

The Witness

✦ FOR CHRIST AND THE CHURCH ✦

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CURRENT EVENTS

Working for the First Place.

At a meeting of the Woman's Guild of Trinity Church, Logansport, Ind., held the Tuesday after Easter, Mrs. Uhl, who so generously built the Parish House gave her fifth \$1,000 for the upkeep of the Parish House. This with other money given to the church, places the parish on an entirely self-supporting basis. Plans are now being considered for the entire redecoration of the Church, the installation of electric lights, the putting in of an oak and tile floor, and the chancel screen and also for painting the rectory. So sincere is the revival of the spiritual life of the parish that rector and people are working and hoping to make Trinity Church, Logansport, the first in the diocese.

Remarkable Agreement Among Churches in Colorado City

A really remarkable agreement was made among the churches of Grand Junction, says the Western Colorado Evangel. A committee from the Knights of Columbus visited the Minister in charge of St. Matthew's, suggesting a community plan for the observance of Good Friday. He, in turn, approached the various ministers of the city and obtained their agreement. The mayor, Mr. Charles E. Cherrington, a communicant of St. Matthew's, issued an appeal to the business men, asking that they close their places of business from noon until three o'clock, in order that they and their employees might attend worship in their respective churches. There was a service in each church, some of them having a Three Hours' Service. It is the first instance of conscious and voluntary action between the Roman Catholic and Protestant churches in the community.

Diocese of Massachusetts Roll of Honor.

The service roll of men and boys in the Army and Navy in this country and our Allies from the parishes and missions of the Diocese of Massachusetts was over 7,000, of this number over 6,200 served under the Stars and Stripes, about 400 under the flags of the Allies, and from these some 300 are recorded on the honor roll, having given their lives. The Naval Service Club on Beacon Street, Boston, which was organized and administered by representatives of the Church, "had remarkable success," states Bishop Lawrence in his Convention address, "in winning popularity among the men as a really homelike club, and has had within its doors in the last fourteen months some 300,000 men, and has entertained overnight some 45,000 men. The Cathedral, which has by its services become a center of patriotic devotion, has by its canteen and club welcomed thousands of soldiers and sailors. Other churches have done their part in the great work of sustaining the morale of the men in the service."

The Model Cottage at Grafton Hall.

It is a new number of years since Grafton Hall, Fond du Lac, Wis., first started a department of Home Economics, says a local daily of that city. At first the department was housed in the main buildings, but some years ago the little white cottage directly across the street was

adapted to the needs of this work. Although by no means perfectly equipped the girls not only did adequate work at the Cottage but had many good times there as well.

This winter Mr. T. T. Lyman, of Chicago, a trustee of Grafton Hall, whose daughter is a student in the school, became particularly interested in the Cottage and presented the school with a sum of money to be spent in making the Cottage in every sense adequate to the needs of the Home Economics Department. Miss Pendleton, as head of the Department and her assistant, Miss McGinnis, promptly made plans and arranged to have the work done. A view of the result which they have accomplished was presented to some of the friends of Grafton Hall at an informal open house held at the Cottage Thursday afternoon, April 24th. The changes were made in record time and are complete except for the painting of the outside of the building.

The Bishop of Honduras Visits Pennsylvania Parish

The Rt. Rev. E. Arthur Dunn, Bishop of Honduras, was a recent visitor to St. John's parish, York, Pa. During his stay there he addressed the congregation on the work of his extensive diocese and his wife spoke to the women of the parish on the same subject later in the day. The rector of St. John's was the speaker at the luncheon at the conclusion of a series of luncheons given by the Chamber of Commerce during their membership campaign. Bishop Dunn being present also spoke calling upon the members of the Chamber of Commerce to widen their horizon so as to include their Central American neighbors to the south.

On Sunday, March 30th, Bishop Darlington made his annual visitation to this parish and confirmed a class of forty, this being the largest class presented in this parish in many years. The Sunday School Lenten offering of St. John's was \$572.00. This exceeded the high previous water mark by nearly \$300.00.

At the early service on Easter morning a complete set of chancel books, consisting of altar service, Prayer and Hymnal, bound in red morocco, and two sets of Prayer and Hymnal, bound in black morocco were dedicated. They were the gift of the congregation in memory of the late rector, the Rev. Arthur Russell Taylor.

St. John's Club, after being closed for nearly two years, was opened on the first of April with a large attendance of men and boys. The interior of the Club House has been renovated throughout, and a troop of boy scouts has been organized.

To Promote Dramatic Art in Church Schools.

The Rev. Carroll Lund Bates was lately appointed by the Parochial Department of the General Board of Religious Education to form a new Commission on Pageantry, for the promotion of Dramatic Art in Church Schools.

This commission held its first meeting at the rooms of the Board in New York City on Wednesday, April 30th, at 3 p. m.

The names of the members of the Commission here follow, those being

preceded by * being present at the inaugural meeting.

*The Rev. Carroll Lund Bates, Chairman; the Rt. Rev. James Wise, D. D., Honorary Chairman; *the Rev. George Long; *the Rev. Phillips E. Osgood; the Rev. Arthur R. Gray, D. D.; the Rev. William Sheafe Chase, D. D.; the Rev. Morton C. Stone; *Mrs. Henry F. Hobart; *Miss Margaret Jeffrys Hobart; Mrs. Donald Pratt; *Miss Marjory Lacey-Baker; Miss Mary R. Evans; *Miss Frances H. Withers.

The Rev. Lester Bradner, Ph. D., Director of the Parochial Department and a member of the new Commission ex-officio, was present and opened the meeting with prayer. Miss Lacey-Baker was elected secretary.

The Chairman, in a short opening talk, told of his eager hopes and aspirations for the field in which the new Commission was to work. He declared that the hour called for every possible helpful agency to be employed by the Church, in an age when the world was being reconstructed and when ideals must be prevented from crumbling. He spoke of Pageantry as the handmaid of the elder Church, and said that the new Pageantry must embody and speak both for the Church's message at the present hour. Pageantry was proving itself capable of speaking with efficiency and power especially to the young. The young of this era need such inspiration in religious matters as Pageantry is well fitted to supply. They need instruction in Scripture; they need to appreciate the Church Seasons; they need the Missionary incentive—and Pageantry wisely and reverently used can give all these. Not only do the children of the Church need Pageantry but adults also. He appealed for a new name for the Commission that would suggest a little wider mission and a broader scope.

The following sub-committees were appointed: On Publicity, Miss Margaret Jeffrys Hobart, Chairman (to appoint two others); on work of Commission at the Triennial Convention, the Rev. Geo. Long and Miss Frances Withers; on the Official List of Mystery Plays and Pageants, the Rev. Phillips E. Osgood, Miss Marjory Lacey-Baker, Mrs. M. E. J. Hobart.

The Board having appropriated \$50 toward a library of Pageants, Mystery Plays and Pageantry books, the Commission hopes to have this and other printed matter of interest on view at the time of the Triennial Convention in Detroit.

It was decided to ask the General Board for the appointment of a "Central Worker," to be at the disposal of such Church Schools or parishes as might desire to help in staging and producing Mystery Plays and Religious Dramas. The ultimate ambition of the Commission is to have a personal representative and worker in each Province. Upon motion the Commission adopted as its new name "The Council upon Church Pageantry and Drama."

The Chairman spoke of invitations which were reaching him to address Church School workers and pupils upon Pageantry. He will be glad to respond to these as far as his time will permit.

The Council adjourned to meet in Detroit in October.

The consecration of the Rev. Dr. William Mercer Green as Bishop Coadjutor of the Diocese of Mississippi has been appointed to take place at St. Andrew's Church, Jackson, on Ascension Day, May 29th.

NOTES ON CHURCH CONGRESS

By the Rev. GEORGE PARKIN ATWATER

The manager of The Witness had the courage to charge me with the duty of sending him a report of the meetings of the Church Congress, held in New York City, from April 29 to May 2. It was hazardous to do this as I am a very poor reporter. I am writing this in my hotel, on a rainy evening, while the Congress is even now holding forth several miles away. When in New York it is a very difficult matter to attend every session of a Convention, because of the numerous counter attractions. But I have been to several interesting sessions, and if the rain ceases I may attend several more. So I feel that I may report what I have heard, and pass over what I have missed.

I find myself tempted to write of New York, rather than of the Congress. It is in the midst of the Victory Loan campaign and one is besieged on all hands to buy bonds. New York takes up an effort of this sort with great fervor. The presence of so many returning soldiers and sailors keeps the fact of Victory fresh in our minds. Fifth Avenue is decorated with a great white arch at Madison Square, and countless other evidences of welcome to our returning heroes. Along Central Park are temporary seats sufficient to provide for seventy thousand persons during the parades that are taking place with increasing frequency.

Fresh from this vista of arches, pillars and waving banners, I stepped into a toy shop to buy something for my little girl at home. The clerk had the nerve to show me a little stove "made in Germany." I thought of the Lusitania, and of Belgium, and a great hot wave of indignation swept over me and I left the shop with the parting words that I hoped that never in my life would I be obliged to buy anything made in Germany.

I did not reach New York in time for the opening service and Bishop Israel's sermon. The first session was held on the evening of Tuesday, April 29, in Synod Hall. This is a very beautiful auditorium built on the same great area of land on which the Cathedral of St. John the Divine is rising. Unlike most auditoriums it has very comfortable chairs. The General Convention of 1913 was held in this building, and those chairs must surely have been appreciated by the deputies who had to sit all day long in the Convention sessions. No doubt, Detroit, being very near to Grand Rapids, will furnish the "last word" in seating arrangements for the Convention in October.

Bishop Greer made a brief address of welcome. He referred to the fact that the Church Congress was a gathering in which every man could, without incurring suspicion, say what was in his heart. The only requirements were "Courtesy, Fairness and Open-mindedness."

The Congress is a very formal body. The speaker is allowed a definite number of minutes. Three minutes before his time expires the Secretary rings a bell. This generally causes a mild panic in the speaker's mind and he hurries to a conclusion. It effectively prevents dramatic climaxes, but it insures terminal arrangements, and is therefore satisfactory. It would be a good thing in churches for prolonged sermons.

The Congress has no spontaneous debating. Every one who desires to speak must send his visiting card to the chairman before the set speeches are finished. One of the most disconcerting of experiences is to be prompted to speech by the first speaker, and to send up your card, only to find that the second speaker covers all you intended to say. But

the arrangement is good, nevertheless, although a system for the recall of cards would be an admirable addition.

The topic discussed on Tuesday night was "The Effect of War on Religion." It is impossible to do justice to the speeches in a report, and any one who wishes to see them all should order a copy of the printed reports from Rev. G. A. Carstensen, D. D., 455 Fort Washington Avenue, New York, N. Y.

The first paper was from the skillful pen of the Rev. William Austin Smith, Editor of The Churchman. It was a brilliant presentation of the subject. I tried to induce Dr. Smith to print it in full in The Churchman, but he was reluctant to do so as it might seem improper for the Editor to use the magazine pages of his own journal for his own productions. I hope he may be induced to change his mind.

Dr. Smith deprecated war as a disease. "It is wrong to gloat over the possible spiritual advantages of war." He dissented from "the popular conviction that war stimulates religion." Nobody trusts "the emotional finery with which Christianity has decked war." Dr. Smith's argument was close knit, and in general it was that War had challenged Religion to define fundamental things.

"War has forced Christianity to define its enthusiasms."

"The Church must take sides in the great social movements."

"Christianity must apply its creeds to the work and woe of the world."

"The new orthodoxy will define heresy on the question, 'Who is my brother?'"

"About 60 per cent of the things the Church is talking about prompts one to ask, 'What has it to do with Christ?'"

"The Church is carrying too much luggage. The world can be saved by about one-fifth of our body of truth."

"Christianity ought always to be in the hands of romanticists. It has been administered by souls prematurely gray."

"The tragic danger in the Church is not heresy but Pharisaism."

"The Spirit of Freedom is bound to affect religion."

"The Church must become democratic and trust, for its guidance, the minds of laymen, but not ecclesiastical laymen."

"Nothing is important in religion except what can be effectively taught."

These are but striking phrases from a splendid paper which ought to be read and marked by all Churchmen.

The Rev. John N. Lewis, D. D., made an appeal for reality in religion. "It must not profess to be one thing and be another. The life of the Church depends upon service."

Mr. John F. Moors made a plea for tolerance and magnanimity. He deprecated hatred, and plead that hatred be not aroused by intemperate statements.

Mr. John Galsworthy, the noted English author, has contributed \$4,000, the net profits of his lecture tour in the United States, to the American fund for Armenian and Syrian relief.

If you have not done so, subscribe now to the Victory Loan what you would have subscribed one year ago for Victory.

WEEK BY WEEK WITH THE MINOR PROPHETS

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

JONAH.

The so-called "Prayer of Jonah," which we are to consider this week seems to me to be "The Testimony of Jonah," wherein he tells us his spiritual experience and shows us his mental processes while undergoing tribulation; incidentally he reveals a habit of mind which indicates that he was used to cultivating what we now call "the practice of the presence of God." May a study of this testimony strengthen our individual convictions, and deepen our sense of the need of God in the time of prosperity, so that we will be able to talk intelligently to Him and to others in our own days of affliction.

SUNDAY—"I am cast out from before thine eyes: Yet I will look again toward thy holy temple."

Whenever a man feels he is "cast out from before God's eyes," if he will only open his own eyes he will see that it is he himself who has turned his own back upon God. God looks upon the evil and the good; His rain falls on the just and the unjust; His mercy endureth forever. One of the reasons why temples exist is to proclaim the good news that "He changeth not, and thou art dear."

Find in Jonah's phrase, another reason for Church attendance on each Lord's day, and for needed weekly self-examinations. There is a phrase we sometimes hear which is most illuminating; we speak of a man's "orientating himself," meaning that he turns again toward the supreme light of a high ideal, with the intention of walking in that light. Week by week the soul of the average man is submerged by the overwhelming tides and crosscurrents of "what shall we eat and what shall we drink and wherewith shall we be clothed." "Things" crowd out "God." Each Lord's Day, each Sunday, is a call to us to orientate ourselves—to get a sight on the eternal landmarks; and when we do this we will see the force of the phrase "I am cast out from before thine eyes," we will be moved to a proper penitence; we will be converted; we will once more "walk in the light as He is in the light"; and thus will we gain needed strength to keep "headed right," when the crest of life's troubled sea lifts us off our feet.

MONDAY—"The weeds were wrapped about my head." Weeds flourish in unoccupied or uncultivated places.

"Nature abhors a vacuum" we are told, and the phrase has the approval of God, and of our blessed Lord.

When a man gets where he has to confess that "weeds were wrapped about my head," he confesses to being in a state of life where God never meant him to be, but may have permitted him to be for his soul's good. When a man's thought life becomes choked with the cares and riches and pleasures of this fleeting world, it may be said of him that the weeds are wrapped about his head. He can not make any real progress; he chokes, he strangles, he drowns unless someone comes to the rescue. James and John, you will recall, were in the habit of washing their nets; had they not washed their nets their means of living would have literally slipped through their hands. So we must wash the nets of our thought life lest after a time that thought life be strangled with the wrappings and windings of useless, fruitless, unprofitable weeds of the enemy's planting, and we miss the means of life which God instituted for our vigorous spiritual existence.

TUESDAY—"When my soul fainted within me, I remembered the Lord." Something has not functioned in us when we faint; the cause may come from without but the real reason for the fainting lies within. When a man's inner life fails to re-

spond to the usual stimuli, he may be said to be in a faint, or a state of coma; he is not asleep, he is insensible to the usual irritations or prickings which he would respond to were his nervous system properly functioning; fainting is different from paralysis, which is living death; fainting is a call to the first-aid people not to give up hope.

The joy of this verse and the hope of it lies in the fact that Jonah remembered. He had something, or better, some one to go back to. When the stimuli of his unusual surroundings could not rally his native powers and cause them to function, the teachings and practices of a happier day came to the rescue and stabled his soul alive. God grant that our memories are a savor of life unto life, and not of death unto death. God help us as parents, god parents, teachers, pastors and masters, to so train our children's early years that if their souls in later days ever do faint, they will remember the Lord and send up their prayers to God out of those memories.

WEDNESDAY—"They that regard lying vanities forsake their own mercy." "Regard," with the idea of steering one's course by those same lying vanities. A "lying vanity" is an out and out fraud; any experienced person can "spot" it as such at first sight. A "vanity" is that thing of iridescent charm which when you touch it vanishes; a sort of "dead sea fruit"; a "bastard wheat"; but a "lying vanity" just naturally advertises itself to any but him who does not want to see. What we call "the pleasures of sin" are lying vanities. Why is it that most of us will not recognize them as such until we have personally experienced their sting. Each one of us can verify the truth of this saying out of our own observation, and, alas! many of us out of our past experiences. How blind are we to the very thing our soul most craves, namely the tender mercies of God! Let us resolve, always, to have "regard" to the word of the Lord; especially when the times of temptation come, and lying vanities put soft fingers over our eyes, and whisper treacherous nothings in our ears, as they would lead us out of the daily round, and away from the trivial task.

THURSDAY—"I will sacrifice unto thee with the voice of thanksgiving."

"Our sacrifice of praise and thanksgiving." How regularly do we offer "this our bounden duty and sacrifice?" How often do we "lift up our hearts?" Is the sacrifice of the Cross often and regularly represented by us before the Father? Is "the memorial Thy Son hath commanded us to make" a thing we delight to offer? Is our participation in the service of our Saviour's own establishing, a matter of the will, or a matter of the emotion? Do we regard His "do this" as a command to be obeyed, or an invitation to be accepted or not, according to our desire? "Here we offer and present unto Thee O Lord, ourselves, our souls, and bodies to be a reasonable, holy, and living sacrifice." This is what Christ wants. As a sister church puts it, "it is the mass that matters." If week by week, at least, we humbly and sincerely present ourselves, in connection with this memorial service as living sacrifices to the Father of all men, that Father will bless the world through us, and the Son will "see of the travail of His soul, and shall be satisfied."

FRIDAY—"I will pay that which I have vowed."

"They did promise and vow three things in my name," repentance, faith and obedience. Vows are very solemn promises; to hold them lightly is to brand oneself a flippant or ignorant person. This holy cross day

comes regularly every week with its message, "This did I for thee, what doest thou for me?" Do we keep our vows to Him who died that we might be forgiven? Religion is not a matter of collective or individual bargaining. Religion is not a matter of paying vows in return for what we can give; but it is a matter of keeping faith with One who did pay all the bill out of sheer love; and who has laid on men only those obligations which mean life and liberty and happiness for every man who "makes good" on his vows. Keeping faith with one's best friend! What on earth can recompense a man for breaking faith with his best and truest friend? Read over the baptismal and confirmation services and see that you say to your Father this very day, "I will pay that which I have vowed."

SATURDAY—"Salvation is of the Lord." Salvation is not keeping rules, nor saying words, nor paying vows. Salvation is a state or condition of being. It is not begun after we have "shuffled off this mortal coil"; it starts when one apprehends that of which he is apprehended. It is life answering life; the life of man embraced by the life of God. It is not feeling, it is not understanding; yet feeling and understanding enter into salvation. It is not a man-invented, nor a man-found formula; it is a God-sent, God-sustained life. "I thank God that He hath called me to this state of salvation through Jesus Christ my Saviour, and I pray unto God that He will give me His grace that I may continue in the same, unto my life's end." Salvation is a state of life wherein we grow from grace to grace, into the stature of Christ; each of us evolving day by day into the kind of a saint God intended we could become, if we would. "Salvation is of the Lord," and we can find it not by seeking to save our life, but aiming to lose our life in His service; letting Him use us day by day in the fulfilling of His plan.

Thank God for Jonah's testimony; let us resolve so to live that these words of his may frame and enshrine our own thoughts and our own spiritual aims and desires.

BIBLE READINGS.

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

FOURTH SUNDAY AFTER EASTER. May 18th.

Job xix.
I Corinthians xv. 1-22
Numbers xxi. 1-18
John iii. 1-21

Monday.

Deuteronomy xii. 17-end
I Corinthians xv. 20-34
Numbers xxi. 21-end
Matthew iv. 23-v. 12

Tuesday.

Deuteronomy xiv. 22-end
I Corinthians xv. 35-49
Numbers xxii. 1-20
Matthew xiii. 1-23

Wednesday.

Deuteronomy xv. 1-15
I Corinthians xv. 50-end
Numbers xxii. 21-end
Matthew xiii. 24-43

Thursday.

Deuteronomy xvii. 8-end
II Corinthians i.
Numbers xxiii.
Matthew xiii. 44-52

Friday—Fast.

Deuteronomy xviii. 9-end
II Corinthians iv.
Numbers xxiv.
Mark iv. 21-34

Saturday.

Deuteronomy xxiv. 14-end
II Corinthians v.
Numbers xxvi. 1-4, 51-end
Luke xii. 22-40

There is only one preacher in the pulpit, while every communicant is preaching either for or against his parish. He is either a preacher of belief and steadfastness or a preacher of unconcern and listlessness.—Bishop Woodcock.

NEW YORK LETTER

By the Rev. JAMES SHEERIN

Holy Week and Easter.

The attendance in churches during Holy Week and Easter was probably larger than in years, and certainly much greater everywhere in New York City than it was a year ago. Many soldiers are back in their places, and the families and friends of the soldiers feel more like church-going. It has been one of the fond imaginations of certain loyal and patriotic Church people to maintain that war, terrible and wrong as it is, induces people to go to church more and leads thought more to religious themes. This was especially the hope of devout advocates of the war just finished. But in England and America it was discovered that congregations and Sunday Schools fell off. People seemed stolidly indifferent to the claims of organized religion, and in many cases remained from church for the very reason they should have gone, because their hearts were too heavy and a pall of mere waiting till it was all over made them too restless and inert to take part in the public ceremonies of the Church. Multitudes could feel no more than the scriptural exclamations, "How long, O Lord!" or "How can I sing the songs of religion at such a time?"

That pall, to some extent, in spite of the after-war uncertainties, has fallen away, and Good Friday and Easter showed even more than the great numbers of past years present in New York churches to worship the crucified and risen Lord. Let us hope that after

"The tumult and the shouting dies,
The captains and the kings depart,"

When the first impulses of hero-worship settle down to a rational admiration for noble deeds well done by our splendid soldiers and sailors, all our people will begin to hate war harder than ever and show their hatred enough to make it difficult for any nation to start one again.

A public opinion of this sort will be stronger than any league of nations, desirable as formal agreements are. What we need is the constant insistence that war must end, just as Edward Everett Hale once declared, in his sermons and thrilling voice, that it was the endless cry of the people before and during the Civil War, "Slavery must end, slavery must end," which ultimately brought abolition. The great need of the world is a new and aggressive denunciation of war. Easter's cheery "He is risen, He is risen," must take the place of "Crucify Him! Crucify Him!" in matters of human relationship.

A fair estimate would reveal the fact that at least 50,000 people were in our Episcopal Churches on Good Friday in New York City, and this without counting Brooklyn. Not less than 100,000, was the figure for Easter, with a probability of nearer 200,000. Straws by which to test this may be found in the actual counts of worshippers at some of our lesser churches. Nearly 1,000 communicated Easter morning in St. Thomas's Chapel on East 60th Street, where the Rev. John S. Haight has recently taken up that important work among the poor. One of Trinity's uptown chapels, the Intercession, Dr. Gates, vicar, had a total Easter attendance of 6,074. These figures are not mere guess work, but the accurate count of those entering the doors at the various services, and are paralleled in many of the more than 100 Episcopal Churches of Manhattan and the Bronx.

A renewed world hope as well as a fair sunny Easter had much to do with the multitudes turning out to church and the social hope of people not Bolshevik in tendency will prevail over the destructionists in any fairly prolonged test.

The Church Congress.

Figures are not encouraging for the meetings of the Church Congress which met in Synod Hall, on the Cathedral grounds, from April 29th to

May 2nd inclusive. The morning sessions, even when Bishop Israel preached the opening sermon, did not have more than 80 or 90 people present, and 150 was about the average of the four evenings. This is depressing to those who have attended such a Congress as that in Boston in 1894, where the old Music Hall, holding three or four thousand, was full every evening, and had hundreds at each of the daylight sessions. In 1913, just before the war, it was my privilege to attend the English Church Congress in Southampton. When I arrived at the first morning meeting a few minutes late, I could not get near the doors of a building holding several thousand, and it was only by pleading the long distance I had come to get a glimpse of the great gathering that I was finally allowed to go in the basement door of the platform and crawl under its supports until I emerged on the rostrum steps facing as intensely interested and packed an audience as could be beheld anywhere.

Just why our American Church Congress, an admirable thing in itself, cannot draw a big crowd in these days, especially in New York City, is hard to tell. It is well managed and the topics this year seemed timely. Perhaps the fact that certain speakers were better writers than speakers may have been a damper. Two of the appointed writers on the Labor Party question were entirely indistinct in utterance 25 feet away from the platform. An effort should be made to appoint paper writers who are not only authorities but are able to put their words over to the people. There should also be an endeavor to get names well-known enough to draw. The "new talent" could be cultivated without making up a program that gives the suggestion of mediocrity. Then, too, a more down-town hall might have stimulated attendance, with a little judicious advertising in the daily papers.

An interesting remark was made about the Thursday evening program. Every one of the three speakers was of New England origin, and the word labor was spelt in the English way, with a U, which may be taken as an indication of the fact that the essayists were great advocates of UNION among the "Laborites" in politics!

It should be added that any mediocrity of fame hinted at does not apply to the matter of the various papers, several of which had a high standard of utterance. A religious editor made this wholesome utterance:

"I think it heartless, unchristian, indecent for clergy and philosophers to glow over the spiritual benefits of a war that laid 7,000,000 boys in their graves, starved and maimed from 20,000,000 to 30,000,000 beings and bathed the world in hate and darkness. I cannot share the easy enthusiasm of these gentlemen. I see in this war a tragedy pathetic beyond words or tears. The Church would do well to leave war in the unpretentious category where General Sherman placed it."

YOU CAN RAISE A CHURCH FROM THE DEAD.

If you want to work in the kind of a church

Like the kind of a church you like,
You need not pack your clothes in a grip

And start on a long, long hike.
You'll only find what you left behind,
For there's nothing that's really new;

It's a knock at yourself when you knock the church;
It isn't the church, it's you.

Good churches aren't made by people afraid

Lest somebody else goes ahead;
When every one works and nobody shirks,

You can raise a church from the dead.

—Minnesota Church Record.

ADVERTISING RELIGION

By PAUL J. BRINDEL

Secretary, Advertising and Publicity Bureau
Diocese of Kansas.

The 10,797 decrease in communicant strength of the Church during 1918 as recently announced by The Christian Herald, has awakened many Churchmen, laymen and clergy, to the need of more aggressive home mission work especially by the individual parishes. Bishop Johnson sounded the keynote of this need when he pointed out in a recent Witness editorial, that "nearly all our effort was to make the Church agreeable to those who were in it; that it was all right to lay the emphasis on the "mass" and devotional services, and to do intensive gardening in the several plots assigned to us, but that it left out of the Christian religion the aggressive character by which it goes out into the highways and byways and compels folks to come in." The good Bishop might have added that "these folks" comprise fifty per cent of our fellow-Americans.

Of course an annual Mission devoted to interesting non-Churchmen and non-Christians in the Church and not in furnishing a week's retreat for communicants, is what each parish needs. And because an intensive parish organization co-ordinated with good advertising and publicity, may be expected to really bring dozens or scores to confirmation, this entire article will be devoted to organizing and advertising a Mission.

Advantages of a Summer Mission.

Do not wait until fall to have your Mission. During the summer when half of the churches of your city will be closed or having an indifferent morning service, a week's Mission that is well organized and advertised, will draw hundreds. Especially during this summer, when with the shadow of Bolshevism over the land, the American people will once again be turning to God as they did during the critical months of last spring and summer. If your parish has had a Mission recently make this one different. If it is inadvisable to use the Holy Cross or Cowley Fathers go to the opposite extreme and get Ted Mercer and Tom Farmer. If the weather is at all warm, have the Mission out of doors, even in a vacant air dome.

If parish finances will not permit an out-of-town speaker, preach the Mission yourself. Talk over with your leading newspaper publisher six or seven subjects he would like to have sermons or addresses based on. If he has no suggestions, try the following, each of which can be used to illustrate some basic principle of the Church's faith:

Sunday night—"Why Not a League of Churches?"

Monday—Bolshevism in Religion.

Tuesday—Germany the Birthplace of Protestantism—Also the Birthplace of the World War.

Wednesday—Propaganda in Our School Books.

Thursday—Religion by Impulse; or what the example of Pershing and Sims, the war's leaders, teaches us.

Friday—Prayer Won the Battle of the Marne (Prayer and the Prayer Book).

Sunday—The Twentieth Century Church (1. As a substitute for the saloon; 2. As a community and social center as well as a place of worship).

Why Few Missions Get Tangible Results.

Of course, these subjects are sensational. But a Mission is supposed to attract attention for what is the use of having a Mission if people do not attend. But no amount of sensationalism or advertising will accomplish the results a Mission is intended for without a parish organization. It is at this point the average parish falls down in the conduct of its Mission. Having spent large sums in advertising and in getting people to attend, both rector and laymen suddenly find they are not getting results.

The Church has always discouraged "joining the Church on impulse." So any sensational or emotional appeal for converts by the Missioner cannot be expected. But a careful study of the average Mission crowd will convince anyone that there are a number of people who would like to respond to the appeal made, no matter how conservatively it is presented. Yet they are seldom given the opportunity.

By failing to present this opportunity, or in the language of the salesman, "failing to give your prospect a chance to buy," most of the results of our Missions are lost. Of course, some few earnest souls will wait after services, make appointments with the rector and finally be confirmed—but how many? Very few of the kind of people that attend Missions, judging from results.

Use of Decision and Prospect Cards.

Some opportunity at every Mission service, should be given every individual to express his desire for Christ and the Church. The old-fashioned Methodist "mourners' bench" is of course impossible. Also asking the converted to "stand up and be counted," must be discarded. But giving every man, woman and child in the audience an opportunity to sign a "decision card" such as is used by the thousands by the Y. M. C. A. during the war and by the Mercer-Farmer laymen's team, gives the Church an opportunity to not only present its case and Christianity to these signers, but it will give the parish real and tangible results from its Mission. Such decision cards may be worded in several ways. If it is a decision card in the true sense, it will of course contain a statement that the signer accepts Jesus Christ as his Lord and Saviour.

Two kinds should be used in a Mission, a real decision card for those to whom a definite call has come to accept Him, and for those who would like to know more about Him and His Church. The latter card can be worded something like the following:

"Without obligation on my part and with the understanding that I will not be solicited to join any Church or contribute funds to any religious cause, I request that literature explaining the teachings of Christ and of the Episcopal Church, be sent to me at the following address."

Such prospect cards may be used with great results in connection with such a sermon or address as outlined for Thursday night, "Religion by Impulse." Definite mention should be made of these "prospect" cards at every service and an appeal made for signers on the grounds that the Church asks no one to come into its fold without calm deliberation and study of its teachings of Christianity. Mention of this can also be made on the "prospect card." The collection box for both decision and prospect cards will of course be placed in a conspicuous place.

Of course the Mission will have its question box and of course "our old friend" as Bishop Johnson always terms the question about Henry the VIII and the Church, will appear. One such anonymous query has already come from this series, the article on propaganda having evidently hit home.

Killing the Henry the VIII Questions.

To dispose of the deluge of such questions that always flood our Mission boxes, it is well to devote one evening's address to the subject co-ordinating it with advertisements based on the article on The Church of England in the Encyclopedia Britannica. It is well in citing such an authority, to point out that however much anti-British propagandists may dislike the idea, the Encyclopedia Britannica and not the Catholic Encyclopedia is accepted as an authority in our secular law courts. With very little evidence but it and decisions of The British House of Lords

prior to the Revolution which are frequently cited in legal contests, it would be easy to carry not only this question but the validity of Anglican Orders to the United States Supreme Court and unless the majority of the justices were Roman Catholics, obtain a favorable ruling to the Church on both questions.

It is to be hoped for the good of the Church that such a suit or suits will be filed in the Federal Courts in the near future, there being numerous opportunities given by over-zealous articles in Roman Catholic magazines to base suits for libel against the Church. If such suits cost \$100,000 the money would be well spent for they would cause tremendous interest and discussion and would settle for all time The Church's historical claims, seldom considered except by the careful student of history.

Billy Sunday's revivals have demonstrated the value of good music. The Mission should not depend on the usual parish choir alone but should supplement it with as many additional voices as possible. Canvass of the parish can be made not only for volunteer singers but for musicians. In almost any parish a very good orchestra with a repertoire of fifteen or twenty hymns, can be organized and even if the Mission is held in the church, such music always adds to the organ.

Organizing the Parish.

The parish, however, must furnish more than just volunteer musicians for a successful Mission. An organization consisting of men, women and children, each pledged to attend at least half of the services and to bring at least two non-churchmembers, would be the first necessity. Such an organization would ensure an average attendance of several hundred strangers, members of no church, at every service. In a large parish the entire city could be apportioned, one Churchman being responsible for every non-churchmember in his block.

The best salesmen in the parish would assist the rector in the organization of these Mission recruiters, explaining methods of handling "prospects." Ushers, preferably young women, would be drilled to see that every stranger had prospect and decision cards. Of course such an organization would mean work for everyone in the parish but if half of the clergy of the entire Church could be made to see the need and possibilities of such a Mission, the Church for 1919 would show an increase of many thousands of souls instead of a decrease.

Because a Mission only lasts a few days and there is no time for disastrous advertising experiments, I am concluding this article with reproductions of two Mission ads used in Louisville, Ky., and which despite any co-ordinating parish organization, proved material helps. In the average city where there is not the large percentage of Church membership as in Louisville (63 per cent), or where religious advertising is something new, better results may be expected. Any parish using either of these advertisements either for Missions or in increasing attendance at the usual Sunday services, will have the satisfaction of knowing that both were recently submitted to one of the best and severest advertising critics in the United States, and both the copy and typography pronounced excellent.

Use Mission Posters, Too.

The same copy can also be used for posters advertising the Mission and great results may be obtained for twenty or thirty good art posters such as were described in last week's article. Of course there should be as many different posters as possible and they should be placed in the most strategic points in the city. A different newspaper advertisement should also be used each day, featuring if possible the Mission subject for that day.

The Kansas Diocesan Committee will be glad to write such advertisements for any Mission in any Diocese and of course without charge. It is now preparing a series of six general advertisements to be used by every parish holding a Mission in the Diocese. The committee also has in preparation five or six sample Mis-

“Prayer Won The Battle Of The Marne”

—Lord Kitchener.

America's victory at Chateau Thierry followed a day of prayer observed throughout the United States on May 31, 1918.

Prayer Can Help You Too

Learn how to pray from the Church which gave the world the Book of Common Prayer. Hear Bishop Johnson this week at the Mission, starting to-night in

Christ Church Cathedral

Second Street, Between Liberty and Walnut.
Services 8 P. M. daily except Saturday.

Wilson Pershing Roosevelt

Three 20th Century sons of the Church, who look upon Christianity as a real factor in their lives.

Even at the Peace Conference the President found time to attend services each Sunday.

Roosevelt walked three miles to morning prayer the Sunday he returned to Oyster Bay from the hospital.

Among Pershing's first acts after landing in France was to be confirmed by Bishop Brent.

Religion will mean something to you after hearing Bishop Johnson this week at the Mission being held in

Christ Church Cathedral

Second Street, Between Walnut and Liberty.
Services 8 P. M. Daily Except Saturday.

THE BOOK TASTER

What Shall We Teach Our Boys?

"Here in America is a civilization more complex than ever before, there are struggling the wreckers and the builders of society. The hour of the nation's supreme need has come."

The Nation's need is the proper training of its young men. This is the author's one idea. He sounds a clarion call to service. Carefully pointing out some of the varied enemies of the Nation, he makes an earnest plea to the youth of the land to take up this most glorious warfare. No one can read this strong book without saying whole-heartedly, "He is right, thoroughly right." Evils are honestly pointed out, case after case is cited of heroes who have done their bit in fighting against disease, crime, and poverty. The book ought to be in the library of every high school

sion and church-attendance posters, so that any rector can have copies made by the art students in his parish or city and be assured of good results. Inquiries may be addressed to the committee, care Bishop James Wise, 913 Polk Street, Topeka, Kans. and of every college in the land.

The Youth of the Nation. A Guide to Service. By Harry H. Moore, Author of "Keeping in Condition." The Macmillan Co. Price \$1.25.

How to Get Results.

"Man's true destiny is God's intention, whatever that may be. God's intention is good and beautiful and wise, else God would not be God."

Do you want to be a success in a material way? In the way of physique? In the way of spirit? Then live the creative life. It is all laid down in detail in this book, and it all seems very simple. It occurs to us, though, of course we may be mistaken, that we have read something very like this once before. It is all very good, however, and emphasizes once more that life is not a haphazard existence and that definite results can come only from prearranged causes. This is not only Mental Science, it is the common sense of the world's experience.

Living the Creative Life. By Joseph H. Appel, author of My Own Story. New York: Robert McBride & Co. Price \$1.50, postage extra.

The Witness

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

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

BOARD OF EDITORS:

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Advertising Rates on Application.

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

EDITORIAL

THE APPEAL OF CHRIST.

A gentleman at the head of a large lumber company once told me that it took a brutal man to take charge of a crew of lumberjacks; that they had experimented with gentlemanly foremen, but never with success.

We are somewhat shocked at the brutal methods used to keep soldiers up to the mark in the regular army, and are informed by those in authority that no other method could possibly succeed.

We look with wonder sometimes at the military methods in vogue in the Roman Church, and are surprised that such crude domination would be tolerated by the laity of that body, and yet the Roman Church is more successful in holding large numbers to its discipline than any other religious body.

The truth is that the easiest way to control the crowd is to govern through fear, just as the easiest way to attain national solidarity is to unite them in the hatred of a common foe.

As long as the Hun was in evidence we could command the maximum of service and of resources with which to whip him. Now that the war is over, patriotism slips back to its former inertia.

As motives to action, fear and hate are the most potent forces, because of the brute that remains in us.

We can be governed most effectively by the former, and animated most energetically by the latter.

We are inclined to believe this same is true of protestantism. Its highest level of intensity was attained by the lurid preaching of hell-fire, a fact which Billy Sunday has judiciously used as a potent force in the sawdust trail. And as we are inclined to think that the hatred of the liquor interests has done more to solidify protestant congregations than the love of Christ has done to fraternize them.

* * * * *

But notwithstanding this psychological fact, Christ used the fear of Hell and the hatred of sinners very sparingly, preferring to lose the crowds and to bind closely to Himself in love the little band of five hundred whom Paul mentions, as the brethren who were witnesses of Christ's resurrection.

It was the love of Christ that constrained the faithful, not the fear of punishment nor the hatred of the Pharisees.

He used those instruments of power which He possessed, not to overwhelm His opponents, but to calm the waves; not to strike dead the heretic, but to give life to the sinner.

It was the appeal of a gentleman to gentle folk, and it made little impression upon the rabble, who mistook gentility for cowardice and jeered with impunity Him whom they supposed powerless to punish them.

* * * * *

The Church cannot afford to sacrifice the gentility of the Master in order to please the statistical demon in the Republic. We are accustomed to test questions by a majority vote, but there are some things that cannot be thus settled.

Art, music, literature, religion are not determined by their popular acceptance, else would chromoes, ragtime, newspapers and sentimentality be enthroned in their several realms.

Truth, beauty, and goodness are not found in the popular acceptance, and the Church must stand for these things whether races hear or whether they forbear.

It is for this reason that the Church cannot join in the hysterical movement to save the world at any cost; for, in the first place, these movements have few permanent results, and in the second place, we cannot lower the standards of Christ that good may come.

There is nothing less in tune with the spirit of the Gospel than this lowering of dignity to accomplish results.

Christ was always the gentleman, both in the content of His message and the method of its presentation. That standard must not be lowered at any cost or sacrifice of popularity.

The Church does not descend to religious ragtime and sentimental ditties because the Church does not believe that one can so learn to sing the *tersantus* in heavenly places. The mere fact that you can get a multitude to sing silly rhymes is no reason why the Church should stoop to popular demand. The same is true of the vulgar methods of sensational evangelists. "They get the results," says somebody. That depends on what results you are seeking.

I question whether it has ever been instrumental in leading men to the measure of the stature of Jesus Christ, but we are rather inclined to think that it has lowered the standards of Christian living into a travesty of the reality.

I am not sufficiently impressed with the religious atmosphere of those localities where these emotional and hysterical evangelists have had full play to believe in the duty of the Church to imitate them.

In a recent report upon 19 counties in Southern Ohio where emotional appeal has been the regular habit and almost the sole pabulum of religious appeal, the conclusion was that civic standards as well as individual morals were at the lowest ebb, and so I believe that the ultimate effect of mere emotional piety will be to burn out the true motives and replace them with a miserable substitute.

The Church stands for the courtesy of Christ and for His ideals, and it cannot be prostituted to an execrable public taste.

There is no surer test of bad theology than bad architecture, silly music and boorish manners, and there is by this measurement an atrocious lot of bad theology that passes for the Gospel of Christ in this broad land of ours.

There is nothing winsome about such a gospel. Neither does it produce a broad charity nor high idealism.

Let us not be tempted to reduce our standards for the mere pleasure of attracting a crowd.

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.)

Was John the Baptist himself baptized?

Not that we know of. John the Baptist was not a Christian but a Hebrew. It was because of this that our Lord said that "the least in the Kingdom of Heaven was greater than he." For John the Baptist was the best of those born of woman, but he had neither been baptized himself, nor was the baptism which he administered in any sense, Christian baptism, for except in the case of our Lord, when the spirit descended in the form of a dove, none of those whom John baptized were born of the spirit. His baptism was a piece of Hebrew ceremonialism, and so St. Paul rebaptized those whom John the Baptist baptized, for there could be no baptism by water and the spirit until the Comforter had come, on the day of Pentecost. (See Acts xix.)

They Must Continue to Fight and Live for Right.

Mr. Donald B. Aldrich, who was an Ensign in the United States Navy, Reserve Force, and is now a junior in the Episcopal Theological School at Cambridge, Mass., gave an address recently at the Church of the Ascension, Fall River, Mass., in which he said:

One Spring night two years ago, a detachment of soldiers from Fort Adams, Newport, were marching down Thames Street to their transport. These few companies were among the first to go overseas. Their march typified the spirit of those days. Colors were sheathed. No music, no singing, no glittering fixed bayonets—just a steady march of men—silent and determined. And the crowds who had gathered to cheer—they, too, were hushed and silent, as if they caught the solemn mood of the marching men. Jubilation turned to resolve. It was not a hilarious "God-speed." It was a consecration!

Does that picture a throng joyous with visions of conquest or excitedly anxious lest these men should fail

and our homes be destroyed? No. Neither they, nor we, had such thoughts. We were convinced that we had an ideal to attain; that we had it in our power to help relieve a suffering people; that we had awakened to the determination that a country like Germany should not violate national covenants, or inflict crime and horror on innocent people. It was not so much a question of what we stood before—that is, our homes, as what we stood for—a conviction that right and Christ ideals should prevail.

And now that this ideal has grown to be a great living national force, a motive power in the lives of five million men, their guide through months of service and sacrifice—shall this ideal die? Shall the Army leave it behind them in France? Shall the Navy leave it on the High Seas? Or, shall these men bring it back and keep it alive for this and the coming generations?

This all depends upon two conditions: upon the attitude towards this ideal of those who have remained at home; and upon a continued spirit of idealism on the part of the men who return.

What attitude will the men who return expect of those at home? These men will look for an unswerving loyalty to the teachings of Christ and His Church. Yet they will chiefly expect a willingness on the part of those they left behind, to recognize that the essentials of Christianity and Christian Brotherhood live as truly in the interpretation and convictions of others, as in their own. They will expect a readiness to perceive how much we have in common with men of all sorts and creeds. They will not look for an emphasis on differences. For, those who went into service marched shoulder to shoulder with men from every walk in life, the highest and the lowest—with men who held every kind of creed and belief, and with men who held none at all. They worked with all of these for the accomplishment of a common ideal, for the achievement of a moral, a religious, purpose. They found that which is common to all—the Christ in men. They found it through service, and sacrifice.

And now that they have attained,—shall they return to find an attitude other than that of open-mindedness regarding the great moral task of Christian unity? Shall Christian peo-

ple at home admit that they are satisfied simply to acknowledge, that in sects and denominations other than their own, Christ does exist—and then to go no farther? Shall they rest content with the present divisions and unnecessary differences? Shall they be negative when it comes to a question of Christian unity, when their sons were positive—to the death—for the sake of a Christ-ideal?

There is, perhaps, no place where distinctions are so clearly defined as on board a ship of our Fleet. Differences of rank are strongly emphasized. Officers and men do not grow together as closely as do those of the Army. A ship's company is such a relatively small military group, always by itself, that stress is, of necessity, placed upon differences of rank. And until the present war though officers and crew, led by the ship's chaplain, worshipped on Sundays, in common on the quarter deck they did not receive communion together. Officers communed first—by themselves. Afterwards, the crew received. That custom has, thank God, been abandoned. Officers and crew now kneel side by side, men together at Christ's table. Unnecessary differences are forgotten. The emphasis now lies on the great common purpose for which they come.

And now what of the duty of the men who return, and their responsibility to preserve this spirit of idealism?

These men have come back with widened horizons. They have taken their stand. They chose to champion a Christ-ideal. If they did not deny it then, they must not deny it now. They have fought—and died—for the right, and for a lasting peace. Now they must continue to fight—and live for right, and for a lasting peace. Now, out of service, they must be ready to fight on for exactly the same issues which led them overseas. A settled and stable world will not descend out of heaven like the New Jerusalem of the Book of Revelation; it must be built up out of the material of the world as it is—on the foundation of personal and social righteousness. Peace is a by-product of conduct, a consequence of character. These men must be fighting peace-makers. We shall thus gain a more profound nationalism. We shall have more than a balance of power, for right and justice and peace. We shall have a League of Individuals.

"IT ISN'T HARD TO THINK OF YOU IN FLANDERS."

Why? Because Flanders meant self-denial, the giving up of one's own will, the willingness to sacrifice and to be sacrificed, readiness to obey, to forsake everything—one held dear for a great cause, to live a life without things that one might retain a clear title to the greatest thing, to save one's life by losing it. So did the Christ.

And wherever men have to live, or will volunteer to live, under hard conditions, there exists a parallelism of their lives with His life. Then and there His life ceases to be a story handed down from an age remote: it becomes a reality; it is lived anew in present time; men see it; begin to understand it; catch something of its vision and spirit.

"Where the many toil together,

There am I among My own."

And when a man has worked honestly, striven rightly, nobly borne, and entered on "Great Adventure of the Hereafter,"

"We doubt not that for one so true God will have other nobler work to do."

—From "Christ in Flanders," by Rev. D. Charles White.

One may say: "I do not go to church on Sunday because I was never taught to go when I was young, so I did not form the habit." Another man says: "I do not go to church on Sunday because I was forced to go when I was young and it grew distasteful to me." One excuse is as good as another when you do not want to do a thing.—Watchman Examiner.

CURRENT EVENTS.

Church Reduces Its Debt.

At Christ Church, Woodbury, N. J., a large and convenient parish house was erected in 1915 during the rectorship of the Rev. Howard M. Stuckhert, at a cost of fifteen thousand dollars. A debt of six thousand dollars remained upon the building, which recently, under the present rector, the Rev. Robert G. W. Williams, has been reduced to \$1,400. Besides pledges made before Lent, the final effort for the accomplishment of this purpose was an Oriental Tea for women and a dinner for men, given by the Woman's Auxiliary of the parish, and netting the sum of \$270.

Besides the financial success of this occasion it was of great value in drawing together many people, especially men, of the parish and community, and promoting good feeling. Addresses were made by the Rev. F. A. Warden of Moorestown and H. E. Thompson of Woodbury, besides others particularly representative of the parish and town.

Notable Dinner at Atlantic City.

As a prelude to the annual convention of the diocese of New Jersey, a dinner was given at the Chalfonte Hotel, Atlantic City, on Monday evening, May 5th, under the joint auspices of the Convention and the Church Club of the diocese. About two hundred were in attendance, including members of the Woman's Auxiliary, also in session for its annual. The arrangements for the dinner were in charge of the Rev. W. W. Blatchford, rector of St. James' parish. The Bishop of the diocese presided and acted as toastmaster.

Addresses, all along the line of the Church's opportunity for advanced work in the present era, were made by Miss Hobart of the editorial staff of The Churchman. Mr. Clinton Rogers Woodruff of Philadelphia, Social Service Editor of The Living Church, and the Rt. Rev. Irving Peake Johnson, Bishop of Colorado.

Fine Things at Grace Church, Grand Rapids.

Grace Church, Grand Rapids, had a wonderful Holy Week and Easter. On Palm Sunday the Church and Parish House, opened together, could not hold, by several hundred, the people who came to hear the choir in Harold Moore's Cantata, "The Darkest Hour," which was beautifully rendered under the direction of Organist Stilwell. On Maundy Thursday there was a very large corporate Communion of the women of the parish who listened to an inspiring address by the Rev. Wm. F. Pierce, D. D., President of Kenyon College. At the "Three Hour Service" on Good Friday there was a total attendance of seven hundred people, including an unusually large number of men. The Easter Services were arranged according to a new plan that commends itself to your correspondent. There were Celebrations of the Holy Communion at 6, 8, and 9:30, with music at each, followed by Morning Prayer at 11 A. M. This arrangement gave ample opportunity for all the members of the parish to make their Easter Communion and prevented the irreverence that so commonly mars the Easter Celebration when many are present only to enjoy the music and flowers and are apt to leave at the most solemn part of the service. The offering asked for was \$1200.00. The amount received exceeded \$1300.00. A sacred Mystery Pageant "The Power of His Resurrection" was given by the Church School at the Boys' and Girls' Easter service in the afternoon. It was beautifully done and impressed a large congregation with a feeling of deep reverence. The Children's Mite Box offering amounted to \$762.46, the largest on record in Grace Church and perhaps the largest in the Diocese up to date. Thirty new scholars were added to the Church School during Lent and thirty persons have been baptized since Easter Even.

The Rector, the Rev. G. P. T. Sargent, spent the week, April 6 to 13,

in Toledo as Lenten Preacher at Trinity Church. On Passion Sunday the Rev. Wm. C. DeWitt, D. D., Dean of the Western Theological Seminary, Chicago, preached an earnest sermon calling on young men to respond to the serious need for priests. He conferred with several eligible youths before leaving.

The Woman's Auxiliary of the parish sent a splendid box of useful and pleasing articles, valued at \$78.50, to the Indian Mission under the Rev. W. B. Thorne at Oneida, Wisconsin.

The Display Ads of Christ Church, Dayton, Ohio.

Christ Church, Dayton, Ohio, the Rev. B. H. Reinheimer, rector, is running a series of display advertisements in the city dailies. The Dayton Daily News comments editorially on the first ad as follows:

A few days ago a Dayton merchant who for many years had assured his customers that he never advertised became convinced that he had made a serious mistake and decided to engage in regular advertising. He was wise in acknowledging his error when he had proof that an error had been made.

Today one of the churches of Dayton is beginning an advertising campaign that marks a distinct departure from the customs that the churches have pursued. Heretofore church advertising has been limited usually to simple announcements in small space. Such announcements were all right if the purpose was simply to let it be known that the preachers would preach, that the choirs would sing and that the churches would be open to strangers; but there was no appeal, no recommendation of the benefits that were to be derived from the services offered.

Glance at the display advertisement of Christ Church in today's paper. You will see that it looks quite like business, and why shouldn't it? The church is God's business, and surely God's business is worthy of the recommendation of those by whom it is being conducted. There has been much complaint about a lack of business in the churches. Other kinds of business have been stimulated by advertising. Why not advertise the churches, and cause their business to flourish?

We believe the experiment that is being made for Christ Church will result in a gratifying surprise for the people under whose direction it is undertaken.

Mr. Walenta at Plattsburg, N. Y.

On Tuesday and Wednesday in Easter week, Trinity Parish, Plattsburgh, N. Y., enjoyed a visit from Mr. E. J. Walenta, representing the War Commission and the B. S. A.

Mr. Walenta, who holds the Bishop's License, addressed a meeting of women on Tuesday afternoon, explaining methods of work in the Camps and recommending means of reaching the men after their discharge from service. A men's meeting the same evening was postponed on account of a city "Victory Loan" meeting arranged at short notice.

On Wednesday morning Mr. Walenta visited General Hospital No. 30, inspecting its splendid equipment, schools, workshops, Y. M. C. A., Red Cross, Hostess House, etc., and met a number of officers and other workers, including one officer who hopes to enter a Seminary in preparation for Orders after discharge.

In the evening the usual Easter supper was served by the ladies of the parish and Mr. Walenta addressed the large gathering present, presenting the "Parish Plan" for welcoming returned soldiers. Following the address Mr. Roy Carl was appointed chairman of the parish welcome committee.

The War Commission is particularly fortunate in its representative, he is a most effective speaker, possessing a fund of humor and at the same time taking a most sane view of both men

and conditions; the writer has heard many in the service speak of the good work done by the B. S. A. men in the Camps and would commend Mr. Walenta not only as one who has won golden opinions, but also as an inspiring speaker who has the knack of giving the practical information needed by our people in this time of reconstruction.

Invitations Issued in Rhymes.

The St. John's branch of the Woman's Auxiliary, Hampton, Va., gave an "At Home" in the parish house on Monday afternoon, May 5th, to meet Deaconess Adams, United Offering Worker of Keokee, Va. The invitations, neatly printed, were issued in rhyme, under the heading "Our May Party," as follows:

On the fifth of May
We are bound to be gay,
As we're going to have a party
At a quarter to four,
We must all be at the door
To receive a welcome hearty.

In the Parish House we'll find
All our neighbors good and kind,
And a dear little deaconess, too,
Who has come from far away
Just to each of us to say
"I am so glad to see you!"

We're the Auxiliary
The heavy artillery
Of the missionary board.
We do all that we can
For the best good of man
Even more than we can afford.

This is the last meeting
And we bring a kind greeting
To all friends, both old and new;
It won't be a success
As you may well guess
Unless we can say "howdy" to you.

The collection that day
Will be given to pay
Our United Offering dues,
This thank offering we make
For our women workers' sake
To help to drive away the blues.

Now suppose you can't come
As you're needed at home
Just send a message of greeting,
For we want to have all
The great and the small
Represented at this meeting.

Russia is Inaccessible, Writes Bishop Anderson.

Bishop Anderson of Chicago, chairman of the deputation now in Europe of the Commission on the World Conference on Faith and Order, gives an account of what he has been seeing and doing of interest since his departure from the United States, in a letter to the Rt. Rev. Dr. Griswold, Suffragan Bishop of Chicago, written under date of March 26th at Genoa, as follows:

"I wrote you in mid-ocean and have had you much in mind since landing, but have not found time to write you again. I am taking advantage of a few hours' delay in Genoa to get these lines off to you.

"We were a week in London, occupied every moment in obtaining the necessary permits for travel through France, Italy, Greece, etc., and in seeing people who could be of service to us. We lunched with the Archbishop of Canterbury and had a very important interview with him. The Archbishop of Cyprus being in London, we arranged to meet him. We called in considerable state, had a long interview, through an excellent interpreter, and had tea with him. Mr. Athelstan Riley, probably the greatest English authority on the Eastern Church, now that Birkbeck is dead, dined with us and spent the evening and gave us much valuable information. We were three days in Paris. It so happened that the Patriarch of Constantinople was there, so we arranged for an interview. So you see we have done much enroute; between Archbishop Ceretti, the Archbishop of Canterbury, the Archbishop of Cyprus, and the Patriarch of Constantinople. I cannot tell you all that was said and done in these interviews, except that it was of the most encouraging sort. We also had an evening

with Fr. Nicolai Velimirovich in Paris. He is one of the great men of the day. If you could imagine Phillips Brooks as a monk, it would give you a good idea of Fr. Nicolai of the Serbian Church. He is a man of great saintliness, intellectually, and prophetic insight. He wants us very much to go to Belgrade and Serajevo but we cannot see that far ahead, as we do not know whether communications will open up.

"Russia is clearly inaccessible. It is an indescribable tragedy. There is no way of getting in even if we were sure of meeting any of the Bishops after we get in. It is rumored that the Patriarch of Moscow has been arrested and probably killed.

"We are on our way to Athens, via Rome, Taranto, Corfu, Patras. From Taranto to Patras we go by a little bit of a Greek boat. Let us hope that the Aegean is not too inhospitable. From Athens our course is still uncertain, but it will probably be Alexandria, Cairo, Beirut, Constantinople. The Patriarch of Constantinople advised us to see the other Patriarchs and by that time he would be back in Constantinople to present us to the Holy Synod. From there we may return to Rome via Mt. Athos, Belgrade, if the railroads are operating.

"It would take a volume to tell you things that I have seen and heard already about religious and political conditions in Europe and the East. Everywhere are intricate problems and dangers. Paris, for the time being, is the center of the universe. Here can be seen representatives of all nations and religions, each with its own problems, some coming out in the open and some working by subterranean methods. The Lord only knows what is going to happen.

"England was trembling over the prospect of a coal and railway strike while we were there, but things look more settled. France seems industriously and industrially quiet. Food appears to be plentiful but most expensive. I wonder how people afford to live.

"We had a church close by us in London where we could go to early service frequently. In Paris I went one morning to Holy Trinity and another morning to the English Church of St. George. Beyond the early communions we have had little or no time for other services, except on Sundays. So our Lent is a rather meagre one. We are all reading about the Eastern Church—its history, doctrines, peculiarities. I expect to become painfully learned on this subject and will probably be a bore to my brethren of the clergy for the rest of my life."

The Story of a Regimental Church.

The Kansas City Times, in a report from Newport News, under date of April 29th, relates the story of the 140th Infantry "church" and the fighting senior chaplain of the regiment, the Rev. Evan A. Edwards:

Two years ago, Chaplain Edwards was rector of the Episcopal Church in Lawrence, Kas., and he is going back to his old pastorate as soon as he is mustered out of service. Today, besides being chaplain to the entire regiment, he is leader and pastor of the 149th Infantry Church—a most unique church. For it has in its membership Protestants of almost every denomination—and it has Catholics, too, for Catholics also joined this unique interdenominational body.

The membership card bears just this:

Vosges-Argonne Membership Card:
: 140th Infantry Church.
: I believe in the Father, the Son:
: and the Holy Spirit. I promise to:
: try to learn and to do God's will. :

That is the simple creed of this regimental church that embraces every faith, Protestant and Catholic alike—that and the promise of the men to affiliate with the church of their own preference when they return home—if possible the first Sunday. Chaplain Edwards is senior officer of the church. Father Manning of Connecticut, the junior.

Besides the membership card, the members of the church have a small identification disc arranged in the symbol of the division with the following words:

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"It may please parents of the men of the 140th to know that this regimental church has a membership of more than 1,100 out of the 3,000 men in the regiment," Chaplain Edwards said. "All of them have promised to take up a church affiliation as soon as they get home. The church has grown from a few hundred to its present size. While we always have had religious services with the regiment, the regimental church idea was just getting well on its feet when the Argonne battle was fought.

"We lost as killed or wounded or as casualties of some sort all the officers of the church and 90 per cent of its membership—a mighty rough setback for any church to receive. But it has grown and grown until it is coming home stronger than ever. We lost one member of the new church in Lieutenant Rothman, as a prisoner to the Germans. He was a medical officer, and would not leave the wounded. In Exermont, when the orders came to retire, he stayed with them, rendering every assistance he could, and was taken prisoner.

"Not a Sunday from the time the 140th was formed at Doniphan until the present have we missed having some kind of church services. That gloomy Sunday in the Argonne, the very worst in the regiment's history, only a handful of us could get together. It was at one of the dressing stations, but some fifteen of us, some of the men wounded, held a short prayer service there in the middle of the battle. It had to be short, but the prayers were most earnest, and the regimental record of not having missed a Sunday without some form of services was unbroken.

It was a man's church, this 140th Infantry Church. It mightn't have been the usual idea of church to the folks back home, but it hit the men right. For example, one officer in speaking of Chaplain Edwards, said:

"Yes, he was a good fighting man. He was the friend of the enlisted men. Why, when everything else broke down, somehow he got tobacco and candies up to the men of the regiment there in the Vosges. The men will never forget that tobacco.

They held service one day in the St. Mihiel sector out in the rain; but the services were in a big woods so the rain didn't bother those who wanted to worship. Immediately before the Argonne, Chaplain Edwards baptized some fifteen Missourians. And, sad to relate, more than half the number were killed in the battle. It may have been some consolation to the parents, though, that the chaplain could write back that the last act before entering the battle was to be received them into the 140th Infantry Church. Today, as the 140th was getting ready for its last journey—the one home, the reporter found the two chaplains together, the Protestant and the Catholic, discussing the closing of this unique church.

During the Argonne, Chaplain Edwards, being a medical man as well as a chaplain, worked at one of the dressing stations attending the wounded. He was gassed, and was commended as a "fighting man" by the regimental commander because he wouldn't give up his post, but Chaplain Edwards prefers to talk of the bravery of the men of the 140th—not of himself.

One hundred communicants were added to the membership of the Chapel of Mediator, Philadelphia, at Easter time, by confirmation and letters of transfer. The vicar, the Rev. P. E. Osgood, presented for confirmation a class of fifty-four persons.

A SEWING PICNIC AT SAN JUAN.

By Mrs. Elizabeth Dalrymple.

The Auxiliary of St. John Baptist Church of San Juan, Porto Rico, was having its regular monthly meeting. The afternoon was tropically warm. Reports had been made and the "White Elephant" committee had reported forty dollars clear money and a very fine time socially. The vote was unanimous to pay thirty dollars towards the new cedar altar for the mission of San Pablo, one of the four missions the rector has under his care. We thought we had done well and were about to discuss the accepting of an invitation from one of the members to spend a half day out in the country among the orange and grape fruit groves, when there came an interruption. This invitation sounded restful, healthful, and we were planning the lunch, when we heard the rector say, "Good afternoon, women, I certainly am glad to see so many of you here, because I have a big work for you to do during Lent. I need clothing for at least fifty of my poor children in the missions. I have written to guilds in the states, but my need is much larger than the supply."

What a change of vision and thought! A cool lovely home on the finca—and now fifty half clad or entirely nude children! But we rose to the occasion and at once voted five dollars to purchase material to begin the work; and also to set apart every Tuesday during Lent for an all day sewing at the rectory. Did we mean it? At the end of the first Tuesday, we had seventeen pairs of little trousers finished! By the end of the second Tuesday, we had twenty-five more. Week by week the women came. About a dozen of the States, as well as Canada, and some few of the West Indies Islands were represented. But we were all one in our lenten sewing.

The five dollars did not last long, but we began to receive donations of materials,—buttons, thread, tape; even the men sent contributions of

shirts and suits to be made over, so that the supply was not exhausted by the end of Lent. What shall be done? We decided to keep right on, at least for a while until as the rector said—"I can clothe my youngsters at least once."

Taking "stock account" at Easter, we had fifty-nine pairs of pants, sixty-four pairs of suspenders, sixty-five hats and caps, made of remnants, twenty-four khaki blouses, twelve khaki coats, twelve percale blouses, fourteen "middies," forty-three dresses, twelve hemmed dust cloths for the mission chapels, and a big pile of second-hand clothing, nicely repaired.

For the "loan bureau" we have made four comfortables, three pairs of slippers and have received donations of five sets of pajamas, two night dresses, some baby outfits and quite a lot of "nighties" for the little folks.

Tourists who visited our sewing "picnics" promised to send us sheets and blankets. This "loan bureau" is at the disposal of the rector for his very poor, who have no change of clothing at night, and some who have none at all. But they are loaned to them only when they are sick, so that they do not have to lie absolutely naked, tormented by flies and mosquitoes. Should they die, the "loan" becomes the shroud; but if they get well the "loan" is returned and sterilized.

We also remembered others who have a contest with poverty. Miss Margarita S. Ridgely, who visited at the rectory twice, while coming and going to her mission at Cape Mount, Liberia, West Africa, told us of her struggles with nakedness, so we decided to send a parcel to her. It will be a good long time after Easter before she will get them, but the postmaster said she would be "sure to have them by Christmas." Is the mail service bad all over the world?

Did St. John's women have a happy Easter and profitable Lent? "The best ever" was the laconic way in which a number put it. "If the love you give away is the love you keep," then surely all of us are richer in love. Our experience has taught us, that

Missions in the mission field can and ought to help each other and not be entirely dependent upon the homeland.

Bishop Lawrence on Religious Education and Social Service.

In discussing religious education and social service, with reference particularly to his own Diocese and Province, Bishop Lawrence, in his Diocesan Convention address, May 1st, said:

The public school system cannot touch religious education; most parents and homes do not pay much attention to it; the Sunday Schools are not meeting the situation; the same parents that are asking why they should support the Church Board of Religious Education are asking at the same time what they are going to do about the religious education of their children. It is upon an answer to that very question that the Religious Education Board is at work now, and they will help the parents to an answer. As I write this my mail brings a letter from the wife of a college professor asking why the Church cannot send some strong religious leaders through the colleges and universities; she adds that the students have had leadership in everything but religion; and hundreds of parents say just the same. Why not send these secretaries? It is in order to send one at least through the New England colleges that the New England Province asks the support of the Diocese; and the Province promises not to call for the money until it has gotten a strong secretary.

Or in the matter of social service, good Church people say, "Why does the Church teach that problem? Why not leave it to the social workers?" The Church touches the problem because it is the Church of Christ; and the Church has not the spirit of Christ in it if it does not teach these problems. The people who need as much arousing as any are the people in our churches every Sunday. We read, "I was in prison and ye came unto me." Christians are responsible for the welfare of our prisoners and their humane treatment. How many people in the Boston churches last Sunday knew that the Charles Street Jail within half a mile of us now is a disgrace to the city, brutal, inhuman in some of its conditions? How many people in our churches throughout the State know that the State's Prison, only two miles from us, is mediaeval in its structure and in some respects unfit for men to live in? These conditions are not the fault of officials of the prison, city or State, but of so-called Christian people who do not care to know the facts, or if they do, do not want to pay the taxes to correct them.

How many of our communicants know that the problem of the feeble-minded loose upon our own community is a source of grave danger to the morals and health of our young people? How many know that the Legislature hesitates today at appropriating money for new schools and homes for the feeble-minded, lest Christian people be unwilling to pay the taxes? How large a proportion of our so-called best Church people know anything of the problem of housing the poor in the city, of the efforts to diminish the terrible so-called social diseases, and how many give a thought to the devotion of the district nurses and the heroism of the police? How many employers who are also vestrymen and communicants have read the remarkable statement of representatives of labor in England as to what they think are the just relations of labor and capital,—a striking appeal for justice and industrial peace? Almost equally remarkable, especially as coming from the Church of England, is the "report of the Archbishop's Committee of Inquiry upon "Christianity and the Industrial Problems." I wish that the Church in this country could prepare a document one-half as able and prophetic.

And yet there are those who say that the Church does not need arousing in matters of religious education and social service. These are living questions of the day. It is no wonder, if this lethargic spirit prevails, that young men and women who have living questions of the day at heart, have no use for the Church.

"ACCORDING TO RUBRIC"

By The Rev. B. T. BENSTED

(Continued from last week)

And now coming to the closing Rubric, Page 238, we read, "Then shall the Priest let them depart with this blessing," "Let them depart!" then they were not free to depart before. And yet how often the Priest is shamed by the action of this one or that—going out, may be, even directly from the altar rail—some business call, some household duty hurrying the impatient worshipper unblest away. Although the Prayer Book seems to permit in the Rubric on Pages 225 and 240 the dividing of the Service and at times allowing it to conclude with the Gospel—yet surely the idea from the beginning was that it should be a continuous whole—the shorter form—the ante-Communion office—being allowed only as were certain Rabbinical licenses among the Jews—for the hardness and worldliness of the hearts of the people, clamoring for shorter services or for less frequent celebrations of the Eucharist—weekly Communion pointing clearly to Rome. And so, the Service sometimes ending at the Gospel, certain persons have come to the conclusion that even if the Service is going forward to the close yet they may go out if they please after the reading of the Gospel, and, if there—why not at any other point of the Service? It surely is the Church's intention that all shall remain to the end. Having tested that the Lord is gracious would you go away when you knew He was waiting to bless you? The Blessed Virgin and her husband fulfilled the days—but in this age of short and still shorter services, the time spent in the Lord's House is to many the performance of a perfunctory duty rather than sweet and hallowed moments spent at the feet of their Lord, which surely is the better part.

Sometimes the exodus is made after the Prayer for the Church Militant, and then how unseemly it is, when the gracious invitation to God's Board is leaving the lips of the Priest for the people, professedly of God, to hurry from His Presence, that is, of course, taking it for granted that

they have no grave or urgent cause. But letting the Demases and Marthas go their way, if go they must; let the faithful even if by so doing they incur personal inconvenience tarry till the Blessing—the "Go in Peace" of their Lord. Thus, and thus only—tearing themselves away with reluctance from His Presence—shall the Peace of God keep their hearts and minds in Christ Jesus and the Blessing of God Almighty the Father, the Son and the Holy Ghost be amongst them and remain with them always.

Thus have I striven to emphasize some few of the Rubrics which you may have read a thousand times and passed by as of little moment and by pointing out these practical Rubrical directions aid in the promotion of the proper devout participation in the Divine Service. I have purposely avoided all reference to Rubrics which may lend themselves to theological, ecclesiastical or ritual discussion. I have intended this to be a plain talk to plain people—an attempt to show the Rubrics as guide posts to an orderly, intelligent, reverent and devotionally harmonious worship. These should not appear as an autocratic or arbitrary whip laid over the backs of the congregation but as inspirational direction and which, in the best interests of the people, is meant to be helpful and not stupidly compulsory. The motive idea is to be love and reverence. So let us take the Rubrics as they stand, and obey them for decency and order. Let us make our worship according to Rubric, so that the members of the congregation—not in diverse ways, each one as he or she pleases—but orderly, together and with one consent, one heart, one mind, one voice may join in the worship and praise of the Church Militant here on earth looking for that glorious time when we, with all the Saints, may, if we be counted worthy, have our perfect consummation and bliss in the celestial and never ending worship of the Lamb about the Throne of God in Heaven.

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FOR BOYS AND GIRLS

A Proverb.

Cheerful looks make every dish a feast.

A Maxim.

Love instruction, it is the bread of the mind.

A Memory Verse.

Prove all things. Hold fast that which is good.—8 Thessalonians v. 21.

A Prayer.

Jesus, take this heart of mine, Make it pure, and only Thine. I Thy little child would be, Help me, Lord to live for Thee. Amen. —Beginner's Reading Book.

The following letters are inscribed on a stone tablet placed immediately over the Ten Commandments in a church in England and the inscription is deciphered by supplying one letter a number of times:

PRSVRYPRFCTMN
VRKPTSPRCPTSTN.

Keep your eyes open and not far off you will find the letter.

"There was an old owl sat on an oak,
The more he saw the less he spoke;
The less he spoke the more he heard,
Why can't we be like that old bird?"

A delightful playhouse for the children can be made by fastening an old umbrella on top of a post driven into

the ground. Dig a circular bed around it, a little larger in circumference than the umbrella, drive a peg in line with each rib and fasten a strong cord from each rib to the peg. Sow the bed thickly with morning-glory seeds, except between two ribs left for the door. The vines will soon form a blooming bower.—Farm Journal.

Were You Born in May?

If so, you may be a writer. Many of the great men whose birthdays are in May were writers. Not one of our presidents was born in May. May seems to be short on birthdays of great men and women. Here is our list; how many of the names do you recognize?

Ralph W. Emerson, b. May 25, 1803.
Walt Whitman, poet, b. May 31, 1819.
Robert Browning, poet, b. May 7, 1812.
Alexander Pope, poet, b. May 21, 1688.
Thomas Moore, poet, b. May 28, 1779.
Joseph Addison, b. May 1, 1672.
Horace Mann, educator, b. May 4, 1796.

Lost—yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever.—Horace Mann.

The Rev. Malcolm W. Lockhart has accepted a call to St. John's Parish, Fort Smith, Ark. This is one of the strongest parishes in the diocese. Before entering the service of the nation as chaplain and doing a commendable work in the war area, Mr.

Lockhart was rector of St. Paul's parish, Batesville, Ark. While he was there, there was erected and paid for, a beautiful stone church. Mr. Lockhart is an alumnus of the University of the South and also the Theological Seminary allied with that institution.

DIOCESE OF NEW JERSEY CONVENTION.

The Annual Convention of the Diocese of New Jersey was held in St. James' Church, Atlantic City, N. J., the Rev. W. W. Blatchford, rector, on Tuesday and Wednesday, May 6th and 7th. The Bishop of the diocese, the Rt. Rev. Paul Matthews, D. D., presided throughout the sessions and there was a large and representative attendance of the clergy and laity. The Bishop of Colorado was present and assisted at the opening service which was the Celebration of the Holy Communion at 7:30 a. m. Other services were celebration at the same hour on the second morning, morning prayer on both days and a brief but beautiful memorial service at noon of Wednesday, May 7th, at which the Bishop and the Revs. A. B. Baker, D. D., and W. W. Blatchford officiated, marking the fourth anniversary of the sinking of the Lusitania.

It was announced that the Rev. Alfred B. Baker, D. D., had accepted his election to be the first dean of the Pro-Cathedral and it was mentioned that the present convention was the fiftieth consecutively attended by the Rev. C. M. Perkins.

A special feature of the Convention was an eloquent address by the Rev. Robert W. Patton, D. D., on the nation-wide campaign for the forward movement of the Church, and a resolution pledging the diocese to endorsement and co-operation.

The larger part of the time of the congregation was engaged with a drastic revision of the canons of the diocese, making for better language, greater brevity, simpler arrangement and more ample and businesslike provision for the missionary and institutional work of the diocese. Revision of the constitution was postponed for another year.

The Bishop's address, besides detailing local interests, dealt with such vital matters as the crisis of opportunity in these days; the insufficiency and need of increase of the salaries of the clergy; the duty of regular offerings throughout the diocese for the education of theological students and the children of clergymen; the limiting of privilege for parishes not contributing to the support of the diocese, and of clergymen not actually resident or at work in the diocese; and the forward work of the diocese. The Bishop named many from the diocese in army and navy service, and made solemn memorial of such of these who had died. There were elected as Standing Committee the Revs. Alfred B. Baker, D. D., Charles M. Perkins, Charles S. Lewis and W. S. Baer, and Messrs. David G. Baird, Warren R. Dix, Charles Mecum and Charles Townsend.

There were elected as deputies to the General Convention the Very Rev. R. Bowden Shepherd, the Revs. Charles M. Perkins, R. E. Brestell, and Hamilton Schuyler, and Messrs. Geo. A. Armour, A. A. DeVoe, William D'Olier and Edward H. Lewis.

There were elected as deputies to the Provincial Synod the Revs. Charles S. Lewis, Thomas A. Conover, R. E. Urban and H. H. Gifford; and Messrs. William F. Stroud, Robert V. Whitehead, Geo. L. Babcock, William S. F. Pierce.

There were elected as trustees of the Cathedral Foundation, for varying terms of service, the Revs. W. S. Baer, R. E. Brestell, Thomas A. Conover, H. H. Gifford, Hamilton Schuyler, L. E. Hubbard, E. V. Stevenson, R. E. Urban, Charles S. Lewis; and Messrs. Geo. L. Babcock, Joseph E. Burrough, A. A. DeVoe, C. W. Irwin, Walter E. Robb and Edward H. Lewis.

The Rev. H. E. Thompson was continued as secretary and registrar and Mr. Edward H. Lewis re-elected as treasurer of the diocese.

Easter Communion was made by eight hundred members at the Church of St. John the Evangelist, St. Paul, Minn., and the pledges and cash offering for Easter amounted to \$6,400. The mite box offerings of the Church School for missions totaled about \$500. The United Offering of the women of the parish, made on Good Friday, and from later contributions was approximately \$400.

PROGRESS OF THE NATIONAL CAMPAIGN.

Solid foundations to ensure success in mobilizing the Church's whole resources to the Church's whole work have been laid since the announcement of a nation-wide campaign by the Protestant Episcopal Church.

Progress made thus far falls mainly under three heads: Executive, Clerical and Missionary, and this progress has not been merely abstract, but very real and very vital. Already the Executive and Advisory committees have taken up active direction of the campaign; already campaign offices have been occupied at 124 East 28th Street, New York City, and the central staff has been organized and brought into play. But what is of paramount importance, actual missionary work has been done in diocesan conventions and the scope of the campaign has been put before such conventions as have already been held.

It was not with any feeling of trepidation that the Rev. R. W. Patton, D. D., Campaign Director, appeared before the Pittsburgh Diocesan Convention on April 23, but with a full sense of the importance of the announcement he was about to make. He harbored no fears that when the purpose of the campaign was explained support would not immediately be forthcoming but he knew that any initial doubt or any initial hesitation might be accumulative whereas immediate co-operation would give an impetus that could not be overestimated. But Dr. Patton's selection as Campaign Director was not without the taking into consideration of his quality of mind and his powers of speech, and his outline of the campaign created profound interest and with full accord the convention placed itself behind the movement and pledged its co-operation and support. Immediate action was taken and there was appointed a committee of three, Charles Garland, H. D. W. English and Harvey H. Smith, to advise with the Rt. Rev. Cortlandt Whitehead, Bishop of the diocese, with a view to select a committee on organization and survey.

Importance of the attitude of the Pittsburgh diocese cannot be overestimated. It was at once an appreciation of the need of the campaign and a realization that the Church has not accomplished her whole task. Since the Pittsburgh Convention similar announcements have been made at other diocesan gatherings and leaders of the campaign have hurried west and east and north and south inspiring interest and winning support.

From the campaign point of view one of the important forward steps of the past fortnight was the conference of representatives of the federal agencies of the Church and a selected group of parish clergy who have had exceptional experience in Dr. Patton's methods which was held in Washington, D. C., on the day following the Pittsburgh Convention. To that conference Dr. Patton hurried overnight and to those assembled there he reported on the interest that had been so early manifest.

As an indication of the interest of the laity in the movement this expression from J. S. Speed of Little Rock, Ark., is characteristic:

"It will be a pleasure for me to do whatever I can to assist the movement which is so vital to the best interests of the Church."

Mr. Speed's deep vision is gratifying. The campaign is vital to the best interests of the Church and every force within must be mobilized, every sacrifice must be made to bring about a great and continued accomplishment, temporal and spiritual.

NOTES FROM PORTO RICO.

The Good Friday services in San Juan were unique. In the absence of the Bishop, the Rev. H. P. Walter has charge of all the services in English and Spanish. As he could be in but one place for the Three Hours' Service, all were invited to St. Luke's Church, Puerta de Tierra, where the Spanish, English black and the congregation from St. John's all gathered about the Cross. Mr. Walter prepared a wonderfully impressive serv-

ice, five parts English, two parts Spanish, the latter taken by the two promising young layreaders, who did exceedingly well. The meditations were upon "Words to and from the Cross."

The Easter services were well attended in all churches. Mr. Walter had three early celebrations in the missions at 5, 7 and 9 o'clock; then the Sunday School Carol Service at St. John's followed by the ten-thirty service. The church was beautifully decorated at St. John's by one of our artistic members and the service itself was deeply enjoyed by a large congregation. Among those present were the officers from the submarines in the harbor and many strangers. Many of our own people came out for Easter who seldom attend. It is so easy in Porto Rico to stay at home or take pleasure trips on Sundays. The church in San Juan seems so far away from the residence section and car service is so uncertain that many people find it a great effort to attend regularly. The faithful have found great inspiration in the leadership of Mr. Walter. The congressmen from Washington were across the island and some were to be entertained at our fine new mission at Mayaguez, of which we are justly proud.

The Little Helpers at Mayaguez have recently given an entertainment at which they raised ninety-five dollars. With that money they are to buy a font for their mission. Nearly everything was destroyed by the earthquakes. They still have almost daily quakes, but none severe.

Bishop Colmore is expected to return about May 1, having been gone since January 23. In that time he made his first official visit to the Virgin Islands, from there went to the States, spending a portion of his time in St. Luke's Hospital as a patient. From New York he went to Haiti in company with Dr. Gray and Mr. Divan of the Churchman Company. He is now in Santo Domingo, from where an aerogram assures us he is well. The Bishop's sixth child was born December 29, and is to be christened when he returns. Little Margaret is a wonderful baby, as he will find on his return. The Bishop's new secretary, Miss Minnie Palmer, is doing excellent service for him in his absence and will continue to relieve his mind of its over-burdens. St. Paul's, one of our colored mis-

sions, has recently acquired new chancel furniture, a beautiful but simple altar of native cedar, exquisitely finished, a lectern and prayer desk. Two chairs are to be added later. The money has been raised among ourselves and the work done by an excellent native cabinetmaker. The altar linens are being made by the women of St. Mark's Church, New Britain, Conn., where our former missionary, Rev. Samuel Sutcliffe, is rector. He has offered his services to the Bishop for July and August and is expected then to relieve Mr. Walter. The people have a large place in their hearts for Mr. Sutcliffe.

—Iva M. Woodruff.

IDAHO.

Bishop Page of Spokane has taken hold of the work in this District, pending the appointment of a Bishop as successor to the late Bishop Funston. Twenty-six years ago, he was rector of the Church at Coeur d'Alene, and it was with much interest, both to the people and to himself, that he was able to return to old associations as Bishops of a neighboring District, and to recall the days of long ago. He also visited Wallace. The present rector of St. Luke's, Coeur d'Alene is the Rev. J. A. Hiatt.

St. Mark's Church. Moscow has as its rector, the Rev. W. N. Bridge, formerly of Cranbrook, B. C. Congregations have considerably increased and the Easter attendance of communicants exceeded that of previous years. The Rev. W. H. Bridge is planning to take a Church at Edinburgh, Scotland, for his summer vacation.

Bishop Page has visited recently, among other places, Boise City, Nampa, Caldwell, Payette, Weiser, and the Snake Valley Work.

Bishop White of the Diocese of Michigan City, confirmed a class of fifteen at St. John's, Elkhart, Ind., on the evening of Wednesday, April 29th.

THE LEGEND OF OUR LADY

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A BIT OF HUMOR

Humorous Book Titles Meant to Be Serious.

Here are a few queer titles of books published in the time of Cromwell, which are as odd as they are long:

"Seven Sobs of a Sorrowful Soul for Sin; or, The Seven Penitential Psalms of the Princely Prophet David; whereunto are also added William Humius' Handful of Honeysuckles, and Divers Godly and Pithy Ditties, now newly Augmented."

"A Sigh of Sorrow for the Sinners of Zion, breathed out of a Hole in the Wall of an Earthly Vessel, known among Men by the Name of Samuel Fish (a Quaker who had been imprisoned)."

"Eggs of Charity, layed by the Chickens of the Covenant, and boiled with the Water of Divine Love. Take Ye and Eat."

"A Shot aimed at the Devil's Headquarters through the Tube of the Cannon of the Covenant."

"Hooks and Eyes for Believers' Breeches."

How Sunday Crossed the Mountains.

High principle and humor have ever made an irrefutable combination. Early merchants on the American frontier conspicuously failed in the observance of Sunday; therefore, when a young New Jersey trader who had settled at Louisville, Ky., closed his store on the first Sunday after it was opened, there was much ado in the town.

"Why," said a facetious merchant, "Sunday hasn't yet crossed the mountains."

"Yes it has," declared the newcomer, pleasantly. "I brought it with me."

That simple and ready reply proved more effective than any amount of argument, and although he was the first to observe the day in town, he soon had many followers in Sunday closing.—Youths' Companion.

What is the Difference?

"What is the difference whether I say difference or difference" was the reply made by a Scotch Presbyterian minister in the United States to his daughter who criticised his frequent use and mispronunciation of "difference" in the Sunday morning sermon.

Afflicted With the Church.

A farewell reception, says the Thomason, Ill., Review, was held in the Methodist church basement last Thursday evening by the members and those afflicted with the church for W. J. McCoy and family who will soon leave for their new home in Julesburg, Colo.

Vurra Deefcult.

Two Scotsmen sat by the roadside, talking and puffing away merrily at their pipes.

"There's no muckle pleasure in smokin', Sandy," said Donald.

"Hoo dae ye mak' that oot?" questioned Sandy.

"Weel," said Donald, "ye see, if ye're smokin' yer ain 'bacca ye're thinkin' o' the awfu' expense, an' if ye're smokin' some ither body's, yer pipe's ramm't sae tight it winna draw."—Tit-Bits.

ANNOUNCEMENT.

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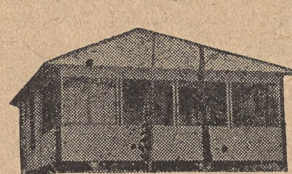
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Handbooks at the office of the Order, Room 84, Bible House, New York.

AGENTS WANTED FOR

The Social Preparation, at Diocesan Conventions, Synods and other Church gatherings, 20% commission. Address Utica, N. Y.

Grafton Hall, Fon du Lac, Wis., announces that Miss Avis J. Mooney has accepted the position of Dean of Faculty to succeed Miss Margaret Thom, who has held the position for the past three years. Miss Mooney is a graduate of Ripon College and has a number of years of successful experience as a teacher. For three years she was a member of the teaching staff at Grafton Hall, and it was with keen regret that the Board was forced to let her go to Ripon this year. Her mother's health required her to be at home, and during this year she has held a position as a member of the Department of English Composition at Ripon College. Grafton Hall is most happy to have Miss Mooney return. That her appointment to the deanship and her acceptance of the position has the hearty approval of the students, as well as of the trustees and the faculty, was attested by the enthusiastic applause which greeted the announcement when it was made.

Easter was a great day at Trinity Cathedral, Little Rock, Ark. The Very Rev. R. B. Templeton, D. D., dean had charge of the three services, 7:30, 9:30 and 11 a. m. It was a delight to see so many partake of the Holy Eucharist, at these services.

At the 11 o'clock service the dean delivered the sermon. The Knights Templar attended in a body. The Cathedral was crowded and the choir of forty voices under the direction of Mrs. Lyman, was most excellent. The Easter offering for missions was \$1,015. Since the coming of Dean Templeton two and one-half years ago, more than \$10,000 have been spent in the payment of old debts and the improvement of the Cathedral. During these years 93 persons have been added to the communicant list by confirmation and certificate.

A Lenten campaign for \$4,000, the purpose of which was to clear the church debt, was carried on successfully by the members of the congregation of St. James' Church, Zanesville, Ohio, Diocese of Southern Ohio. The sum of \$3,800 was needed in order to pay the actual indebtedness of the church, and the goal was placed at \$4,000, in order that there might remain a small balance in the treasury after all debts were paid. The cash offering amounted to \$5,050, so that the church is now entirely free from debt, and there is left a comfortable balance. The campaign was not begun until the beginning of Lent, and the demands of war times have been so many and so great that there was some doubt as to the success of the undertaking, but it was soon apparent that almost all desired to have some part in a work which was a work of love and sacrifice, and the result of the concerted effort was an offering which was ten times larger than the normal offering at Easter. There is great rejoicing in the parish, and the clearing of the church debt will be fittingly celebrated at a social gathering soon to be held in the parish house.

Easter Day was a very bright and happy one at St. Luke's Church, Niles, Ohio. This was partially made so by the fact that the offering for the day was unusually large, being over \$500, and the number of communions made was 135 out of a possible 200. The children of the Church School presented a goodly sum in their Lenten mite boxes, and a handsome new banner for the school was dedicated at the evening service. During the two years of the Rev. Frederick C. Robert's incumbency as rector many memorials have been given to the church and much improvement has been made in the property. The erection of a new parish house is contemplated at a cost of about \$30,000. The parish is free of debt and an increase has been made in the rector's salary.

Love works the likeness of God into the soul.

As cold water to a thirsty soul, so is good news from a far country.—Proverbs.

Read What a Few Friends of The Witness Say

(Gleaned From a Thousand Letters Received In April)

Thanks and Congratulations.

"Thanks for the good little paper."—Mrs. Emily L. Nourse, Washington, D. C.

"I wish to congratulate you on the success and helpfulness of so interesting a Church paper."—Mrs. Charles B. Kountze, Denver, Colo.

"I cannot refrain any longer from sending a word or two of congratulations and my own personal thanks for the splendid Church paper you are giving us in The Witness. It is growing more interesting every week, and I shall gladly push the circulation in my parish as much as possible."—Rev. Frederick G. Roberts, Niles, Ohio.

"I send check for subscription renewal, and congratulate you on the substance of the paper. If I were not 'retired,' I would personally urge all under my influence to subscribe."—Rev. B. F. Fleetwood, Sycamore, Ill. (Dr. Fleetwood is one of the best known priests in the middle west, the founder, and rector for many years, of Waterman Hall).

"I cannot thank you enough for The Witness."—Mrs. Grace Page, Pomona, Cal.

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"The Witness is very interesting to me, and I am giving them to others as soon as I read them. I have often wondered why the Church did not have such a paper."—Loretta M. White, Newton, Pa.

"The Witness is most valuable and interesting, with its wide variety of matter and its fine spirit."—Mrs. W. Gazlay Hamilton, Louisville, Ky.

"I wish you the best of success, as your paper is certainly interesting."—J. W. Lyder, Northern National Bank, Duluth, Minn.

It Is an Excellent Publication.

"It is an excellent paper."—Mrs. Ed. W. Shaw, Victoria, Texas.

"It is an excellent publication, and we enjoy it very much."—Mrs. L. H. Van Laer, Topeka, Kansas.

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"The Witness is breezy, helpful, and heartening, and it is newsy from first to last with the best of news, the welfare and progress of the Church. God speed it."—Rev. C. D. Chapman, Brevard, N. C.

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"I enjoy The Witness very much and would not be without it."—Miss Annie McLaughlin, Americus, Ga.

"I enjoy The Witness very much and then pass the paper on to other interested people."—Mrs. W. S. Smoot, Racoon Ford, Va.

"We have greatly enjoyed The Witness during the past year."—Mrs. W. T. Parker, Owosso, Mich.

"I enjoy The Witness. It fills a distinct place in Church news."—Miss Sarah B. Hopkins, Worcester, Mass.

They Could Not Get on Without The Witness.

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