shall be free from his trickery in the future.

It would help the Pittsfield police and me if any of the Clergy whom he has victimized and who would care to do so, would communicate with me immediately.

The Springfield Republican, under date of April 23rd, states that Ralph Walter Hall, about 30 years old, who, according to the Pittsfield police, is wanted in a large number of American cities for obtaining money under false pretenses and larceny, was arrested in the union station at Albany, N. Y., late this afternoon by Chief of Police John L. Sullivan and Inspector Daniel J. McColgan and rushed across the state line to Pittsfield in an automobile. Hall was identified in the crowded station at Albany by Rev. Stephen Edwards Keeler, Jr., rector of St. Stephen's Episcopal Church, whom Hall tried unsuccessfully to defraud to the extent of \$150 yesterday. The police say Hall admitted that he had obtained \$20 from W. Murray Crane, of Dalton, and \$10 from Right Rev. Thomas D. Beaven, Bishop of Springfield.

According to the police Hall poses as a consumptive in dire need of funds. He showed Rev. Mr. Keeler an alleged telegram from Bishop Morrison, of Davenport, Ia., which purported to state that the bishop would appreciate any courtesy and financial aid extended to the bearer. Hall said he was in great need of a loan in order to get back to Iowa. Rev. Mr. Keeler suspected it was a fraudulent plea and refused to contribute. Hall then left Mr. Keeler's study but called him today by telephone from Albany and made an appointment to meet him there. Rev. Mr. Keeler promptly notified Chief Sullivan and with the inspector they hastened to Albany by automobile, where they quickly found their quarry. Hall was identified by Rev. Mr. Keeler by the several warts on his right hand which he observed yesterday during his call and also by four false front teeth which he removes when convenient.

Hall's photograph has been printed in church denominational papers all over the country as that of a man much wanted in several cities. The police say Hall admitted having fraudulently obtained \$2,500 from clergymen in numerous cities since last December. He claimed to have obtained \$1,000 in New York alone. In some places he pretended to be private secretary to Rev. Dr. Roland Cotton Smith, of Washington, D. C. He had

\$15.50 in cash in his jeans when arrested. He claims to come from Iowa. He will be in district court tomorrow on a charge of larceny.

An Auxiliary Vestry of Sixty Men.

The first official meeting of the Auxiliary Vestry of St. Mark's Church, (Minneapolis, Minn., created by the rector, the Rev. Dr. James E. Freeman, was held May 1st. Dr. Freeman is creating a body of sixty men to co-operate with him and the Vestry of the Church in an extensive plan for districting the parish and organizing it by districts so that in the future every individual member will be more definitely and intimately related to it. Each one of the district captains is to be furnished with a specially prepared book containing full information and directions relating to his constituents.

"It is becoming increasingly clear that a parish of the size of St. Mark's must be organized in as practical a way as a large business enterprise, and that contact with its individual members must be permanently established through some duly constituted official body.

When this plan is put into operation it ought to be possible for the captains of districts to know personally their constituents and in this way to relate them more vitally to their parish interests. It is not sufficient that people shall be related to the Church simply through their attendance week by week nor their contributions. Where it is impossible for a rector or his assistant to have constant contact with each individual member, it ought to be possible through a plan such as this to have this contact established and maintained through the district plan. It will doubtless take some time to perfect all the details, but we are working to that end."

From a Chaplain at the Front.

Do not be afraid to pay big salaries and offer inducements to soldiers as teachers, their added efficiency would be worth it from their experience over here. A cheap man is a luxury—pay good wages and get the best. The best men will not teach because the inducements are not great enough—but get the returned soldiers as they have the new view point. They understand that the children should be trained to be social beings as well as to be sociable. The small towns should have capable leaders to direct the village life. The community should have boys learning to play musical instruments. The children could meet evenings about 6:30 or 7:00 o'clock. Every county should have a director of music and athletics. We cannot hope to take out the saloon and not give a substitute, young people can be taught community life singing over lemonade or hot drinks as well as over beer and wine as they do in some countries.

Free movies and lectures could be employed with tremendous success. Do not be afraid of demanding money for good salaries, the people will stand for it, the papers will back it, and do not be afraid of publicity, it is the only way to get the proposition before the people.

The division of the Diocese of Southern Virginia will come up for consideration before the annual Convention this month. The undivided diocese contains 17,273 communicants, the largest diocese in the South, Virginia being the only diocese to compare with it in numbers.

The twenty-seventh annual meeting of the Western New York Diocesan Organization of the Girls' Friendly Society of America was held Wednesday, May 7th, in St. Stephen's Church, Olean, N. Y.

The congregations at St. Clement's Church, St. Paul, Minn., were larger than last year on Easter Day and the number of those who received the Holy Communion was larger. The offerings amounted to over \$2,500.

PERSONALS.

The address of the Rev. W. F. Dawson has been changed from Chesterfield, Ill., to 307 Lafayette St., Jerseyville, Ill.

The Rev. T. G. C. McCalla of All Saints, Denver, has secured a leave of absence for three months from the Vestry and may be addressed at Mount Vernon, Ohio.

Mr. Haley Fiske, a prominent Churchman of New York City and senior warden of the Church of St. Mary the Virgin, has been chosen President of the Metropolitan Life Insurance Co.

The Rev. F. L. Beal, rector of St. Paul's Church, Peabody, Mass., has been presented the Henry Price Medal for distinguished service to masonry, by the Grand Lodge of Massachusetts, of which he has been the Grand Chaplain for several years.

The Rev. Victor O. Anderson, rector of St. Mark's Church, Augusta, Me., has returned from abroad, where he has been serving as a chaplain in the Red Cross since last July. Mr. Anderson returned just in time for the Easter service at his church.

The Rev. Henry M. Barbour, who has been rector of the Church of the Beloved Disciple, New York City, for the past twenty-five years, has tendered his resignation to take effect at the time of the completion of his anniversary, February 1, 1920, when he will become the rector emeritus.

The Rev. John H. Yates, who has been a chaplain in the U. S. Navy for the past twenty months, has been appointed by Bishop Brewster to take charge of St. Mark's Church, Waterville, Me. Mr. Yates began his work in Waterville on April 27. While serving as chaplain in the navy Mr. Yates was stationed on the U. S. S. Melville. Our readers will recall poems of Mr. Yates in The Witness.

The Rev. Philip Schuyler, Canon Missioner of the Diocese of Maine, who was appointed official chaplain of the British consulate on all steamships coming into Portland harbor, has found much to do for the returning sick and wounded Canadian soldiers, who have come to this port to take trains for their homes.

Canon Schuyler's appointment was made upon the recommendation of Lieutenant-Colonel John B. Keating, Vice Consul at this port.

The Rev. Dr. Thomas J. Lacey, rector of the Church of the Redeemer, Brooklyn, N. Y., received notification recently that he had been made an officer of the Order of George the First by King Alexander of Greece. Dr. Lacey was told that the insignia and diploma are on their way from Athens.

For many years Dr. Lacey has been a close student of Hellenic affairs, and his thesis on "Social Heredity as Illustrated in the Greek People" has been in part translated into Greek. He is an M. A. of Columbia and a Ph.D. of New York University.

The following chaplains have recently been discharged from the service: Chaplain Romeo Gould, from the Naval Training Camp, Key West, Fla.; Chaplain Leonard Twinem, from the U. S. Navy; Chaplain Gilbert Darlington, from the Naval Air Station, at Killinghome, England; Chaplain George Ossman, from Camp Sheridan, Ala.; Chaplain Royal K. Tucker, from 105th Infantry, American E. F.; Chaplain E. J. Perot, from Camp Sherman, Ohio.

The following have recently returned to this country: Chaplain H. Russell Talbot, Chaplain John Brian McCormick, Chaplain Herbert Shipman. Archdeacon J. H. Dodshon has taken up the work at Camp Sherman, Ohio. Rev. Elijah H. Edson has been appointed Civilian Chaplain at Camp Lee.

GLEANINGS FROM EVERYWHERE

Edited by GRACE WOODRUFF JOHNSON.

The God-Given Power of Women

(Continued from last week)

Next comes the neighborhood and community. There are always lonely people about—perhaps it is their fault that they are so, but that does not lessen the woman's responsibility towards them. Search for them—there are people who never push themselves into notice and some are very sensitive; get them interested in something, if they are not attending a church, invite them to yours, if they have less than you have share a little, using, of course, tact and judgment, and not pushing the friendliness into a state of meddling. Few people realize the comfort of human comradeship.

Have a neighborhood pride in having clean streets and the children of the poor well looked after. See to it that they live in clean surroundings. Try for a clean city and if possible, clean politics. Remember woman's power!

Then comes our Parish. It should be our pride to have it the best and strongest power for good that we can make it (but not running a race to outstrip other parishes). The Church is composed of individuals, so each woman has her responsibilities.

Surely every woman will see to it that the House of God is spotless and clean. If the money is forthcoming to hire this done, well and good. If not, will they not personally do it? It is not drudgery to clean God's House. Women should be trained, by one who is efficient, for the care of the altar and chancel; there are books that can be studied and read for this purpose. Women who can embroider and sew should be organized to make the vestments and the articles needed for the altar and choir. Women who sing or are musical should do what they can along this line, if not needed in the choir (and it is helpful to the boys of the Church to have this duty), let them do their part in the congregation.

Every woman in a parish should feel the responsibility of regular attendance at the church services and having her family do the same. To be sure, one can worship and give thanks to God anywhere, even on the street, but think of the example of regular church attendance! The example to the children, the neighborhood and the effect on the nation and world if it is faithfully done in every parish; and the comfort to those separated to feel that there is "a tie that binds," and think also of the benefits we unconsciously receive, though we do go to church to give rather than to receive.

Women should use their power in the Church School, for there are congregated the young people who are to take our places. Have it a clean, cheerful place. See to it that the teachers who teach our young know their business, teach there yourself, you are more interested than any stranger; use your influence to get men teachers for the boys (that is one of the great weaknesses of the Church School in the boys' department—lack of men; give of your incomes that the best material may be provided for their instruction; open your homes for the social side of the work and be on the watch for children who are not going to any church school. Establish a class for the training of the teachers or see that it is done. There are many opportunities for usefulness if only you are looking for them.

Now we come to the Guilds, and this is a big field; but without doubt our responsibility is first to that pertaining to the spread of the Gospel and preparing the world for our Lord's coming—for is not that the reason of our being here? Every baptized woman is a member of the Auxiliary to the Board of Missions. See to it then that the one in your parish is a wide-awake, up-to-date

organization. Never let any organization that is being the instrument of spreading the Gospel, get into a tiresome, stupid rut, if it is within your power to avoid it, and in as much as you are able, keep down malice, bitterness, narrowness and criticism. It is strange, but one very often runs up against all these things in even church workers. Above all, as your education and experience grows, do not allow it to give you the feeling of superiority. That is another drawback that one often finds and that dampens ardor and enthusiasm. If you can keep the faith and ardor of childhood and a sense of humor with a good control of temper, you will be well equipped; for the world is God's and you have your place in it and you are His—what else matters?

One of the first requisites of an up-to-date organization should be intelligent study. See to it, then, that there are study classes, for at least a portion of the time, each year. Get a knowledge of the Bible, of your diocesan institutions, of the Board of Missions in New York and the work you are carrying on through them in other parts of the world, of the Indians, the Negroes, the mountain whites in the South, the people in your own state, in the rural districts—the isolated regions, the plains, the mountains. The Church cannot touch the problem yet, but what do you know about it all? Books are published on some of these things, but how many do you read? What interest do you take in the people in your own state who perhaps never see a church or a clergyman? How much literature do you pass on to them from your supply? Many of them need clothing, hospital supplies. How much do you help? Yet it is your responsibility.

It is also a duty and should be a pleasure to subscribe for our Church periodicals that we may have an intelligent knowledge as Church women, of our business—just as the farmer takes his paper on agriculture and the doctor his medical journal. Lastly we come to incomes. Systematic giving is the only way. If your income is small or large—one-tenth does not belong to you, but to God. That tenth should be set aside and divided towards the different demands that are made upon you for God's work and making the world ready for Him and in some way it always seems to come back to the giver, good measure and running over. You should see to it also that you who cannot go out and teach Christ to the world who may still be in ignorance of Him, give to those who take your place and make it possible for them to carry the message of love you have been fortunate enough to receive.

It's a joy to be a woman? And we have been given great power. Our Lord, by His first coming, raised women from a low position to the high one they now occupy. Shall we use all that we have then for Him?

CALLING HOME THE CHURCH OF WESLEY

To restore the seamless robe of Christ is the hope of the Bishop of London, says The Literary Digest, under date of April 19th. And as a first step to bringing this about he proposes a plan to the Wesleyan Methodists whereby they and the Church of England may reunite. When the Bishop went into the pulpit in Kingsway Hall, London, and gave the opening address in a series of conferences under the auspices of the Wesleyan Methodists, the presence there of an Anglican Bishop was noted as a tremendous departure from precedent. But the fact was, of course, typical of the union that seeks to effect, and neither he nor the Manchester clergyman to whom we referred last week as also a

preacher in a Wesleyan pulpit, alluded to the act as one needing explanation. Dr. Ingram begins by repudiating the policy of federation, and also reassures his Wesleyan hearers that he is not going to ask of them any concessions. As nothing would induce the clergy of the Church of England to part with their belief in the historic orders, neither would this Church ask of the Wesleyans that they deny the integrity of theirs. By the same token the Bishop, speaking for the Church of England, asserts that "there must be no tampering with the doctrines encased in the historic creeds." A practical program, however, must be found that leaves these two possessions on both sides inviolate. In The Christian Work (New York) is reproduced the Bishop's address, where we find this as his scheme:

"My suggestion is this, that after a certain date—we will call it, so as to show that we are not too dilatory, but it can not be by that date, January 1, 1920—all ordinations should be carried out in both churches as to satisfy the members of both churches. You see the point is this: to arrive at a point after which schism shall cease. If you can get, first of all, a date after which all ordinations will be considered valid by both bodies, however long it takes, you have arrived at a point at which eventually, automatically, the division between the two bodies will cease. There would be no difficulty whatever from our point of view, because we have always had presbyters to share with the Bishop the responsibility of ordination. This seemed to be a surprise to some Wesleyans to whom I happened to speak about it. Many knew it, of course, but others did not. In St. Paul's Cathedral at an ordination I always have as many presbyters or priests as there are in the cathedral to lay their hands with me on an ordination candidate. Therefore it would be nothing to us, because it is our practise. You would have to make this change, of course, in your ordinations—that with your presbyters there should be a Bishop. You would have to think over that, but there is nothing whatever in such a concession to upset any of your ideas. I am certain that it would not have upset Wesley at all. Therefore that is the first point—that there shall be, after a certain date, such ordinations in both bodies as will satisfy the ideas—the scruples, if you like—of the members of both bodies. Then the Wesleyan Church in the reunited Church shall be conserved as an order, or society, or connection as it is. To take an illustration—though I hope not, perhaps, an exact illustration—to a certain extent just as the Jesuit Order is a part of and is conserved as an order in the Church of Rome, so the Methodist Church would continue its class meetings and continue its conferences. Mind you, we have always got to look out for the enemy who will misrepresent us. What the enemy will say is that the Methodist Church is going to be absorbed into the Church of England; but that is not at all what it is. The Methodist body retains its connection and its order in the reunited Church, which is a very different story and it goes on with its habits and its practices undisturbed. With regard to Wesleyan presidents and superintendents it is suggested that, say, six, or as many more as it is thought advisable, shall be ordained Bishops of the Society in connection with the Society and as part of it per saltum, as was proposed in the last Lambeth. Conference with regard to the Presbyterian ministers in Scotland. The object of this is partly to draw the two bodies together, and partly that it may be found far easier for Wesleyan ministers who wish, in the manner I am about to describe, voluntarily and at once, to be ordained. They might prefer to be ordained by their Wesleyan Bishops rather than by Bishops of the Church of England."

All this seems fair sailing when once the living generation has passed away. The Bishop, however, sees that the crux of the scheme is in the transitional period. One can imagine the mixed feelings of his Wesleyan hearers, particularly the clergymen, when he observes that "this transitional period depends upon the longevity of the existing Wesleyan ministers." He does not wish to hurry them from the scene.

"I hope they will live a long time; therefore I will give them all, say forty years, at any rate—from now, of course. But we have to think out in this plan what would happen during the interval between the date which we fix and the time when we

"ACCORDING TO RUBRIC"

By The Rev. B. T. BENSTED

(Continued from last week)

Next may I not say a word as to the versicles on page 232 of the Prayer Book—the Sursum Corda. The call from the altar is supposed to be answered from the pew—but how weak and feeble it oftentimes is! when of right the response should echo and re-echo in confident loving strains throughout the church. What more appropriate than that those, who have made their peace with God by humble confession and been shrived by His Priest, to lift up their glad voices in response to the challenge—"Life up your hearts!" "We lift them up unto the Lord." Let us give thanks unto the Lord." "It is meet and right so to do." And thus with hearts and souls aflame with love and gratitude to their Heavenly Father, the faithful guests at His table are ready to join, according to rubric, with the priest in the soul inspiring sanctus. This should not be left to the choir as it so often is, but the people should claim their rightful share in the Angelic song of praise, "Holy, Holy, Holy!" Thus feeling, through the uplifting strains of the Trisagion—the solemnity and awfulness of the Divine Presence, the intending communicant is ready to kneel in spirit at the side of the priest as according to rubric he kneels down at the Lord's Table and "in the name of all those who shall receive the communion" makes his prayer of humble access. Let the people always understand and realize that the priest represents each and every one of them—that in him they themselves are kneeling before the altar and confessing their unworthiness even so much as to gather up the crumbs under the table. But, trusting in the mercy of their gracious Lord they beg that they may so eat the Flesh and drink the Blood of His Dear Son that their sinful bodies (and not that of the priest, only) may be made clean by His Body and their souls (together with that of the priest) washed through His most Precious Blood, so that they may evermore dwell in Him and He in them. Thus in union with the kneel-

ing supplicating priest may each communicant participate in the priesthood of the laity.

Leaving the solemnities of the Canon to the officiating priest, whose words will be followed in rapt attention and spiritual consent—also the actual participation in the Holy Sacrament which the people are enjoined to receive into their hands devoutly kneeling, we come to the rubric before the Lord's Prayer on page 237, and in which I note the words "every petition." The people are to say the Lord's Prayer after the minister and to repeat every petition. Why this particular direction? Nowhere else in the Prayer Book will you find this special injunction. Is it not to emphasize the fact that having partaken of the holy mysteries and having thus been made very members incorporate in the mystical body of Christ their Lord, they are in a very near and peculiar manner, sons of God—children of their Father in Heaven, and so may make His Prayer their very own in each and every petition. To those who have been partakers at the Lord's Table, and experienced to the ecstasy of their souls the sweet communion of their Lord and Saviour, come no fears or clouds of doubtful expediency between them and the all absorbing longing for the complete fulfillment of God's will in all its fullness. Thus they pray every petition. Thus they profess themselves in fullest accord with the will of their Father who art in Heaven and thus with thankful and full hearts for the mercies vouchsafed to them they close the prayer with the Doxology, "For Thine is the Kingdom, and the Power and the Glory For Ever and Ever."

Then, after the Prayers of Thanksgiving, comes the Gloria in Excelsis—all standing. Only once before have the people been instructed to stand—during the reading of the Gospel—and now, all rising to their feet, the congregation is called upon to join as a unit—with one heart and one voice—in the uplifting strains of the great gospel hymn—"Glory to God in the Highest—on Earth, Peace."

come to the last Wesleyan minister who did not wish at once, as many will, to receive episcopal ordination, and have therefore all the privileges of a priest in the reunited Church. Many will say: 'No, I do not wish to do that.' Very well; we have to think out a plan of how the partially reunited, but not quite fully reunited, Church shall work during that thirty or forty years. I do not think myself that it is really very difficult to think out a plan. All the Wesleyan ministers to whom I have had the honor of speaking agree that if they are to be allowed, say, to celebrate the Holy Communion in St. Paul's Cathedral or in a parish church, they must be fully ordained by a Bishop at once. That is to say, they feel quite clearly that our rules are such and our custom is such that it would entirely break up our Church if anything less was required. A great many, I think you will find, would like very much the privilege of celebrating, being admitted full priests, in the old parish church in perhaps the very place where they have been working, and would rejoice in the opportunity of being ordained soon after the date fixed, without waiting for the full reunion, and would acclaim the privilege and the joy of being, from our point of view, full priests in the reunited Church, with all the privileges and absolute equality with our priests that that entails. Now, of course, if all, for instance, wish to do that, the matter is simple, because we have not to undergo this long wait for the reunited Church. The more that are ordained the quicker the whole union becomes."

The advantages are calculated to come in the way one church could supplement the other. Says the Bishop:

"I should simply love to go down to the Wesleyan churches and preach the Gospel myself wherever your churches are. I could find a magnificent joy in union, putting myself side by side with those whose zeal and

fervency I have admired for years. You, too, my brother, to whom I am speaking, would find a joy in coming with me and celebrating the choral Eucharist at some beautiful parish church morning service. You would have an even greater joy yourselves in supplementing the one with the other, and we should both get deeper joys by this union."

"If you ask what is to be gained by such reunion, I say, one rent less in the seamless robe of Christ. One thing we shall have mended if we have only mended this. We shall save enormous waste when we put our heads together and the Bishops of the Wesleyans and the Bishops of the Church of England look into the question of their buildings. We shall have to close this mission-church of the Church of England or this mission-church of the Wesleyans, finding that they are really competing and harming one another. The gifts of the two bodies, as I have already said would supplement one another. But what I expect to gain more than anything else is this: we have had so much talk that a little action would stimulate the whole cause of reunion throughout the world. And when once two such great and respected bodies had united we might approach other bodies and say, 'Will you not join this reunited Church?' I will leave it thus. The necessity is a hard fact. The hope you may call a dream but if you do, I reply to you in the words of Mr. Myers in his glorious poem 'St. Paul':

"Dreamer of dreams? We take this taunt with gladness
Knowing that God, beyond the years we see,
Has wrought the dreams that count with you for madness
Into the texture of the world to be."

"You can't find Christianity by looking into a pot from which you have cooked away dogma, the sacraments and the Christ Himself."—Dr. Jefferson.

ADVERTISING RELIGION

(Continued from page 1)

opportunity to make a successful drive on the particular variety of inaccurate history text used. If the Board of Education cannot be convinced an annual prize essay contest on the subject should be immediately inaugurated. The prize winning essay should be printed in full in the newspapers even at Christian Science lecture rates.

The etchings and pictures of the many famous Anglican Cathedrals, especially those of Saint John the Divine, will provide another source of income for the Publicity League and also some fine publicity. An exhibition of such pictures obtained from various communicants and the rector, will attract much attention in any downtown art store window and a number of orders obtained on a commission basis. Many sales can also be made at the annual bazaars held by so many parish guilds.

The alert Parish Publicity League will not overlook the opportunity to arrange a series of six or eight Sunday night conferences on Christian Unity during the summer when there is the inevitable decrease in attendance and interest. I am now preparing an article on the results from such a series of conferences held in Christ Church Cathedral, Louisville, Ky., March 23rd to April 27th. Nearly 5,000 persons, half of them non-Churchmen, gave up six Sunday afternoons to attend the series participated in by the Baptists, Disciples of Christ, Lutherans, Methodists, Presbyterians and The Church. Because of the intense public interest all of the six addresses were published in full in the Louisville Courier-Journal and covered fully by the other three local newspapers. From the Church standpoint "it made good Churchmen out of a lot of half-baked Episcopalians," to quote a Catholic who saw the inevitable result of letting indifferent Churchmen hear from Protestant ministers' own lips how little they had to offer towards Christian Unity or anything else in the way of real religion.

Of course the Parish Publicity League will supervise and probably finance the newspaper advertising of its parish. Here the rector will prove invaluable in writing the copy or at least assisting in doing so. The layman who thinks a clergyman cannot write good advertising copy, should remember that Printers' Ink, national advertising journal, thought it worthy of comment in a recent story of the Northern Baptist Laymen's national advertising campaign, to give credit to the Rev. Charles A. McAlpine as being the author of the copy that became so familiar to everyone by its appearance in The Saturday Evening Post, The Literary Digest, and other national publications. This, although F. W. Ayer of the N. W. Ayer Advertising Agency, the largest in the world, is chairman of the Northern Baptist Convention.

But although many clergymen can write good Church advertising, practically none of them do. Study of twentyfive newspaper Easter Church advertising pages, showed less than half a dozen advertisements worthy to be so called. Announcements, yes, and many of them with good typography, but of all the churches, large and small, only the advertisement written by a Unitarian "minister," gave the man-on-the-street any reasons why he should attend services or attempted to arouse his interest. And it seems like a sad commentary upon the Church with its priests of Apostolic Succession, that at least one parish in each city does not make an effort to attract and interest that great un-Churched multitude consisting of fifty per cent of the American people, to the Church of Jesus Christ, from Religious Bolshevism such as Christian Science, Theosophy, Unitarianism and what not. It is advertising similar to the following by which the Unitarians are dragging converts instead of allowing them to be lured

to what is worse than atheism, for the atheist is sincere in believing there is no God while the Unitarian who admits a Supreme Being, rejects the Divine Son and His Incarnation which His Holy Catholic Church for 1919 years has taught and believed. The Unitarian "lure":

About the Resurrection.

The question of the resurrection of Jesus from the dead is one of the most important ones in the Christian religion, and is of even greater interest on Easter Sunday. You will want to hear the Rev. Dilworth Lupton speak tomorrow morning on "Did Jesus Rise from the Dead?"

The service will begin at 11 o'clock with a special Easter programme by the children of the Sunday School, assisted by the organist, Alfred Calzin, and the Sunday School orchestra. At the close of the service a special fellowship service will be observed, for the reception of new members.

In addition to the interesting features of the morning service, you will enjoy the spirit of warm fellowship and of clear thinking on religious matters, which is characteristic of

The First Unitarian Church
Fourth Avenue and Library Place

The following Church advertisements, while not masterpieces, illustrate how to make an advertisement dignified and yet interesting to the man and woman to which it is addressed—the non-Churchman. Even in newspapers in cities of 250,000 the cost of either of the following, one column wide and thirty or thirty-five lines deep, would not be \$5 and in any city of size it will be found by careful checking that at least fifty persons will respond to this kind of advertising and at least a third, if they are welcomed both before and after service, their names learned if possible so a Church magazine may be mailed them once or twice a month, at least they or their children will become interested in the Church and within a year be confirmed. Is not such advertising worth while?

Why Not a League of Churches?

Impossible? So was the League of Nations and the War. The Episcopal Church since 1863 has been working toward this ideal.

Why not learn something about this great project to unite the forces of Right for a better world?

Hear the Rev. R. H. Mize at 11 A. M. tomorrow. You will enjoy the music, also.

St. Paul's Church,

712 State Street
Sunday Services: 7:30, 11 A. M.
8 P. M.

CHRISTIANITY OR— BOLSHEVISM?

It is one of the two, and the choice is up to you. You want Christianity, but what are you doing for Christianity.

The least you can do is to attend the services the Topeka churches provide for you tomorrow and every Sunday. If you enjoy good music, inspirational sermons and the reverent worship of your Creator, come to

Grace Cathedral

Polk and West Eighth.
Sunday Services: 7:30, 11 A. M.
8 P. M.
Sunday School: 9:30 A. M.
Daily Services: 7:30 A. M.
5 P. M.



Sunday School or Reform School?

Juvenile Court statistics show that only 5 per cent of America's thousands of delinquent children ever attended Sunday School. Which class do you want your boy and girl in?

Why not send them tomorrow and every Sunday to an Episcopal Sunday School, the Church that founded the first Sunday School in England over a century ago?

The wise parent meets his child after Sunday School, and both attend church services. Try it tomorrow morning.

St. Paul's Church

712 State Street
Sunday School: 9:45 A. M.
Church Services: 7:30, 11 A. M.
6 P. M.

IN MEMORIAM.

The Rev. John S. Miller.

The Rev. John S. Miller, rector of the House of Prayer, Newark, N. J., and highly esteemed priest of the Diocese of Newark, died at St. Barnabas' Hospital in his city, at 11 a. m., on Wednesday, April 24th. He was stricken suddenly on Easter Day morning with appendicitis, which caused his death. Although seventy-six years old he was a vigorous man and able to take care of the Holy Week services. It was thought for a time that he would survive the shock of the operation but his age was against him, and on Easter Tuesday afternoon his condition grew worse and he sank steadily until the end. The funeral was held on Saturday, April 26th, in the church at 10:40 a. m., when the burial office was said, followed by a requiem celebration of the Holy Communion. On the following Monday the body was taken to Princes Anne, Md., Mr. Miller's birthplace, for interment.

Mr. Miller was ordained deacon in 1864 and advanced to the priesthood in 1866 by Bishop Kerfoot of Pittsburgh, Pa., in Mt. Calvary Church, Baltimore, where he served as curate and afterwards in Old St. Paul's, Baltimore, and All Saint's Church, Pittsburgh. Prior to 1889 he was rector of St. Andrew's and Chaplain of the Church Home and Infirmary at Baltimore. He was a member of the Standing Committee and an examining chaplain of the Diocese of Newark; a trustee of St. Barnabas' Hospital and chairman of the executive board. He was secretary general of the Confraternity of Blessed Sacrament for the Province of New York and New Jersey. In 1914 he celebrated his twenty-fifth anniversary as rector of the House of Prayer, and in October, 1916, he celebrated his golden jubilee as a priest of the Church.

The Newark Evening News, commented editorially as follows on the death of Mr. Miller:

In the field in which he labored so long and zealously, Rev. John S. Miller fulfilled his mission on earth. His aim in life was a noble and holy one, and when the Angel of Death stopped his heart beats after fifty-two years of faithful priesthood there was little left undone that he might still have achieved. He ministered well to those whose spiritual shepherd he was; he gathered a constantly growing flock around him until his parish attained a place among the strongest, numerically as well as in faith, in the diocese. Dean of Episcopal clergymen of the diocese, he was respected and revered by his co-workers, notwithstanding his extreme ritualism brought him into theological conflict with them. Honors were bestowed

upon him, although he did not seek preference. As he was a good and loyal priest, so he was a good and patriotic citizen, which was inevitable. His work in this city for thirty years past established a positive influence for good that will remain indelible, not only upon those whom he directly served and guided as pastor, but upon the city itself. Newark has been blessed in its time through the work of many strong men of religion and, among those who have passed, Father Miller now has taken his place.

LET THE CHURCH EMPHASIZE HER MESSAGE.

By BISHOP FISK.

At heart the men of toady are at least as good as their predecessors of earlier days and if they are not found in their places in church on Sunday, it is more often than not because no plain, definite reason has been given why they should be there. We are to disabuse our minds of the idea that men and women stay away from church because they have no religion. They stay away because, for the most part, the matter has not been presented to them strongly on the divine side. Their idea of the Church is that it rests upon very much the same level as a fraternal society. They think of it as an institution for inculcating moral teaching, and if they do not identify themselves with it, the reason will often be found in the fact that they have no higher conception of it than this fraternal and social one. Possibly this is especially true of men. They think of the Church, when they think of it at all, as a large association doing, in its way, very much what other fraternal associations do; an organization that is very good in its general scope, but is quite unnecessary for them. They like to have their wives go to church, wish their children to go to Sunday School and they themselves will attend some service occasionally but they do not regard the Church as having anything in essence greater than what a lodge would give them.

What we need, therefore, is to show them clearly and emphatically the real difference between the Church and all other organizations. They discuss the Church now as a society, regard various denominations as they would look at different fraternal associations, and would choose one or the other, just as they would choose the Masons rather than the Odd Fellows, or the Knights of Pythias rather than the American Mechanics, or the Royal Arcanum rather than either. We must show them that it is something more than a human society. One thing differentiates it from every other organization, it is a home of grace. Various societies show men what is good and right and true; the Church does this, too. It is not merely that the Church does it better than they can; the Church is the repository of God's grace to enable them to do what other societies can only point out and recommend. In other words, the Church must be presented, not occasionally but constantly, as a divine organism, not a human society; as the Body of Christ, full of His life, offering us divine strength and help, giving men grace to do what conscience points out as their duty.

"Gospel means good news, not good advice." The Church is here, not merely to give us fair counsels, to teach us that this thing or the other is right and this or the other wrong, not simply to tell men that they should be more unselfish and more thoughtful of their brethren, or even to give them a satisfactory form of worship and so lift up their hearts to God. All this the Church can do and do much better than any of the human organizations that men allow to take her place, but the Gospel, as we all know, is much more than this; it is the good news of the Incarnate God who suffered and died for us, has given us the great model of all living, and now abides in His Church, filling it with His own divine life, animat-

ing it through His Spirit, bringing its members into contact with Himself and with the source of grace.—From "The Faith by Which We Live," by Bishop Fiske (Morehouse Publishing Co., \$1.50).

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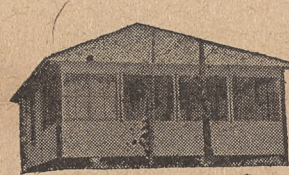
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DISTRICT OF SALINA

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SALINA, CHRIST CATHEDRAL, SALINA,
MAY 18-19, 1919.

The Church's Present Crisis. Sunday, May 18.

Holy Communion 7:30 A. M.
Address by Rev. W. E. Gardner, D.D.
Church School 9:30 A. M.
Holy Communion 11:00 A. M.
Address The Church in the World
Rt. Rev. S. C. Partridge, D.D., Bishop of West Missouri.
Address The Church in the Nation
Rev. Francis S. White, Domestic Secretary Board
of Missions.
Mass Meeting 7:30 P. M.
Address The Church in the Home
Rev. W. E. Gardner, D.D., General Secretary General
Board of Religious Education.
Address The Church's Appeal to Men
Mr. Frank Shelby, Gen. Sec. Brotherhood of St. Andrew.
Address Co-ordination of the Church's Forces
Rev. Geo. Long, D.D., Sec. of the Province of the Mid-West.

Monday, May 19.

Holy Communion 7:30 A. M.
Morning Prayer 9:00 A. M.
Bishop's Address 9:30 A. M.
Business Session of the Convocation 10:00 A. M.
Annual Meeting of the Woman's Auxiliary in Guild
House 10:00 A. M.
Address, Rev. A. W. S. Garden, Sec. of the
Province of the South West.
Address, Rev. Francis S. White.
Intercessions 12 M.
Luncheon.
Business Session of Convocation 2:30 P. M.
Address The Nation-Wide Campaign
Rev. Francis S. White.
Business Session of the Woman's Auxiliary 2:30 P. M.
Reception (informal), Bishop and Mrs. Sage, Bishop's
House 4:30 P. M.
Choral Evensong and Organ Recital 7:30 P. M.
Kansas Chapter Am. Guild of Organists.
Address by Rev. E. C. Johnson, D.D.

THE BISHOP URGES AT- TENDANCE.

Now for the Convocation! The program above indicates the feast of good things in store for those who attend. The speakers are all men of leadership in the Church who come to us to give the message of the Church's responsibility and opportunity. Most of them travel half-way across the continent to be with us. Shall we not therefore greet them with a large attendance? It is my earnest hope that every parish and mission will be represented. The

Church people at the Cathedral offer a cordial welcome and gracious hospitality. Everyone coming will be entertained. The Church has given to us in western Kansas a great responsibility the carrying of our Lord's message to the thousands who have never accepted the good news, and who know not the glorious life He offers in His Church. Let us take counsel as to how best promote the growth of His Kingdom in this vast empire. Surely the two days spent in conference will not be without great benefit.

John C. Sage.

DIOCESE OF SOUTHERN VIRGINIA.

A memorial window has been placed in the aisle of St. John's Church, Roanoke, in memory of the late Mrs. James S. Battle, a devoted communicant and a member of the Daughters of the King. The parish chapter now bearing her name in recognition of the spiritual mindedness of all her Christian service. The window was ordered some months ago, but on account of war conditions was not erected until recently. The excellent work has been executed, in English glass, and presents the Christ welcoming children into His presence. The interest of the people of St. John's during Holy Week and Easter week developed marked response to the spirit of these times. The attendance on Holy Thursday, Good Friday and Easter Day was excellent.

A Memorial Font has been placed in Christ Church, Roanoke, by Mr. and Mrs. C. B. Wilson, members of the parish, in memory of Mrs. Wilson's mother, Mrs. Adelaide E. Sauling, whose death occurred in 1913. The Font is of massive design, constructed of white marble with wrought iron finish for the top. It was used for the first time at Easter. Lent, Holy Week and Easter were

most encouraging and beneficial in this parish. Large congregations attended throughout, and on Easter the offering was \$11,000.00, which was used for the building fund. The Good Friday service was participated in by a large number of ministers of the various communions in Roanoke, and was appreciated as a token of unity and fellowship by congregations which nearly filled the church during the three hours.

Bishop Thomas visited this parish on Sunday, the 27th, and confirmed a class of twenty-seven.

The services held at the theatre during Lent were of marked success. They were directed by a committee of Laymen, and the speakers were chosen from various communions. So much encouraged is the committee that steps have already been taken for similar services next Lent.

REPORTS FROM EASTER SERVICES.

At the 6:30 and 8:15 services in Christ Church, Lonsdale, R. I., large companies of devout communicants were in attendance, and the church was again filled at eleven o'clock. The usual large number of flowering plants provided by the Sunday school, together with other memorial plants

and flowers adorned the sanctuary and symbolized to worshippers the great Easter truth. The music was inspiring, and both senior and junior choirs are deserving of high praise for its spirited rendition. The offering of the Church school service in the afternoon was \$47.95.

The Easter offering at the Cathedral of our Merciful Saviour, Fairbault, Minn., was over \$3,500, covering the entire indebtedness of the Parish. The Council of the Diocese of Minnesota will be held at the Cathedral, May 28th.

Easter Day, 1919, will always be remembered as one of the most beautiful we have ever known, says St. Mark's Church Outlook, Minneapolis, Minn. The floral decorations were superb. The music has never been better. The full choir was present at the first service of the day, 7:30 a. m., with the large church almost filled to its capacity. The great number of returned soldiers and sailors participating in this service added to its impressiveness. At the 11 o'clock service every inch of available space was used, including the hallway to the parish house, the side chapel and extra space in the chancel. At the four o'clock service the church was again crowded and the extra seats were occupied.

A beautiful new altar was used for the first time on Easter in the Church of the Good Shepherd, Chicago, the Rev. David A. Schaefer, rector. It is a memorial to the late Mrs. Alice Hobbs Vanderkloot.

Mrs. Vanderkloot left a bequest of \$100.00 to the parish for the purpose of a memorial of some kind. Her two children, Ruth and John, added sufficient sums to make the purchase of an altar possible.

The altar is of fumed oak, and is Gothic in design. Its simplicity is one of its strong features. A dossal of deep red velure adds richness to the whole effect.

Bishop Sage reports that Easter throughout the District of Salina brought joy and hope to the congregations and clergy. At Christ Cathedral, Salina, there was an increase of 100 per cent in the congregation on Good Friday at the Three Hours Service over last year. The Bishop and the vicar, the Rev. Dr. Rudd, gave the addresses. The preparatory service for Easter communion held on Maundy Thursday evening was also largely attended. But the climax came on Easter Day when more received at the early celebration than the total of communicants on the previous year. The total number of communicants made was forty per cent in excess of a year ago. The Bishop and the Vicar officiated, and in the afternoon the Knights Templar attended a special service when the preacher was the Rev. Dr. Rudd.

The number of communions, 203, at Trinity Church, Bay City, Mich., was relatively large as compared with past years. The Lenten offering of the Church School totaled \$328, the largest ever made by the school, which surprised and delighted everyone. The Knights Templar headed by the High School Band came to the church for their Easter service. The church was filled to the doors and many were turned away. The rector, the Rev. J. A. Schaad presented a class of sixty-two persons, most of whom were adults and half of whom were men, to the bishop for Confirmation on the Sunday after Easter.

The first Easter in St. Mark's Pro-Cathedral, Grand Rapids, Michigan, with the new Dean, the Rev. Leslie F. Potter at the altar, was delightful. There were large congregations at all services, even at the earliest at 5:30 a. m. The Easter offering amounted to \$1,342.46, of which \$500 is to be used for important repairs, \$500 for the support of Camp Roger, the parish recreation park at Lake Boswick, and the balance to be applied on the endowment fund.

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