

The Witness

✠ FOR CHRIST AND THE CHURCH ✠

VOL. III. No. 20.

CHICAGO, ILLINOIS, MAY 24, 1919.

\$1.00 A YEAR

CURRENT EVENTS

Operation Performed on Bishop Greer.

Bishop Greer of New York underwent an operation for intestinal trouble at St. Luke's Hospital on Monday, May 12th. He rallied rapidly and the last reports indicate that he is doing as well as could be expected. The operation was not considered serious.

The Bishop had been quite ill. His last public duty was on May 6th when he confirmed a class in Christ Church, Tarrytown. The bishop was seventy-five years "young" on March 20th of this year. It was a great disappointment to the Bishop that he could not be present at the Annual Diocesan Convention held on the 13th inst. A report of the Convention will be found in our New York Letter.

Lenten Offerings of Chicago Church Schools.

The Church Schools of Chicago presented their annual Lenten mite box offerings for General Missions, in community groups, on the third Sunday after Easter, May 11th. Large attendance, inspiring services and addresses, and generous offerings are reported. The South Side schools met at St. Paul's Church, the Rev. G. H. Thomas, rector. Three choirs of girls took part in the service, and 600 children were in attendance. The Rev. Dr. Charles Herbert Young of Christ Church gave the principal address. The offering totaled about \$1,500. On the North Side the service was held at the Church of the Ascension, the Rev. W. B. Stoskopf, rector. The attendance and offerings were large. The Rev. Dr. Lewis of the Western Theological Seminary gave the address. The West Side schools met at St. Barnabas' Church, the Rev. E. J. Randall, rector. The Rev. H. N. Hyde of St. Paul's-by-the-Lake, gave the address. 250 children took part in the service and made an offering of about \$970. The service for the West Side suburban schools was held at Grace Church, Hinsdale, the Rev. L. C. Ferguson, rector, who gave the address. The offering totaled about \$350.

First Annual Report of The Church Pension Fund.

The first annual report of the Church Pension Fund of the Episcopal Church, issued yesterday, gives the total resources as \$10,772,650, which makes it one of the largest pension-granting corporations in the world.

In the first two years of the fund's operations the Episcopal Church paid nearly \$1,200,000 for old age and disability pensions to its clergymen or their widows and orphans. The Church originally subscribed \$8,712,000 to start the Church Pension Fund and insure pension protection to clergymen already in office. The fund now embraces 8,000 parishes and missions and more than 5,000 clergymen. Of the total resources \$1,600,000 has been invested by the Treasurer, J. P. Morgan, in second, third and fourth Liberty Bonds.

The pension grants at the end of the fiscal year covered by the first annual report amount to \$275,465. The assessments paid into the fund during the first two years were \$1,183,536.68 out of a possible \$1,200,000, or 98.6 per cent of all possible payments. This, says the secretary and

manager, Monell Sayre, is probably unprecedented in pension experience in a system where there is no legal compulsion to pay assessments. Three million dollars have been set aside to effect mergers with other Church relief funds in order to centralize work and eliminate further demands on the Church for relief of clergymen and their families.

The cost of administration during the period covered by the report was \$125,521.93, or two and one-tenth per cent of the receipts.

Statement of Principles by Laymen at Binghamton.

The Men's Club of Christ Church, Binghamton, N. Y., is an organization that evidently knows how to do things. Within three months of its organization, it arranged for a parish dinner, held Thursday evening, May 8, with Bishop Fiske as the principal speaker, at which, in half an hour, pledges were made of \$23,000 for a new parish house. The parish will be canvassed with this as a start and it is expected that \$40,000 will be pledged by June 1st.

Besides, the club on the night of the dinner, presented the rector, Rev. T. J. Dewees, with a Chevrolet car. Perhaps the secret of the success of the organization lies in its remarkable statement of principles. They are quite evidently entirely the expression of lay thought and put together without suggestion from the clergy.

This club is formed from the male membership, and men interested in the work of Christ Church Parish, for the following purposes:

1. To overcome the increasing habit of Sunday indolence and indulgence of outside pleasures and other interests—during church service, and to stimulate by precept and example, more regular attendance.
2. To put forth the same efforts displayed in business life—by a lively interest in the welfare and happiness, not only of those with whom we are associated—but to seek out the stranger as well, giving him the glad hand, and making him feel that Binghamton is a good town, and Christ Church a good church, where he and his family will be cordially received.
3. To dispel the prevalent notion that Episcopal Churches are ice factories. To "warm up" not only to the stranger but to each other. To radiate good fellowship and instill a little optimism in our hearts by a warm clasp of a friendly hand.
4. To bear in mind the trials of those performing church work, who by their labors and sacrifices make possible the comfort and proper conduct of the service, and to give them sympathy and aid.
5. To remember the Rector: If some of his sermons do not suit, remember there are others who may enjoy what you fail to comprehend. And when you are suited say so! and let the light of your appreciation so shine, that he may know that his words have not fallen on deaf ears.
6. Recollect that we were once boys and that we are not only to sit in silent enjoyment of the services of the choir, but to occasionally give substantial demonstration of appreciation, thereby stimulating interest, and at the same time giving ourselves pleasure, by giving them pleasure.
7. To interest ourselves in the financial conduct of the church, to give liberally and regularly of our

means, to interest ourselves in the improvements of the church and particularly in the building of the new Parish House. To boost on every occasion, and knock only against the pricks of pessimism.

In short, to promote by education and co-operation a higher and better spirit, and an atmosphere of prosperity and good fellowship.

Four Hundred Per Cent Advance in Two Years.

All the churches in Japan, our special correspondent reports, are moving forward in the direction of self support, and many have attained their goal, but among the smaller ones Holy Trinity, Fukui, seems to hold the palm for rapidity of advance in this direction, especially when we consider that the Fukui is one of the hardest fields in the Empire.

Just two years ago, in April, 1917, the church was paying its running expenses, outside of the janitor's fee of one dollar a month, and was also contributing a dollar and a half a month toward the salary of their Japanese pastor, a man in deacon's orders. Just before that time two or three business men had come into the church and they decided that the church ought to do more for itself. They made a canvass of the members, about twenty in all, and none moneyed people, and as a result they raised their contribution to the salary of the pastor to four dollars and a half, and took over the janitor's fee.

This went on for a year and then they decided they could pay one-third of their pastor's salary, which would entitle them, with the sanction of the Bishop, to choose their own pastor. They had the man they wanted, but they wanted him to know it, so last year they raised their share of his salary to seven dollars and a half, as his whole pay was twenty-two and a half.

Then during the last winter they began to inquire about what salary would be necessary if the Rev. Mr. Yagi, the deacon, were ordained priest, as there is a scale of minimum salaries fixed by the Nippon Sei Ko Kai. They were told that it would take twelve dollars, as his salary as priest, under the new scale necessitated by the higher cost of living would be thirty-six dollars. This looked to the missionary like a big sum for a small church, but they did not flinch, and on March 9, the Second Sunday in Lent, their pastor was ordained priest.

In short, in just two years or a little less these people have raised their contributions for the support of their church from one dollar and a half a month, of which they received one dollar back in the form of janitor fees, to twelve dollars a month plus one dollar and a quarter janitor fees, so that too has had to be raised. They are also prompt in their payment of all their Mission Board and diocesan assessments, which is something to be happy over, even if we must not boast of it. In all it made a total of about 400 per cent increase in their contributions in the two years.

And the best part of it all is the fact that it has all come from the people themselves. The missionary has been consulted, but he has had little to do but tell them what the rules were and then approve of the moves they made. One could wish that this spirit was as catching as the "flu," for if all our churches, both at home and on the mission field, were to make a similar percentage of advance, there would be something doing.

WORLD CONFERENCE DEPUTATION

We publish below a series of dispatches to The National Herald, New York, a Greek daily, translated by Mr. Robert H. Gardiner, Secretary of the World Conference on Faith and Order, who informs The Witness, under date of May 13th, that the dispatches "give all the definite information I have about the World Conference Deputation to the East."

Official Reception at the Metropolitan Palace.

Athens, April 9.—On Sunday there was an official reception of the members of the American Ecclesiastical Deputation at the Metropolitan Palace. The Archbishop of Chicago expressed to the Metropolitan the very deep joy with which he set foot on the soil of the holy East, where was born the Saviour of the world. Then he announced that the Episcopalian Church was endeavoring to hasten the coming of the day for calling together the World Conference of the Churches to discuss matters relating to the future co-operation and union of the Churches on the basis of the word of the Gospel of the one flock and one shepherd. The Episcopalian Church, he concluded, considers it the greatest honor that the lot has fallen to it to invite the Orthodox Church to the World Conference of the Churches.

The Metropolitan Meletios, replying to this official invitation, declared that the Greek Orthodox Church had no objection to receiving the proposal of the friendly Church of the Episcopalians. If, he said, this proposal had been submitted to us four years ago, we would have replied that we were occupied in the accomplishment of another national duty, namely, that of the sacrifice of the shepherds for their flocks. But after the emancipation of its unredeemed children, the Orthodox Church will continue its ancient task, following the lines drawn by the seven Ecumenical Councils and without departing from the least of them. On this basis we accept the invitation to participate in the Conference.

Official Dinner at the Metropolitan Palace.

Athens, April 10.—An official dinner was tendered at the Metropolitan Palace in honor of the American Church Deputation. At the dinner were seated the Bishops of the Synod, the Hon. Diomedes, Mayor of Athens, and other officials. The Metropolitan Meletios proposed a toast in honor of the Reverend Anderson, Bishop of Chicago, and of the other Bishops. The Metropolitan extolled the lofty ideals which had induced the distinguished American clergy to undertake the journey to Athens. The reproach against the Greek Church, he said, for its apparent inactivity, was unjust, if it is considered that for centuries the Greek Church was under the yoke and had to devote its whole attention to the protection of its oppressed children, but, now and for the future free, it will resume its ancient activities in behalf of Christianity.

The Reverend Anderson, in replying, thanked the Metropolitan, "We are happy," he said, "to celebrate your emancipation. Believe me that, finding ourselves in Athens, we consider that we find ourselves in our own country. Your ideals are identical with ours, we admire the staunch belief in freedom which you have preserved and we pray earnestly

for the union of all Greek countries with Greece."

Attend the Service of the Hymn to the Virgin.

Athens, April 11.—The members of the American Church deputation conferred a long time with the Metropolitan of Athens and the other Bishops of the Synod. The distinguished American clergy will depart from Athens for Alexandria and thence will visit Damascus, Jerusalem, Constantinople, Sophia and Belgrade.

At the invitation of the Metropolitan, the American clergy attended the service of the hymn to the Virgin in the Metropolitan Cathedral.

Interview of the Patriarch With Correspondent of the National Herald.

Paris, April 15.—Yesterday the locum tenens of the Patriarchate, Metropolitan Dorotheos, granted to a distinguished American correspondent and to me an exclusive interview. The American correspondent asked His Holiness how far the undisguisedly more imperialistic and anti-Hellenic government which uses every means to frustrate the desires of unredeemed Hellenism, is dangerous to the entire Hellenic question. To this question, the Acting Patriarch replied, "We have absolute confidence in the representatives of America, France and England, who will recognize to the utmost our rights. The Italian government," he continued, "is really very censurable, having reached the point of using Catholicism to arouse demands for St. Sophia."

"Do you think that the union of all the Churches is possible?" asked the American correspondent.

"Not only do I consider such a union possible," replied the Metropolitan of Broussa, "but I also think it is befitting for the Orthodox Church to labor in behalf of this union, by calling a Pan-Ecumenical Synod which by mutual understanding, will accomplish the word of the Gospel, 'one flock under one shepherd.' After the League of Nations," he continued, "is established, we must labor for the accomplishment of the League of the Churches which will be an indispensable supplement of the former. I am especially grateful," he added, "for the attitude of the Anglican Episcopal Church, as well as of the American Churches, of whose sympathy we have so many palpable proofs."

Deputation Departs for Smyrna and Constantinople.

Athens, April 18.—The American Church Deputation has departed for Smyrna and Constantinople. The Holy Synod of Greece delivered to the Deputation a written reply in which it accepts participation in the World Conference in America of the Churches, congratulates the American clergy on their undertaking and expresses its thanks for the cordial reception which the Metropolitan Meletios met on his journey to America.

Invites Orthodox Greek Church to Conference.

Athens, May 1.—The Archbishop of Chicago, being received at a special session of the Patriarchal Synod, invited officially the Patriarchate to participate in the Church World Conference. The American Archbishop had sent beforehand a written invitation to the Patriarchate, containing the statement that the decisions of the Conference will not be binding, and explaining that the Conference (Continued on page 7)

WEEK BY WEEK WITH THE MINOR PROPHETS

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

JONAH.

SUNDAY—"And the word of the Lord came unto Jonah the second time, saying, Arise, go into Nineveh, that great city, and preach unto it that task to which I bid thee."

It is a great day for a man when he realizes his real vocation in life, and starts to do that work to which, he knows in his heart, he is called. Even the obstacles which he meets fill his heart with the thrill of adventure. Any leader in any walk of life will tell you this, even while confessing to a fear that gets into his bones lest he make a failure of that task to which he is called.

Every one of us is called of God to witness to His authority, His power and His Grace. Any other call that we heed, is a secondary call. The Christian is called to be a saint and to preach the reality of the saintly life.

Let Nineveh stand for the trade city—the city of secondary callings; the city where thousands and scores of thousands of people go on from one duty to another, not discerning what these duties involve, and more or less living types of existence which do not take them above the level of "much cattle." Into this "trade" city we Christians are to go and preach, in our daily walks, the message which God puts into our lives at the time of our baptism; and we are to do our preaching under the compulsion of the shortness and uncertainty of human life,—“yet 40 days and this existence involving all the necessities, comforts, and conveniences of our daily lives shall have an end.” This preaching is done not only with our lips, but in our lives. It is our lives not our lips that convert a man to appreciation of what is really worth striving for in this mundane existence. Is our daily life of repentance, faith and obedience so much a part of our goings out and comings in, that men as they go with us, or pass us on the way, feel stirred to a like measure of repentance, faith and obedience? This is a test of our vocation, of our discipleship.

MONDAY—"And the people of Nineveh believed God * * * from the greatest of them even to the least of them."

To believe God, spells the difference between life and death; between despondency and hope; between restlessness and peace. And the test of belief is conduct not profession. We call a city "Christian" when the steeples, and domes, and towers ring out a message week by week, and a portion of the people answer in person the summons to worship. But let us not fool ourselves with words. That city only is "Christian" where the lives of the "greatest" exhibit in an humble, holy and obedient manner, the same characteristics as do the lives of the "least." God at the centre, not self at the centre: this is the proof that "the people of Nineveh believe God." Equal regard for justice, purity, truth, honor, by young and old is a better indication than many towers and steeples, that God is not only in His heaven, but is also in the hearts of His people. When "trade relations," "social relations," "political relations," "international relations" bear the indelible mark of the cross of Christ, not stamped on them, but woven in their very fiber may we feel that "the greatest" will not differ from "the least" in taking God at His word. With this text in mind let us be certain that we always do our best to keep things God-centered in all our community relationships.

TUESDAY—"Let them cry mightily unto God: yea let them turn every one from his evil way, and from the violence that is in their hands."

"To cry mightily" involves something more than use of the lips: it

involves a stirring of the depths of one's soul, so that the deep of man's need, calls to the deep of God's love." True religion and undefiled before God involves the utmost moral earnestness. If our religion lacks heartiness, may not the reason be that we have confounded noise with earnestness? Sometimes the loudest wailing mourner at the grave soonest seeks the minister for a second marriage. Surface emotions are not a true indication of troubled depths. The determined turning about in one's tracks; the open relinquishing and abandonment of those things which we have gripped to the harm of ourselves and others, these are indications that we are crying mightily to the Lord; that the whole man is wholeheartedly seeking the heights on which dwell that holiness, without which no man can be pleasing to God. The test of our moral earnestness is seen in the resoluteness with which we turn about in our tracks, where those tracks have crossed God's known way; and have with equal resolution also relinquished our hold on things which do violence to those eternal verities which even the simpler people can appreciate and applaud.

WEDNESDAY—"And the Lord said, Doest thou well to be angry?"

Anger is a very dangerous state or emotion in which to fall; it is a deplorable thing when one stays angry; and it is well to remember that "the wrath of man worketh not the righteousness of God." When one is tempted to anger, he must set immediately to work to discover what it is that provokes his anger. Too often will we find that our anger is fired in such a way, and for such reasons that this question "Doest thou well to be angry?" will dissipate our wrath as rapidly as heavy clouds are scattered by the piercing rays of the sun. "The wrath of man" involves the actions which result from ill-considered anger. What does your anger do for you? Did it ever do you good? Did it do your wife and children any good? Did it help your influence in the community? Were its flashes divine or devilish? Do you yield to anger easily? Why? Should not the cross teach us self-control; or to put it in another way, give us God control? And if we are not God controlled, is it not certain that our religion has not entered into the fiber of our inmost lives?

THURSDAY—"Then Jonah went out of the city, and made him a booth, and sat under it, till he might see what would become of the city?"

"Jonah's feeling must not be understood as sullenness, nor does he need to be informed of the mercy of God, for he expressly makes this the basis of his former evasion of the ministry to Nineveh. But he is possessed with righteous indignation at Jehovah's extending this mercy outside his own people." St. Peter went through this same experience. After his protestations to our Lord, we are told by the Evangelist that "Peter followed far off" to see the outcome of the matter. Sometimes we too are tempted to do this. We go out of the city, we go outside the Church, and sit under a little booth of our own man-made philosophy, and watch the Church's work, instead of taking up our share of the Church's work. And we do this, not because we feel so superior to the Church, but because we can not see that the Church is getting anywhere, and therefore it should not be blessed of God. Lots of Jonahs are making these booths, and sitting in the shadow of their thinking, which they occasionally print in our better class of monthly and weekly magazines; and wherein they try to make it evident that the message of the Church is no longer

a message of help and health. If the Church to your thinking is not deserving God's blessing, do not go out under your own booth; because your soul is due to faint within you; and later on you will have to reconcile yourself to the body from which you now excommunicate yourself; and this is written because the writer believes in spite of appearance the word of Him who said to His Church "Io, I am with you alway, even unto the end of the ages."

FRIDAY—"God prepared a worm when the morning rose the next day, and it smote the gourd, that it withered."

Man-made philosophies are only habitable because of the shadow which natural religion casts over them. Natural religion, like Jonah's gourd, has a measure of God approved and God-given life: but natural religion can not survive the gnawings of conscience, nor the hot blast of affliction: and when these things get to work, man-made philosophies fail to comfort or sustain their makers and builders. History contains a sorry list of shriveled philosophies, which had their day, and their adherents, and are now in the scrap heap of useless and futile endeavors to live outside the covenants of God. Briefly, then, let us realize that it does not help us to try and live outside the covenants of God as put for us in morals by Moses; and in ethics and philosophy by Jesus Christ: because when we attempt to do this both conscience and affliction will deprive us of the fancied help, which our self-excommunication seemed to offer; and we will be as those who have no God, to be their refuge and strength in the day of trouble.

SATURDAY—"Which came up in a night, and perished in a night."

Things which come up quickly and perish quickly may have life, but they have no deep roots. In the matter of religion, that which does not draw its sustenance from roots running down through the superficial, and into the heart of things, is not worth our regard, when we are seeking proper refreshment and nurture. Strawberries are delicious; but wheat and corn are satisfying and supporting. Ice cream as a steady diet, will not give the muscle that the cow's flesh will. Let us ever hold before ourselves the necessity of distinguishing between the temporal and the eternal: and in the development of our character let us seek our nourishment from those things of which it can not be said "they came up in a night and perish in a night." A movie show is a good thing, and can be made to contribute to character building: but as a character builder you had better not let it come into competition with the Early Eucharist, and a weekly prayer meeting. A school education is needed by every one of us; but if that education leaves out God, it can more easily corrupt and disrupt a community than can a lack of education; because it builds on sands instead of the rock of ages, and any blast of passion can throw it into ruins.

A message to President Wilson from Jaffer Koolis Khan, a Tartar chieftain in a remote section of the Caucasus, expressing the hope that America will assume the mandatory over his principality, has been transmitted to the President through the American Committee for Armenian and Syrian. Jaffer Koolis Khan, who is prime minister of the Tartar principality of Nakhichevan, thanks America for the food and clothing his needy subjects have received through the American Committee for Armenian and Syrian Relief, and informs the President that at the opening of an orphanage in Nakhichevan by the relief committee, official prayers were offered for him and for the American republic. Nakhichevan means literally "the first stopping place," and tradition says it is the place where Noah stopped first on descending from the Ark. It is at the foot of Mt. Ararat.

THE ASCENSION.

Among the most significant of the festivals appointed by the Church is the day on which our Lord completed the miracle of the Incarnation, that neglected, beautiful, holy day—the Ascension.

Heralded by angels through cloven skies Christ came into the world a little child; and even those who do not own Him share in the celebration of His birthday. Received into the clouds of heaven, He left this world exalting redeemed human nature to the abode of angels; yet few who claim that heirship to glory appropriately observe Ascension Day.

In His ascension Christ is ever our Immanuel. The Finisher of our faith, He has tracked for us the victorious way to the celestial city, whither the Collect bids us in heart and mind likewise ascend. The imagination instinctively delights in natural ascent. Witness the popular emblem of the eagle in its lone passage and the universal love of birds whose chief charm is not their beauty of form and color but their rarer gift of song and flight. To rise, to soar, to float in the air, somehow symbolizes the unearthly. Hence the idealization of the craft of flying and the fascination of that new race called the airmen. Hence the adoration of angels cherished by many as the highest expression of the upward quest.

While exaltation of the spirit is occasionally symbolized in the world of sense, ascension of heart and mind is not an act but a life. It is that we may continually dwell; and with Him who reigneth. For He who ascended into heaven was victor over sin and death, as the air is the realm of those free and fearless souls who conquer it.

"Saviour and Lord, make us welcome this feast-day of thine Ascension with pure and devout hearts; that we may in such wise ascend continually in Thee to a better life, when Thou comest to the judgment, we may see thy face and not be confounded."—St. Andrews' Cross.

BIBLE READINGS.

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

Fifth (Rogation) Sunday After Easter.
May 25th.

Daniel x. 1-14
Revelation i. 1-18
Numbers xxvii. 12-end
Hebrews i. and ii.

Monday, Rogation Day, Fast.
Deuteronomy viii.
Mark iv. 26-end
Deuteronomy xxviii. 1-14
James i. 1-17

Tuesday, Rogation Day, Fast.
I. Kings viii. 22-40
Luke xi. 1-13
Isaiah lxv.
James iv.

Wednesday, Rogation Day, Fast.
Jeremiah xiv.
Luke xii. 16-31
Genesis v. 18-24
Luke xxiv. 44-end

Thursday, Ascension Day.
Festival of the First Class.
Proper Psalms: Mornings 8, 15, 21; evening, 24, 47, 408.

Zechariah xiv.
Ephesians iv. 1-10.
Leviticus xvi.
Hebrews viii. and ix.

Friday—Fast.
Deuteronomy xxviii. 1-14
Ephesians iv. 11-24
Deuteronomy xxxi. 14-26
Hebrews x. 1-18

Saturday.
Deuteronomy xxviii. 15-19, 36-51
I Peter iii. 8-end
Deuteronomy xxxii. 45-end
Hebrews x. 19-end.

A Prayer for Ascension-tide.
O Lord, the King of Glory, who, when Thou hadst fulfilled all that the prophets had spoken of Thee, didst, through the eternal doors, ascend to Thy Father's throne, and open the kingdom of heaven to all

believers; grant that whilst Thou dost reign in heaven we may not be bowed down to the things of earth, but that our hearts may there be lifted up whither Thou, our Redemption, art gone before; who, with the Father and the Holy Ghost, livest and reignest ever one God, world without end. Amen.—Mozarabic.

THAT WE LOVE NOT THINGS ETERNAL.

By Mrs. Mallory Taylor.

Have we not always drawn the line too tensely between things temporal and things eternal, those of this world and those of the next, the concrete and the abstract. In these days when we have just passed through the awful cataclysm of the Great War, have we not caught a vision of the things eternal that we will never lose again? To the boys going over the top knowing it was certain death for some of them, to the boys dying in hospitals away from kindred, to the boys dying in No-Man's Land, alone, can any one doubt that to them the eternal was the temporal? That the next world was much nearer and more concrete to them than this one?

Standing with heroic feet
Where time and eternity greet—
This world and the next world meet
The white comrade was much closer
and more real than parents or loved ones.

The young man with Elisha could only see the every day concrete things of this world in the form of the great Syrian army until his eyes were opened and he saw the mountain full of the heavenly hosts and realized the truth, that "they who be with us are more than they who be with them."

If we could only catch the vision which we cannot see with our finite eyes and remember that the two worlds overlap—that the spiritual things are really the only concrete ones, the rest are but for a moment and not to be compared. That, as in the Lord's life, angels minister unto us in our need, though on account of the burden of our flesh we cannot see them yet—we are in touch with the things eternal each moment, sleeping or waking, if we could only realize it and we lose them every day—our eyes are heavy that we cannot see and our ears that we cannot hear. It is only due to God's mercy that we catch the vision at times of purer things that are more certain and more real than the most real and concrete things with which this life is bound together.

To those boys lying in Flanders fields, "death came in the midst of strife, a sudden glad surprise"—we even with the wondrous vision before us, still see through the glass darkly while they from the first saw face to face—

St. Paul's Church Observes Mother's Day.

St. Clement's Church, St. Paul, Minn., observed Mother's Day, May 11th. Announcement was made through the parish paper as follows: The Home is the Fountain Head of the State!

It is to the Home we must look for true Religion, good government, honest industry, for all these depend upon character, and Character is created in the Home.

But the Home reflects the Mother. The very atmosphere is her creation. She is the Home. She lives in herself and in her children.

This is a continuation of her gift of herself which begins with the earliest life of the child.

It is the expression of Love. This love never ceases. We know nothing sweeter, holier than this Love which is of God.

We do well to set apart a particular day in honor of Motherhood.

All citizens, homes and churches are urged to enter into the spirit of this day.

We shall also observe it by some distinct act of love, a letter, a gift, a visit.

Let us wear the proper Emblem in tribute to our Mother.

NEW YORK LETTER

By the Rev. JAMES SHEERIN

THE DIOCESAN CONVENTION.

Instead of three days the Convention of the Diocese of New York this year occupied but two days, May 13-14, and was generally declared to be the most interesting as well as the most harmonious and effective in years. Perhaps no great things were done, but it was certainly several times on the verge of great acts. It accepted for example, Bishop Greer's views as to the Congregational-Episcopal compact, and only a few votes were heard against it. After hastily passing a dubious motion referring the National Campaign Movement proposed by the Mission Board to the General Convention, for its imprimature before the adoption by the Diocese, the Convention listened to an eloquent speech by Dr. Freeman of Minneapolis, who had not heard of its previous action. It then turned round and made a practically unanimous vote in favor of the campaign, rescinding its former action.

Three motions, involving a debate of some hours, were passed in favor of more publicity in the newspapers for all church doings and in favor of a general effort to put church claims before the public. This is a sign of a great revolution going on in the Episcopal Church. I am by no means an old man yet, but I remember in my own enthusiastic early ministry advocating, in convocations and elsewhere, a more liberal use of the press and meeting with either contemptuous or patronizing frowns. This was particularly so if one endeavored to advertise the Sunday services and sermons with a hope of helping the church. Now all that is changed, and I find myself a wild conservative beside a Dr. Van Allen of Boston or a Dr. Grant of New York, extreme wings of the church, who believe in flying high in the newspapers. The danger now is to advertise sermon titles so much as to invite an undue attention to the sermon alone, or to cause people to remain away from church until the rare subject they may be interested in happens to turn up. One does have to wonder what is new or vital or attractive in most of the topics named in the Saturday "ads." A good general press agent is much needed. Whether or not the new publicity committees of the New York Diocese will prove to be the agency that should come is yet to be revealed, but they are on the way, and they betoken a conservative church coming to new life.

An interesting development in elections of deputies to the General Convention took place this year. For the first time a country parson, Dr. Chorley, of Garrison-on-the-Hudson, was elected. Hitherto the deputies were from among the powerful city rectors. For years disgruntled "Convention reformers," from Dutchess County, or some other "up-the-state" portion of the Diocese, kept urging a more equitable distribution of honors, and insisted that to have at least one country rector among the four clerical deputies would further the interests of ecclesiastical justice, etc. No one has anything to say against Dr. Chorley. In the Churchman's Association, as well as on the floor of the Convention, he has been an interesting and useful debater and working member of committees. But, so far as my humble opinion is concerned, it is a rather risky business to bring into church policy the more than doubtful method of state politics. To appease up-state claims by formally electing one of their number just because he is one of their number has no more to commend it than the distribution of offices in politics in such a manner as to draw votes and support from capital or labor, from the Irish or the Germans, or the Italians and so on. When the blessed day of social perfection comes the offices will go to the fittest, regardless of geogra-

phy or race. The four biggest men should be chosen deputies to the General Convention though they all come from four, or even two, adjunct parishes.

Many rejoiced that Dr. Manning is again among the New York four, and they rejoice still more that, whatever may have been true of the past, this great rector has found a big soul in the days of war. His votes and his speeches, full of human faith and hope, are evidence of this, and it must have been in him to be found.

Bishop Greer's request for a Suffragan in addition to Dr. Burch, was answered by an appropriation to bring in missionary and other available bishops to aid in the necessary work of a bishop in the Diocese of New York. There was profound regret over his enforced absence on account of an operation. Few wounded soldiers of the U. S. Army have suffered as much in the body as has this aged soldier of the cross. His fine spirit was present and cast a restraining influence over the Convention.

Genuine and enthusiastic was the prolonged applause of the Convention as they stood to vote aye to a vote of thanks to Bishop Burch for his able and devoted presidency of the Convention. There was dignity, speed and courtesy in all he did and said, and few church conventions have been carried through so well and in so brief a time with so much to be done.

Two old "war horses" of the Convention were absent through illness, Mr. Francis B. Stetson and Dr. Leighton Parks. Votes of fraternal greeting were sent them.

New Hampshire Convention.

The Diocesan Convention was held May 6 and 7 in Concord. On the morning of Tuesday Mr. G. Frank Shelby, General Secretary of the Brotherhood of St. Andrew conducted a conference on the work of the Brotherhood.

A matter dealt with by the Convention was the financial condition of the missions of the Diocese which demands larger support if some of the weaker missions are to be maintained. It is felt that the apportionment cannot be increased and relief must come by extra gifts for diocesan work. The diocesan paper, The Fly Leaf, is to be utilized more for the purpose of missionary propaganda than heretofore.

An amendment to the Constitution making women eligible for election to the Diocesan Convention was defeated after a spirited debate. A commission was appointed to consider the matter of a House of Women and report to the next Convention.

The Rev. Louis G. Wood, Field Agent of the Nation-wide Campaign, presented the plan of the campaign to the Convention and received a hearty endorsement.

The work of chaplains in the War was graphically described by Rev. Arthur W. Moulton, Red Cross chaplain at hospitals in Orleans and Boulogne and Rev. Russell Talbot, chaplain with headquarters of the 7th Army Corps. Deputies to the General Convention were chosen as follows:

Rev. Wm. Porter Niles of Nashua.
Rev. Lucius Waterman, D. D., of Hanover.
Rev. Charles le Vesconte Brine of Portsmouth.
Rev. Arthur M. Dunstan of Tilton.
Mr. Edward K. Woodworth of Concord.
Mr. Harry H. Dudley of Concord.
Mr. Charles S. Knox of Concord.
George Cook, M. D., of Concord.
The Convention adjourned to meet May 18, 1919, at Nashua.

That the Christian army should alter its front and take up new ground, is a military necessity.—Stopford Brooke.

Eight hundred attended a meeting conducted by Messrs. Ted Mercer and Tom Farmer, the well-known missionaries, at the Montclair, N. J., Theater, Sunday evening, May 4th. The mayor of the city presided.

"Archbishop" and "reverend" are titles freely given to Bishop Anderson, Chairman of the World Conference Deputation, now in Europe, in dispatches from Athens to The New York National Herald, quoted in another column of The Witness.

The Presbyterian Church in the United States is raising a fund of \$38,000,000 for the work of their denomination. Mr. W. Baer of California was elected moderator of the General Assembly held in St. Louis, the second week in this month. It is the first time that a layman has been chosen to fill this responsible position.

The Anti-Saloon League of America has issued a request that "the pastors throughout the United States on June 8th bring to the attention of their people the issue of Americanism involved in the attempt to nullify National Prohibition, and urge the members of their congregations to insist that Congress shall immediately pass an adequate permanent enforcement code to carry into effect the 18th Amendment and War-time Prohibition."

Prinkipo, one of the Prince's Islands in the Sea of Marmora, which was designated by the Peace Commissioners as the place for the conference with the Bolsheviks which did not occur, lost out on entertaining the Russians, but has made up for it by playing host to a delegation of more than 100 Americans. These were members of one of the expeditions sent out to the near East by the American Committee for Armenian and Syrian Relief.

The needs of the Mission Hospital for Navajo Indians, near Farmington, N. M., were presented by Misses Mattie C. Peters, at the recent Convocation of the District of New Mexico, held at El Paso, Texas. A much-needed and good work has been going on during the past year. Spanish influenza and a severe winter had combined to make the work very difficult. This large tribe of Indians, most of whom are still heathen, greatly need the ministrations of the Church.

Each midshipman graduating from Annapolis received a bible from the American Seamen's Society, presented by the Secretary of the Society, the Rev. Dr. George S. Webster. The bibles included 389 copies of the American Revised Version, 75 copies of the Roman Catholic Version, and 5 Old Testaments.

There is much pumped up publicity appearing in the public press at this time, about a great "Anti-Tobacco Crusade" that is impending. Search for the source of the agitation leads to the headquarters of the liquor forces with the newly devised name, "Association Opposed to National Prohibition," who appear to think that, by rousing the fears of smokers, they can divert the torrents of popular indignation that are overwhelming alcohol.—Progress.

Of all the terrible revelations of human misery that have seeped out of Russia none wrenches the heart as does the story of the thousands of helpless children abandoned in the Siberian wilds, the fate of many of whom is still unknown but can be conjectured, writes Mr. Kornfield in the June number of the new Red Cross Magazine.

A set of Episcopal robes, with purple casock, was presented to Bishop Howden, in commemoration of the fifth anniversary of his consecration as a Bishop in the Church, at the Convocation of the Missionary District of New Mexico, held at El Paso, Texas, May 6th.

CO-OPERATION IS THE WORD

By the Rev. EDWARD M. CROSS.

The word has been much used, and possibly devitalized by overuse. There is nothing magic in it. The mere expression of the ideal it involves accomplishes nothing. It is indeed but the specification of a need, the machinery for the meeting of which is yet to be devised.

During the latter part of the week following Easter, I attended a very significant conference at Pittsburgh. The conference was held under the auspices of the Inter-Church World Movement, and was attended by a hundred ministers of some fifteen different denominations from all parts of the United States.

This Inter-Church World Movement has already received the approval of the Domestic and Foreign Missionary Boards, the religious, educational, and social service societies of some fifteen of the largest churches. The object of the movement is a threefold one.

First, to make a survey of the world for the purpose of determining the plain duty of the Christian Church regarding unoccupied territory and the exploitation of fields that have hitherto suffered because of a lack of resources in money and men and any well organized effort to meet the challenge of the unchristianized peoples of the world.

When we speak of a world survey this is supposed to include not only the foreign missionary field and the home missionary field, but as well the rural districts of our own more thickly populated states and the crying need of those parts of our own larger cities which have been occupied to a great extent by foreign populations and where the Church has been manifestly backward in meeting this particular "foreign field" problem at its very doors.

Not least interesting and compelling in its appeal to practical and earnest Christians everywhere is the expressed hope that such a spirit of comity will be developed out of this Inter-Church World Movement that, wherever there is a manifest waste in the overlapping of works, resulting from an unstrategic disposition of forces and use of resources and a spirit of competition which has seriously militated against the success of any Christian undertaking, this waste may be eliminated.

The second object of this Inter-Church World Movement has already

been implied. It is that of developing the spirit of co-operation among all Christian Churches, in order that the command of Christ may be obeyed. It is quite clear to any unprejudiced mind that to such extent as the Church has failed, it has failed because of disunity. This disunity has been productive not only of inefficient methods and inability to cope with large problems and successfully to meet challenging opportunities but, as may very well be expected, it has served to produce generations of Christian ministers and Christian people to whom, generally speaking, the loving, self-sacrificing, soul-hungering, world-including vision of Jesus Christ has been a meaningless thing.

The soul hope of the Church for the future and of the world that must eventually turn, as never before, to Christianity to be healed is in the frank recognition of the limitations under which it has suffered and labored because of the reign of a destructive, unchristian, Christ-excluding reign of narrow sectarianism.

The third function of this Inter-Church World Movement is to combine all Christian organizations in one big annual effort to raise sufficient money to meet their budgets. It will be in its nature like the United War Organizations' Campaign. It will seek to eliminate the waste of overhead expenses and overlapping publicity campaigns.

The annual campaign will be based upon a summary of the needs of all the co-operating Christian bodies. Central representative committees will act upon the validity and propriety of each item of the budget presented by the several organizations. The result will be that wasteful, ill-advised undertakings will fall of approval and those which have a promise of intensive and comprehensive usefulness will be supported out of all proportion to what they have been in the past.

It means, on the one hand, the elimination of useless expenditure and, on the other hand, it means such an addition to the financial responsibilities of Christian people everywhere that the opportunities which in the past have gone by because of insufficient means will at last, in a statesman-like fashion and Christ-like spirit, be taken advantage of to the full.

A meeting of the Examining Chaplains of the Diocese of Lexington was held recently, at which Mr. Ira D. Lang, candidate for Holy Orders, and in charge of the work at Bellevue-Dayton, was examined for the Diaconate; and Rev. W. B. Dern, Deacon, formerly General Missionary of the Diocese, for the Priesthood.

The Rev. Charles Edwin Hill, who for the past two years has been doing post graduate work at Columbia University and the General Theological Seminary, has accepted a position as Assistant at Trinity Chapel, New York. Since last Autumn he has assisted at the Sunday services but on October first will be added to the regular staff.

St. Mary's Parish, Merriam Park (St. Paul), Minn., is taking very kindly to the ministrations of the Rev. C. W. Sprouse, priest in charge, who, with his charming wife, entered upon their duties in St. Mary's just previous to Easter. The offering at Easter was ahead of any previous ones, the Men's Club is exceedingly active, and those in close touch with this parish feel that it is at last started on the right road to broaden its activities and spread the work of the church over a wider territory than ever before.

The services in St. Andrew's, Ft. Worth, Texas, on Easter Day were three eucharists, matins, children's carol service, confirmation lecture,

and evensong, with large congregations throughout the day. At the high celebration the church contained one of the largest congregations ever assembled there and a complete communion service composed by the organist and choirmaster, Marshall in E flat, was sung. The offerings of the day, including \$163 from the lenten mite-chests of the church school, amounted to \$2,447, which is many times larger than ever before. At the carol service the rector preached a "pillow sermon," in accordance with his custom for many years of preaching an annual object-sermon to children on the resurrection, various emblems and objects illustrative of scripture teaching being employed. This year the point of view was "She is not dead, but sleepeth."

The Three Hours' Service was attended by a congregation that comfortably filled the nave and aisles. "The Man of Nazareth," by J. H. Rogers, was sung at the night service after evensong.

One of the remarkable features of the Lenten observance was the regular attendance of upwards of fifty women at the usual Friday Eucharist, followed by the rector's lectures on the Book of Job.

The accessions to the communicant membership in 1918 by confirmation and letter numbered an even 100.

The communions for the octave were 325.

The most scientific man is he who lives in the daylight and fresh air and sleeps at night.

The Witness

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

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

BOARD OF EDITORS:

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

Contributing Editors:

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

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 GREAT COMPANY OF THE ENCOURAGERS.

"He was of the great company of the Encouragers, who make the wheels of the world go round."

Every reader knows him, and loves him. But for his presence in the parish, the rector's heart would be deleted by censors. As it is, he hangs on and does his work, because whenever he feels blue and discouraged, he knows that there is one man who will overlook his mistakes, understand his difficulties and back him in his discouraging battle to the very limit.

It has been well said that the Episcopal Church is the Church that we all love—to criticize.

Ruskin once defined a critic as an artist who could not paint, and I am inclined to think that a critic in the Church is a soldier of Christ who does not want to serve.

A large proportion of the average congregation can qualify as censors, but make poor soldiers. They do not belong to the great company of the encouragers. Their mission is to discourage. But why not enlist in that company?

It is easy to qualify, and you will be enrolled among the blessed.

This company of the Encouragers is related by direct descent from that "remnant" of which Isaiah said, that if it had not been for a very small remnant Jerusalem would have been like Gomorrah.

The Christian religion is not a gloomy but a blithesome effort for a man to gain the victory over sin and meanness, and those who bear the cross should bear it cheerfully, as those who, whatever the cost, are sure of victory.

* * * * *

The ministry may be as incompetent as folks seem to believe, for the great bulk of Christian ministers are paid the wages of common labor.

Why should the layman who pays a dollar per month for clerical services expect to secure all the cardinal virtues for the same price or less, than he pays the ashman?

But the ability of the minister has, or ought to have, nothing to do with your obligation to serve.

If he is poorly paid, and, therefore, has to be discouraged by the pinchings of poverty, is not that all the more reason why he should have every other encouragement you can give him? If either you can not or will not encourage him with shekels, why, then, you ought to give him the cheerful countenance, and the gladsome word.

But such is not the case. In my experience the generous contributors have usually been the encouraging supporters. As a rule, people criticize inversely as they give.

Those who give little add to their smallness of gifts that accompany smallness of mind, so prevalent in America, which is ever seeking something for nothing, and complaining of everything.

Now, as a rule, ministers are a cheerful lot. Why they should be under the circumstances is more than worldly wisdom can determine.

A large salary does not always produce a smiling countenance, and bankers are much better paid, but not nearly as cheerful as a class, as the poorly-paid clergy.

* * * * *

I fully realize that we are not getting the first class scholars of our large universities, neither are we getting the students who are aggressive in athletics and college activities.

These men hesitate to make the supreme sacrifice that St. Paul made for the love of Christ.

They would rather go into battle and fight the enemy with bullets, than enlist in the service of Christ and fight with spiritual weapons.

This means that God is still content to "choose the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty."

We have to use men of mediocre attainments, because men of the highest talents hesitate to put those talents at the service of Christ.

But if this be so, surely it is up to those who send a substitute into battle to give as much encouragement to that substitute as lies in their power.

Surely they are not the ones to criticize his incapacity, nor to withhold the necessary supplies.

The ministry is the hardest job in which to be effective that there is, because it deals with the most difficult problem in human life, and that problem is how to make men despise their own meanness and to be charitable toward their brother's weakness.

If we send men of moderate ability to undertake this job, we ought in fairness to back them to the limit, instead of criticizing their limitations.

* * * * *

How, then, can we encourage the men who are trying to do that which God commanded us to do?

1. If you approve of that for which Christ died, you can definitely enlist in His service. You may be an admirable citizen of the U. S. A., but if you do not put your talents at Christ's service in His army, they are of no value in establishing His Kingdom upon earth.

2. If you do enlist as a soldier of Jesus Christ, you can fight manfully under his banner, and accept the discipline of His army.

Now, that discipline is such that it requires loyalty to your officer, in the sphere of his office, no matter if he is a fool.

Your service is not a matter of your own choice, but of your plighted word.

You have an obligation to belong to a regiment, to do your duty as a regular, to be of such service as you can.

3. You can give as generously as your income permits, and you ought to give cheerfully, glad that you are able to put your money at his disposal, even though it is directly used to pay the salary of an officer whom you may not admire.

You are to remember that you serve the Lord Christ, and not the minister.

4. You can offer your services to do something. You are not reviewing a parade, you are serving in an army, and you are to give an account some day of that service.

I know of nothing that could be more embarrassing than to tell our Commander-in-Chief that we failed to serve because we did not like the minister He put over us.

Can we not all of us see that the local minister is merely an incident, but that Christ's cause is the eternal fact. That to give our encouragement to a successful minister is commendable, for it helps him to be more successful, but to give our encouragement to a weak and unattractive minister is heroic, for we then carry on where others are quitting, and we then go over the top, when others hold back.

It requires no great courage to get into a band wagon, but it requires a great deal of courage to carry His cross when no one else wants to do so.

It is a great company of encouragers who keep the Church alive, for they are those who serve when others fail, and who keep the lamp of God alight, when others are letting it go out.

* * * * *

You may not be able to give much, or to do much, but you all can give your rector the courage that he needs.

In a long rectorate which I served, the greatest encouragement that I received from any one person was from a strong man who became paralyzed and lay for seven years without being able to use arms or legs, and yet who never complained of God, nor showed envy for the more fortunate.

It gave me strength and courage to know that a soldier of Christ so desperately wounded could be so perpetually cheerful. What are your woes compared to his?

And if he could bear the loss of all his activity with a cheerful smile of acquiescence, of what do you complain? A little wound of vanity? A little scar of envy? A little snub of anger? And have you retired from active service, been put on the sick list or classed as a deserter?

What will be your comparison with him at the judgment seat?

Christ bids us to be as little children, and St. Paul exhorts us to get over being babes. The two exhortations are not inconsistent, for the Christian religion consists in retaining the heart of a child and in getting over our babyish limitations.

The Church is not a nursery for building up wounded feelings, but an army in which we are to take our knocks and bumps as part of the warfare in which Christ led us to eternal life.

Illinois is the only state which can report a decrease in child labor for the period of the war, says Miss Bates, assistant attorney general, assigned to the department of factory inspection. "For the year 1916 to 1917, 27,284 certificates were issued for children in Illinois. The figures

for 1917, to 1918 show 14,046 child labor certificates issued, which means not that that number of children have worked, but that that number of jobs have been held by children. Under the new law every time a child changes his job he has to have a new certificate."

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.)

Does the soul leave the body immediately after death?

The basis of our knowledge on this point is the example of Christ.

He died; His body was placed in the tomb; His soul went into the place of departed spirits; on the following Sunday His body and soul were reunited and He went about for 40 days in His risen body.

Death is therefore the separation of the soul and body; but we have no adequate definition of either matter or spirit or the inter-relation of these, the one or the other.

If Christ gives us eternal life, it may be that through the sacraments of Holy Baptism and Holy Communion, God, the Holy Ghost, who is the Lord, and giver of life, gives a new property to both body and soul, whereby it is clothed upon with the gift of eternal life, which it may not naturally possess.

It is a matter of pious belief that at death, the body of the departed is placed in the tomb and the soul goes to Paradise, there to await the final resurrection.

It has been said that an electrocuted body can be brought back to life; if this were so how would it affect our belief in a resurrection?

As we have no knowledge of the process of dissolution such a bringing back to life as Christ effected in the case of Lazarus, who had been dead for some time, would have no bearing upon the ultimate destinies of the human soul.

It takes many months for the gift of consciousness to come to a human being; we do not know in what way the body loses those spiritual faculties, or in which they are changed into their likeness.

The fact of the resurrection Christ preached; the manner of the resurrection He omitted to describe.

What do you mean by saying that God is not omnipotent?

I meant only that the meaning usually ascribed to omnipotence is very different from the real meaning of the term.

Of course God is omnipotent in a very real sense, but omnipotence is a very misleading word.

For example, God cannot do the impossible nor can He be untrue to Himself nor to the creation which he has made.

God cannot lie, nor if He gives men free will, can He compel men to do right.

His omnipotence is limited by the realm of possibility and by the realm of consistency. He cannot deny Himself.

He can do all things that can be done and all things except that which He has decreed that He could not do. He cannot reverse Himself, any more than a perfect court could reverse its own decrees.

If evil is a part of our environment and He has willed that human beings shall overcome it, He cannot prevent their suffering from their own folly. He can forgive the sin but He cannot remove the consequence of that sin. God is limited by the limitations of His own will.

All things are possible with God that are possible to be done, but not all things in an absolute sense.

Another "blessed word" in these days of jabber is "Reconstruction." Every other man you meet has a beautiful plan of his own for making things over again, and warranted to work like a charm. But the mischief of the thing is that none of us want to be reconstructed by anybody but ourselves. Everybody wants to reconstruct everybody else and incidentally his own self. This is the age of magic formulas.—Fordix in Church Work.

CURRENT EVENTS.

An Earnest Appeal.

Who and what is the Christ to you? Please write me your answer. Address: Social Service Worker, Episcopal Guild, Belton, Texas.

The Great Encouragers.

Over one thousand copies of Bishop Johnson's editorial on "Why Belong to the Church" were ordered by the clergy last week for distribution in their parishes. The editorial this week on "The Great Encouragers" is no less forceful and peculiarly adapted for general distribution. These editorials may be had of The Witness published in leaflet form. Price, 25 cents a dozen. \$1.00 per hundred.

Service of Thanksgiving at Bainbridge, N. Y.

A very unusual and interesting service was held in St. Peter's Church, Bainbridge, N. Y., recently. The keynote of the service was a thanksgiving for the safe return of the nine soldiers who went from this Parish.

Of these nine—eight saw service in France—all are now honorably discharged. Eight were present at the service, seven are communicants, and nearly all have, at some time, been members of the vested choir.

A beautiful Gothic reredos, presented by the congregation as a thank offering for the safe return of the soldiers, was consecrated.

A very impressive sermon was preached by the Rector, the Rev. R. W. Nickel. The music was especially fine, the vested choir being supplemented by an orchestra of eight pieces.

A bronze tablet bearing the names of the soldiers will later be placed in the Sanctuary. These are: Thomas, Edwin and Algynne Collins, Donald Copley, Edward Danforth Knight, Wendell Fletcher, Kenneth Payne, Jasper Partridge and Howard Fuller.

Greek Letter Society in St. Luke's, Evanston.

Gamma Kappa Delta is the name of the newly organized society of young people in Saint Luke's Parish, Evanston, Ill., which attended service in a body Sunday afternoon, May 11th, and then after a half hour's class study of the Church, enjoyed supper together in the Parish House. There are sixty of them, young men and women, ranging from sixteen years upwards, and their membership committee is out for a hundred members by Whitsunday. Their name is taken from the initial letters of the Greek words which embody the aims of the society,—knowledge of the Church, fellowship in the Church and service for the Church.

They have committees on Rector's aid, study class, Social Program, Membership and Publicity with dues of fifty cents a month for the Club treasury. A week before the Rector asked a group of twenty-five or thirty to meet at the Rectory to discuss the project and so enthusiastic was the response that committees on constitution and nomination of officers were appointed at once. The first officers of the society elected are as follows: The Rector, Ex-Officio President; President, Geo. M. Gibson; 1st Vice-President, Miss Mary Winn; 2nd Vice-President, William McElwain; Secretary, Miss Mary Magill; Treasurer, Fred Babcock; Senior Councilors: Samuel Summers, Miss Langdon Phillips, Miss Ruth Anning, Mrs. C. Clifton, Mr. Geo. K. Gibson, Mr. W. F. Taylor.

Missionary Jaunt on Behalf of Church Extension.

At the Seventy-second Annual Council of the Diocese of Milwaukee, a Special Committee was appointed to take up the whole matter of Church Extension in the Diocese, looking toward a greater interest and more ample financial support. The Committee consists of the Rev. E. Reginald Wil-

liams, Rector St. Mark's Church, Chairman—the Rev. Holmes Whitmore, Rector St. Paul's Church, the Rev. Arthur H. Lord, Rector St. James Church, the Very Rev. Charles N. Lathrop, Dean of All Saints' Cathedral—and Messrs. T. Chalkley Hatton, Herbert N. Lafin and Walter C. Morgan.

In addition to working out a settled missionary policy, the Committee expects to visit various important centers throughout the Diocese with the view of stimulating interest in missionary work within its confines.

The first of these trips was begun April 28th, to Superior, Wisconsin; the point farthest away from the See City. It occupied two days and three nights, the distance traveled being eight hundred miles. The Rev. M. W. Ross, Rector St. Alban's, and the Rev. F. C. Coolbaugh, D. D., Rector of the Redeemer, arranged a banquet for Tuesday evening, April 29th, which was attended by over two hundred people. The Rev. M. W. Ross acted as toastmaster, and addresses were made by the Rev. Dr. Coolbaugh—"The Greetings of Superior." The Rev. T. Reginald Williams—"The Call and the Response." The Rev. Holmes Whitmore—"The Three-fold Responsibility." Mr. Walter C. Morgan—"The Place in the Parish of the Church School." Mr. T. Chalkley Hatton—"The Laymen's Opportunity," and Mr. Herbert N. Lafin—"The Church and Democracy."

On the same day the clergy and prominent laymen of Duluth entertained the Committee at a luncheon at the Duluth Commercial Club, presided over by the Very Rev. T. W. Couper, Dean of Trinity Cathedral. The following day a luncheon was given the visitors by the Rotary Club of Superior. On both these occasions addresses were made by all the members of the Committee.

It is the unanimous verdict of the busy men comprising the party that the time and expense incurred by each was more than justified by the results obtained in a greater spirit of fraternity and co-operation in the work of the Diocese.

Memorial Service for Dr. Vibbert.

A service of unusual interest was held at Trinity Chapel, New York, on the morning of the Third Sunday after Easter. It was a memorial for the late Vicar Emeritus, the Rev. Dr. William H. Vibbert, who was widely known in New York and in the Church at large for his power as a preacher and for his great pastoral gifts. Dr. Vibbert became Vicar of Trinity Chapel in 1891, during the rectorship of the late Dr. Morgan Dix, and for eighteen years did a faithful and successful work, and was greatly beloved by the members of the congregation. During the latter part of this period the conditions surrounding the chapel changed almost completely and the work became more and more difficult, but Dr. Vibbert continued to labor with the courage and faithfulness which were characteristic of him. In 1910, having passed his seventieth birthday, he retired from the vicarship and was made Vicar Emeritus, retaining, however, his interest in the chapel and its people until the end of his life. Near the close of 1916 he was paralyzed, and for a while was confined to his bed, but later he improved and while never again able to speak, went about constantly and was able to receive his friends. He was regular in his attendance at the chapel, and though unable to officiate, took his place in the chancel, and entered as far as he could into the services. On June 1, 1918, he went to Morristown to spend the summer with his daughter, Mrs. F. W. Keasbey, at whose home he was again stricken, finally entering into rest on the 27th of August.

The Memorial Service consisted of a choral Celebration of the Holy Communion, at which the vicar, the Rev.

J. Wilson Sutton, a warm personal friend of Dr. Vibbert, was celebrant. The Rev. Dr. Lawrence T. Cole, Rector of Trinity School, New York, read the Epistle, and the Rev. Dr. William M. Geer, Vicar Emeritus of St. Paul's Chapel, the Gospel. The memorial sermon was preached by the Rev. Dr. William T. Manning, Rector of Trinity Parish, who took as his text the words from the book of the Revelation, "Therefore are they before the throne of God, and serve Him day and night in His Temple." After recounting Dr. Vibbert's many services to Trinity Parish and to the general Church, Dr. Manning paid warm tribute to his sterling Christian character, his loyalty as a friend, the faithfulness with which he performed all the duties of his priesthood, and to his clear, strong and uncompromising convictions.

The service was largely attended, the vestry of Trinity Parish, and many of the organizations with which Dr. Vibbert was connected, being represented.

It is interesting to know that on the same day, after the early Celebration of the Holy Communion, the Vicar admitted ten boys to a newly-formed Chapter of the Brotherhood of St. Andrew, to which four other boys are to be admitted shortly. This particular time was deemed especially appropriate in view of the fact that the Brotherhood was founded by Dr. Vibbert during the early days of his rectorship of St. James' Church, Bible class of young men, taught by Mr. James L. Houghteling, but it was Dr. Vibbert who gave it its start, and to whom it owes its existence.

Clergymen's Retiring Fund Society.

The semi-annual meeting of the Clergymen's Retiring Fund Society was held at the Missions House in New York May 9th, the Bishop of Long Island in the chair. The reports of the Treasurer, the Committee on Trust Funds and the Financial Secretary were presented. The present number of active members is 654 with 305 on the annuitant list. The capital fund amounts to \$429,214.38, and \$26,482.65 was divided among the annuitants at the last distribution. An amendment to the Fundamental Laws was adopted by which any clergymen, under 40 years of age, could contribute annually a multiple of \$12 up to \$60 per year to secure a larger annuity. The Rev. Franklin J. Clark was elected to fill a vacancy in the Board of Directors.

Gold Cannot Cast Out Devils.

The Rev. Capt. R. C. Ten Broeck of the Missouri Military Academy, Mexico, Mo., in submitting a clipping from the St. Paul. Minn., News, for publication in The Witness, asserts that "While I should be the last to thwart any effort to bring to the underpaid clergy any relief, this letter to The News certainly lays strong emphasis on a very indispensable aspect of the work of the Church."

And when the annual reports are overwhelmingly mercenary, and contain few references to the harvest of souls—when the Rev. Mr. Pluto, rector of St. Jude's Church, Pecunia, is the leader among the clergy by virtue, not of his spiritual virtues, but of the power and 'influence' which he can swing, this letter is timely":

Editor, Daily News: I read your editorial Sunday on the preacher's pay. It is a good one, from the viewpoint. But are not the poorest-paid preachers the ones who do the most work? It is their churches that grow. They are the ones who go about doing good, visiting the homes. The large salaried minister, with his assistants, and clerks and manse does not get close to the people. His church does not grow either in numbers or in spirituality. If this be true, why not reduce the salary to the point of efficiency? One church advertises that its only preachers are the Bible and a certain book, and its growth is wonderful.

Nowadays the church is studying its defects. Is not one of these defects the forsaking of the fountain of liv-

ing waters and depending on hewn cisterns that can hold no water—plans that are worked out in committees, of which Mammon is the chairman. He manipulates the annual report and directs how little detail it shall contain. He claims that he is the power behind the throne.

The church should believe less in money and more in the Holy Spirit; less in human plans and more in divine influence; less in the vessels of the temple and more in the waters of Siloam. What accounts for the slowness in the Christianizing of the world? The budget scribe will say—lack of money. No, but lack of life, lack of work, lack of enthusiasm, lack of faith in the Holy Ghost. Paul had no strong association collecting subscriptions in his behalf; and yet he preached the gospel from Jerusalem to Illyricum and from Illyricum to the borders of Spain. Believe it or not, gold cannot cast out devils. Believe it or not, you cannot purchase the Holy Ghost with silver. Oh, that something might be done besides cold planning. Oh, that the warmth of life might be breathed into a few simple methods, making them in turn life inspiring.—An Old Minister.

Well Known Churchman Honored by His District.

The following resolution was unanimously adopted by a rising vote at the Convocation of the Missionary District of New Mexico, held at El Paso, Texas, May 7th:

Resolved: That this Twenty-fifth Convocation of the Missionary District of New Mexico, including part of the Pecos river, desires to place on record its appreciation of the services to the Church by the Honorable L. Bradford Prince. For a period of forty years, he has been a valued helper in various ways. In the early days, as in later years, he has acted as lay reader, when needed, conducting services of the Church at Santa Fe and elsewhere. He has represented the Church in General Convention, instituting and supporting various measures for the good of the Church, specially to be mentioned the founding of the American Church Building Commission, and the power of voting in General Convention given to delegates from Missionary Districts. For many years he has done valuable service as Chancellor of this Missionary District. He was a delegate and took part in the first Convocation of the Church in New Mexico, held at Albuquerque thirty-nine years ago, in May, 1880, he and one other person being now the only ones present then, who are living. In his declining years, in a ripe old age, this Convocation now places on record its high appreciation of what he has done during the past forty years, and herewith expresses its heartfelt gratitude to Almighty God for the Chancellor's recent restoration to health, and his ability to be present at this Convocation."

Bishop Mikell in his address at the Council of the Diocese of Atlanta, endorsed the proposed plan, published in the Church papers some time since, looking toward a union of the Congregational and Episcopal Churches. The proposal to permit women to serve on vestries was defeated by the Council. Bishop Lloyd of the General Board of Missions presented to the Council the Nation-wide Educational Movement for the coordination of the work of the whole Church and the raising of \$20,000,000.

"The Experiment of Faith," by Bishop Fiske (Revell & Co., 158 Fifth Ave., New York, \$1.25L) has had a remarkable, but very deserving, success for a religious book. The first edition of five thousand was sold out in one month, and it has since gone to several editions.

In a recent review in this column of "Back to Christ," by Bishop Fiske, the price given, \$1.50, was an error. This book, which has also had a large sale, is priced at \$1.00, plus postage, by the publishers, Longmans, Green & Co., New York.

Church's Campaign Meets Increasing Enthusiasm.

The nation-wide campaign projected by the Board of Missions is making most satisfactory progress. It is the intention of those in charge to have the subject presented at each of the Diocesan Conventions. Special speakers, at the invitation of the Bishop, have visited many of these conventions that have already been held and have met with the most gratifying response. There was no doubt in the mind of those in charge of the campaign that when the project was fully understood each diocese would pledge its unqualified support. The month of May is the popular month for the holding of Diocesan Conventions. Though prompt action was necessary it has been possible to have a personal representative at each convention.

Dr. Patton visited the conventions of the Diocese of Pittsburgh, Massachusetts, New Jersey and Pennsylvania. The Diocese of Massachusetts referred the matter of the campaign to the Bishop and the standing committee. The Dioceses of New Jersey, Pittsburgh and Pennsylvania appointed campaign committees to organize the diocese and carry out the survey. The convention of the Diocese of Southern Ohio, which met at Springfield on April 29th, appointed a committee of which Mr. Mortimer Mathews of Cincinnati was chairman. Mr. Mathews is not only a member of the Diocesan Missionary Committee but also of the General Board of Missions as well as of the Advisory Committee of the National Campaign. The other members of the committee represent the Diocesan Board of Religious Education, Diocesan Board of Missions and the Diocesan Committee on Social Service as well as the House of Church Women.

In Montana, the Hon. Edward C. Day of Helena Chancellor of the Diocese, was made chairman of the Diocesan Committee. Special representatives were present at the Convention of the Dioceses of New Hampshire, Pennsylvania, Oklahoma, Eastern Oklahoma, Georgia, Texas, and West Texas. All of these dioceses pledged their support to the campaign and appointed committees on organization and survey.

Blanks have been prepared outlining a careful survey of the Church's work in the dioceses and in the domestic mission field. This survey will be of supreme value in enabling the Church to visualize its task. With every diocese co-operating it will be the first time the Church has ever had placed before it the need of the whole Church, not only in its diocesan activities, which have been none too well supported in the past, but also in its work of extension both at home and abroad. It is the conviction of all those who know the Church that it is not only able but willing to do its full share, and more, for the winning of the world to its Master and King, just so soon as it has a clear understanding of the responsibilities which rest upon it. The chief hindrance heretofore to aggressive enterprise has been insufficient knowledge of what the Church is doing, and of the splendid opportunities for service, which she has not been able to meet through lack of men and money.

This is the time above all other times when the Church needs to fully realize its opportunity and mobilize all its power for the building on earth of the Kingdom of the Prince of Peace. If the nation-wide campaign brings this issue squarely before the Church and succeeds in arousing it to the fuller realization of the call that is coming from the world to organized Christianity, it will not have been in vain. It is realized by all, of course, that while this is a nation-wide campaign, it is nevertheless a direct personal call to each individual in the Church to act as though he really believed in his Christianity and to express it in terms that spell service and not self.

A merry heart doeth good like a medicine.—Proverbs.

GLEANINGS FROM EVERYWHERE

Edited by GRACE WOODRUFF JOHNSON.

Conference for Church Work.

The Conference for Church Work, a General Conference, which has in the past been held in Cambridge, Mass., is this year to be held in Wellesley, Mass., at Wellesley College—as is also the Summer School for Church Music.

The registration fee is five dollars. Table board at Wellesley College may be had for ten dollars a week; fourteen dollars for the whole period. The average price of a good room is six or seven dollars a week. There are rooms for less outside Tower Court and when rooms are shared the expense is less.

The Conference opens the afternoon of Thursday, June 19, and closes after breakfast Monday, June 30th. Applications for registration or for information may be made to Miss M. DeC. Ward, 415 Beacon street, Boston, Mass. She is the secretary and the registration fee is paid to her. Wellesley is a beautiful place and the program for the Conference looks very attractive. There are to be lectures and courses on:

The Bible, by the Rev. William A. McClenthen, D.D., Baltimore.
Church History, the Rev. Leicester C. Lewis, B.D., Western Theological Seminary.
Personal Religion, the Rev. David L. Ferris, Rochester, N. Y.
Reconstruction, Chaplain Bernard I. Bell, U. S. A.
Social Service, Mrs. John M. Glenn, Home Service Section, A. R. C., New York.
The Church's Mission, William C. Sturgis, Ph.D., Church Mission's House, N. Y.

Classes on How to Teach.
Elementary Principles of Teaching, conducted by the Rev. Charles H. Boynton, Ph.D., Gen. Theo. Seminary.

Bible Class: Content and Method, the Rev. Lester Bradner, Ph.D., Gen. Board Religious Education.

How to Conduct a Training Class for Teachers of Christian Nurture Series, the Rev. John W. Suter, Jr., Boston.

How to Superintend a Church School, Miss Frances H. Withers, Church Missions House, N. Y.

Demonstration Lessons—For Children in Primary Grades, Miss Mary L. Cook, Gen. Div. S. S. Sec., Southern Ohio.

Demonstration Lessons—For Children in Junior Grades (leader announced later).

How to Conduct a Mission Study Class, Miss Emily C. Tillotson, Church Missions House, N. Y.

How to Conduct a Mission Study Class, Mrs. H. A. Pilsbry, Educational Secretary, Pennsylvania.

Demonstration Lessons—Missions for Young Children, Miss Dorothy Giles, New York.

Demonstration Lessons—Missions for Juniors, Miss Lucy C. Sturgis, Ed. Sec. Juniors, Massachusetts.

All evening lectures and entertainments and the afternoon conferences are open to the public.

Applications for registration and the fee of five dollars for the Summer School for Church Music, may be sent to Mr. Richard G. Appel, 15 Hilliard street, Cambridge, Mass. Among the courses given are:
The New Hymnal.
History and Interpretation of Church Music to the Reformation.
Technique of Choral Interpretation.
Practical Details for Organist and Choir Master.

Instructors Are:

Hamilton C. MacDougal, Mus. Doc.
The Rev. C. W. Douglas, Mus. Doc.
Richard G. Appel, A. M. Director.
Instruction in singing is given to the whole conference.

PERSONALS.

The Rev. William Curtis White, rector of Washington Parish, should now be addressed at the rectory, 620 G St., S. E., Washington, D. C.

The Rev. Charles H. Brady of Ft. Lupton, Colo., is spending four months in the East. His address is at Redding Ridge, Conn.

Chaplain Frank E. Wilson, 332nd Infantry, has returned with his regiment from Italy and is acting temporarily as special preacher at St. Paul's Church, Chicago.

The Rev. Dr. Murray A. Bartlett, recently returned from service as chaplain overseas, has accepted the presidency of Hobart College, Geneva, N. Y.

The Rev. Herbert A. Grantham is priest-in-charge of Christ Church, East Haven, Conn., and not rector, as erroneously announced in the Church papers.

Miss Grace McCullough, of Calvary Church, Ashland, Ky., who has been overseas engaged in Red Cross service, returned during the month of April.

The Rev. P. A. Smith, Dean of the West Coast Convocation, in the Missionary District of Kyoto, has been moved to Kanazawa, to be nearer the center of his work, nearer the more needy fields of Ishikawa and Toyama prefectures, and also to do work among the four or five thousand students in that city. Kanazawa is the educational center of the West Coast District, and just because of this the church there, St. John's has not progressed as it should because its energy has been spent too largely in student work. It is hoped that from now on the Church will be able to devote its energies more exclusively to the work of building up a local constituency, leaving the student work more to the missionary.

Dr. George Craig Stewart of St. Luke's Evanston, Ill., was the guest of Bishop and Mrs. Burleson at the Bishop's house, Sioux Falls, S. D., May 6th to 9th. During his visit he gave four addresses before the State Sunday School Convention of South Dakota. He also addressed the students of Sioux Falls College and of all Saints' School and the members of the Rotary Club.

Rev. F. N. Skinner has resigned his cure of St. Stephen's, Ridgeway, S. C., and missions connected with the parish, and has accepted the rectorship of Trinity Church, Edisto Island, and St. John's Church, John's Island, S. C., and expects to enter upon his new work June 1st. After May 26th his postoffice address will be Martin's Point, S. C.

A Daughter of the King reports that Grace Memorial Church, Wabasha, Minn., continues to rejoice over the revival of interest that has been displayed during the past year. On the third Sunday after Easter the Rector, the Rev. A. W. Sidders, presented the largest class for forty years, and the second largest class in the history of the parish. For a parish that has often been without a resident priest, and has often been supplied by students, this speaks volumes. We are looking forward to the day when our beautiful little memorial church, one of the prettiest and best equipped churches for its size in the diocese, will be the spiritual home of many more unchurched. May our spiritual awakening continue to grow until it becomes a potent force in our town.

Mr. Kill Wins Miss Savage.

Miss Mildred Savage and Richard Kill, well-known young people of Landeck, were married at the Catholic Church in that village.—Van Wert, O., Bulletin.

FOR BOYS AND GIRLS

"A mother can do more things than any invention on the market. Even her slipper is useful in more ways than one."

Queen Victoria's tribute to her mother:

Long as the heart beats life within her breast,
Thy child will bless thee, guardian mother mild,
And far away thy memory will be blest
By children of the children of thy child.

"My Mother's Hands."

"As my mother's hands work on busily, I see them now and I see them as they used to be. Once those dear hands were shapely and smooth and white. How vivaciously they sped over the piano keys, in days when there were music and happy things. What long hard years since then! Would that I could repay her in some smallest measure for the price recorded in those hands. How they have worked, how they have toiled, with broom, with rolling pin, with steaming suds, and ever and ever with the needle, long into the late evening, creating needed things, or setting something right, working, working, working that I might play, holding the structure of the world intact. How wonderful are hands! If I could see all together the work accomplished, all in one great mound, how it would reach into the sky—just the product of that little pair of hands, and most of it for me."—Emily Frances Robbins, in the June New Red Cross Magazine.

"My son, if sinners entice thee, consent thou not."

"I was walking on the street when I came across two boys having a hot dispute. One was two years the elder, and both were about twelve years old. It sounded as if they would fall to fighting. 'What's the matter here?' I asked. The elder boy explained, 'I gave him some pennies to get some hoky-poky (small papers of ice cream), and he brought them across the street, but on the way back he ate his up and sucked the end of mine.' Having justified himself for being angry, he turned to his companion, and continued, 'You never did have manners, anyway.' The younger

'Twas a Chicago Route.

It would appear from an incident recorded in an exchange that not all railroad officials are up in the geography of grace. The story goes that a tract society not long ago sent a Chicago railway agent a bundle of free tracts to be placed on the timetable rack. One of the tracts was entitled "A Route for the New Jerusalem." The agent wrote back to the society, "We cannot place the tracts, as the N. J. is not on our route."—Observer.

boy had lost a friend, and this tale will be told on him for many a day. Good manners count among boys, but they count still more among men.—Edwin Milton Fairchild.

"A Chinese Triangle."

"Mrs. Thom Kim is as bitter as the father of ten daughters and no sons. The year before the war Mr. Thom Kim, her husband, took the ashes of his sons in two blue and white urns and went home to Canton to bury them with their forefathers in the Graveyard of The Ages. On account of the war he has never gotten back. Mrs. Kim, who is from Canton, can't forgive Mrs. Hip Tong that she is from Peking, in North China, and she can't forgive her that she has a son."

So the jealous and soured Mrs. Kim persuades Mrs. Tong that a dire fate awaits her if she cashes the checks that regularly come to her because her son is fighting for Uncle Sam, yet, paradoxically, Mrs. Kim sees to it that the resulting poverty does not wholly engulf the weak little mother, relates George Madden Martin in "A Chinese Triangle," an engaging narrative of Home Service in the June number of the New Red Cross Magazine. Little Miss Toy, a substantial young Celestial seemingly possessed of the wisdom of Confucius himself, was the third side of the triangle and led the way to happiness all around, but it was the tiny motherless baby of another Chinese doughboy, killed in France, that softened the prettily harsh Mrs. Kim. All save Miss Toy, whose sense of duty wouldn't let her desert her studies, went down to see the big transport bringing home the victorious Corp. Tong and his brothers in arms.

"When the mighty ship, loaded to the guards with men in khaki, came steaming into sight, and shrieks or sirens, tumult, flags and myriad scraps of paper pouring from a thousand office windows, lovely Mrs. Tong forgot herself entirely, not only arising in the automobile on her three-inch feet, but, mounting and standing teetering on the seat, frantically waving a wee flag of stars and stripes."

"Bullee, bullee, bullee, bullah," was her greeting to the ship bringing her boy back to her, for that was all the English she could summon forth from all the intensive schooling occasioned by the event.

The Church War Commission reports that the following chaplains have recently returned from overseas: Charles H. Brent, Duncan H. Browne, Alleyne C. Howell, Norman B. Nash, Henry F. Klonan.

These chaplains have recently been honorably discharged: R. B. Owens from Camp Greene, N. C., G. I. Hiller from Camp Gordon, Ga., W. W. Gillis from Camp Humphreys, Va., Samuel F. Dorrance from Jefferson Barracks, Mo., Edward C. McAllister from Base Hospital, Louisville, Ky.

A BIT OF HUMOR

Dominated to the Ministry.

Recently the editor and business manager of the Mission Herald, while enjoying a couple of days of fishing, was startled by being asked by a fisherman in what year he had been "dominated" to the ministry. Now, fellow parsons, if trying days come, as they do, we might ponder on the fact that we have been "Dominated."—East Carolina Mission Herald.

Hot Stuff.

A certain Methodist minister was very fond of tabasco sauce. In making the rounds of his country parish, he was in the habit of carrying a bottle of his favorite relish with him, as it was not always served at the tables to which he was invited. On a certain occasion when he pulled the bottle from out of his pocket, his host, an old farmer, eyed it suspiciously; so to allay his suspicions the clergyman asked him to taste. He took the bottle and before the visitor had time to caution him, imbibed a large draught. When he had recovered sufficiently to be able to talk, he remarked, "Waal, I always knew you ministers preached hell-fire, but I did not know you carried it with you."

How Tommy Knew.

Tommy's mother had taken him to church to hear the evening sermon and they occupied seats in the gallery. Tommy tried not to allow his attention to wander from the preacher, but it did. He seemed to be particularly interested in a family who sat in front of him, and when the sermon was about half over he whispered to his mother:

"Mamma, I never saw those people before, but I know their names."

"Hush, dear!"

"But I do," persisted Tommy.

"Their name's Hill."

"How do you know?"

"Every time the preacher says his text, 'I will life up mine eyes to the hills,' those two girls look at each other and smile."

Subsequent inquiry proved that Tommy was quite correct.—Tit-Bits.

He Was Not Asked for An Encore.

At a Scotch dinner it was found that every one had contributed to the entertainment but Dr. McDonald.

"Come, come, doctor," said the chairman, "we can not let you escape."

The doctor protested: "My voice is altogether unmusical and resembles the sound caused by the act of rubbing a brick along the panels of a door."

The company attributed this to the doctor's modesty.

"Very well," said he finally, "if you can stand it I am willing."

Long before he had finished, his audience was uneasy. There was a painful silence as the doctor sat down, broken at length by the voice of a braw Scot at the end of the table.

"Mon," he exclaimed, "your singing's not up to much, but your veracity's just awful. You're richt about that brick."—The Continent.

Sent to the Wrong Place.

"Less than a week ago," said Professor Herbert Martin in addressing the Des Moines Ministers' Association, "the warden of one of our state penitentiaries told me of a conversation between two of the men in his charge. One asked the other, 'Why are you here?' The reply was, 'I held up a preacher.' 'How much did you get?' He answered, 'Fifty cents.' The other replied, 'You should not be here, you should be in an insane asylum.'"

—Christian Century.

MEMORIAL WINDOWS

Erected After the Antique Method.

—O—

HONOR AND MEMORIAL TABLETS

CHURCH AND CHAPEL FURNISHINGS

—O—

SPAULDING & CO.

Michigan Blvd., at Van Buren St.

Chicago

WORLD CONFERENCE DEPUTATION.

(Continued from page 1.)

will be occupied only with the examination of different questions contributing to the achievement of the union of the different Churches. The letter urged strongly that the separated Churches will not be able to encounter efficiently the organized forces of anti-Christianity. In order that the desired result may be accomplished, says the American invitation, the co-operation of the Orthodox Mother Church is essential, which gave for Christianity thousands of martyrs for so many ages. We come, the letter adds, from a country where the Churches flourish, but where nevertheless there is a chaotic religious condition. We invite therefore the Orthodox Church to take part in the Conference and to shed forth its light to the whole of Christendom.

The Deputation at Rome.

Associated Press Dispatches to the American dailies from Rome, May 13, state that the deputation was received on that date by Mgr. Cerretti, secretary for extraordinary affairs at the vatican. "They described to him their visit to Greece, Constantinople, Bulgaria, Roumania, and Serbia in connection with the plan for holding a world conference of churches in an effort to bring about a union of the Christian churches of the world.

The delegation expressed great satisfaction over its meeting with the leaders of the Greek Orthodox Church.

The delegation is said to have expressed a desire to have an audience with Pope Benedict and hear his views on their object before leaving Rome. On their departure from Italy some of the delegation will proceed to Egypt and others to Scandinavia."

ANNOUNCEMENT.

Send in your order NOW for Mrs. Gutgesell's Christmas Novelty Gift Book. They are made up during the summer months and consist of many thoughtful greetings, enclosure cards, beautiful Christmas cards with seals and inexpensive Christmas gifts, neatly arranged in attractive sample books.

This plan makes it possible for church organizations to raise money for their work in an easy way. No investment, pleasant work and splendid profits.

For information and testimonials from clergymen and organizations who have repeatedly used the plan, address

MRS. A. A. GUTGESELL,
402-506 Sixth Ave. So.
Minneapolis, Minn.

House of Church Women Established in Ohio Diocese

On Tuesday, April 29th, 1919, the House of Churchwomen in the Diocese of Southern Ohio came into existence after a solemn Corporate Communion of the delegates, in Christ Church, Springfield.

At the same time and place the 45th Annual Diocesan Convention was in session. As Bishop Vincent was absent in Europe the formal announcement that the House of Churchwomen was organized was made by Rt. Rev. Theodore Irving Reese, Bishop Co-Adjutor, who visited the Parish House where the delegates had assembled immediately after the Convention had organized.

Miss Elizabeth Matthews was elected temporary Chairman and Miss Ellen Huldah Newton the temporary Secretary, these officers being necessary in order to carry on the business of adopting the By-Laws, election of officers and such other business as was necessary for organization.

The roll call of delegates showed 51 parishes and missions represented. After Canon 14 of the Diocese was read by Mrs. J. D. Herron she presented the By-Laws which the Committee on Arrangements, appointed by Bishop Vincent, had drawn up. With a slight amendment they were adopted as read.

Mrs. Mortimer Matthews, of Glendale, was elected President by a unanimous standing vote.

The Chairmen of the three General Committees,—Missions, Miss Elizabeth Matthews; Religious Education,

Mrs. Allan McGregor; Social Service, Miss Margaret McGuffey; were elected—also the three Vice-Presidents, one from each Convocation: Cincinnati, Mrs. Wallace McCaw; Dayton, Mrs. J. D. Herron; Columbus, Mrs. Wm. Scarlett, Mrs. H. S. Lewis, of Circleville, was elected Secretary, and Miss Bertha Buvinger, of Dayton, Treasurer.

Our first speaker was Miss Eva D. Corey, Educational Secretary of the W. A. of Diocese of Massachusetts. She spoke to the House inspiring on the great aims of the new organization and the opportunities for service which are opening out before the Women of the Church. The title of her address was "World Service for Women through the Church." This address is to be published in full in the May issue of "The Messenger."

During the time when the tellers were out counting the ballots for the elections the Chair called for the reports from the various Diocesan organizations managed by women. These reports were statements of the aims of the organizations and their needs, rather than statistical reports.

The Woman's Auxiliary was presented by its Diocesan President, Miss Matthews, the Children's Hospital by Mrs. E. H. Ernst, the Sisterhood of the Transfiguration by Mother Eva Mary, the Girls' Friendly Society by Miss Alice Simrall, St. Hilda's Hall by Mrs. Andrews, Church Periodical Club by Mrs. Milo Dadds, the Cincinnati City Mission by Deaconess Drant, the Guild of St. Barnabas by Mrs. Woodward, the Lawrence Home by Mrs. Mortimer Matthews, etc.

Miss Cook, Diocesan Sunday School Secretary, gave an account of the work done by her the past year in the Church Schools of the Diocese.

Bishop Reese visited the House to announce that the Constitution and By-laws had received the Ecclesiastical authority of the Convention, congratulated the House on its organization, suggesting two opportunities for usefulness in the immediate future,—a hall or dormitory like St. Hilda's for our own Church girls, students at Oxford, O., and a mission work to be done by the women of the Church in the County Infirmary of the Diocese, especially through the country districts. Rev. G. P. Symons spoke most strongly for these two objects later in the session, and Committees were appointed by the Chair to further the work. Mrs. Torrence, Chairman of the Hall at Oxford, and Mrs. Winslow, Chairman of the "Inasmuch Guild," as the Committee on County Infirmary was named.

Three resolutions were sent to the Convention from the House:

Requesting: 1st, That the Clergy of the Diocese observe the 28th day of September as a day of special intercession for the Triennial Meeting in October of this year at Detroit, and that the final collection of the United Offering be made this day.

2nd, That the words of Canon 14, Sec. 49, be changed to read "one third the parishes and mission stations."

3rd, That the By-laws adopted by the House and the minutes of the Primary Meeting, with the names of the Officers and Chairmen of the Committees be printed in the Diocesan Journal.

The Convention returned word that the suggestions had been voted upon in the affirmative.

The House of Churchwomen and the Convention had two meetings in conjunction: At the opening of the Convention, when the House went into the Church to hear the Bishop's Annual Address and on the night of the first day when a joint session was held in the Church for a Service, and to hear Miss Corey again upon Women's Work in co-operation with men through the Church and Mr. Shelby on men's work in the Brotherhood of St. Andrew. The night before the Convention convened there was held a service of prayer and song in the Church, when Chaplain Bell of the Great Lakes Training Station made an address on "Readjustment of Church Methods Created by the War"; and Major H. R. Sanborn, 16th Brigade, 8th Div. A. E. F., spoke on the subject "Recruiting for the Christian Ministry," stating at once that to laity, men and women, as well as to

him the Christian Ministry meant the clergy, and told us modestly and most generously how the war had caused a new birth in his life, from henceforth to be devoted to the "Beloved Captain of our Salvation."

After the service the Parish House was packed with men and women of the Church, clergy and laity, eager to hear more of ways and means from these two men who led the conference in informal discussion.

And so, for the whole Convention was struck the key-note: Service under the banner of our great Leader, Jesus Christ.

Ismael Haki Bey Arrested

The American Committee for Armenian and Syrian Relief has received an account, by an eye-witness, of the arrest of Ismael Haki Bey, director of deported Armenia refugees at Aleppo under the Young Turk government, and said to be responsible for the death of thousands of Christian men, women, and children. After having escaped detection for months, he was recognized at Afion-Kara-Hissar by some of the Armenians he had persecuted. They were returning from the Arabian desert, to which he had deported them. The account follows:

"The Allied Commission is trying to arrest and bring to trial those who are responsible for the Armenian massacres. When the British forces entered Aleppo, Ismael Bey found it convenient to depart, and the British ever since have been on the lookout for him.

"It now appears that he has been living quietly in Afion-Kara-Hissar, shielded by his Turkish friends, and carefully avoiding the British soldiers. We arrived in Afion-Kara-Hissar this afternoon, just in time to see him arrested.

"By a coincidence, he sauntered past the station, non-chalantly smoking a cigarette, just after a train-load of Armenian refugees from Aleppo had pulled in. On that train were many who had good cause to remember Ismael Bey's features. He was recognized at once, and with a yell a hundred or more started after him. They caught him before he had gone far, and from their fury I thought would tear him to pieces.

"Almost immediately, however, a squad of British 'Tommies' dived into the wild melee, and brought out the late Protector (?) of the Christians, disheveled, white and trembling, and marched him off to prison amid the howls of the refugees.

The regimental interpreter was standing near by, and I asked him what they were saying. One, he said, was crying, 'Look at me, look at me! I am the man who paid you 650 pounds sterling at Merskane. You promised me exemption, and then had me deported to the desert!'

"Another shouted: 'You called yourself the Savior of the Armenians.' You told us to pay and you would save us. We believed you, we paid you, and then you sent 40,000 of us to the desert where most of us died of diseases and starvation.'

"Still others, among them the shrill voices of children. 'You sent 300 orphans from an orphanage to a train in cabs, and when the train started you had it set on fire. Almost all the children perished. You thought you would leave no witnesses, so you had the cab drivers all killed and gave the horses to your Turkish friends, but I crawled out and escaped that I might call you the murderer of children.'

"This is quite true, Ismael Bey, when he found he could not convert these Christian children into Moslems, set fire to the sixteen railway carriages in which they were traveling, and most of them perished.

"There were many accusers, but among them all I shall not forget the savage face of one young man who kept repeating, 'What have you done with my sister? What have you done with my sister?'

An Unusual Service.

A somewhat unusual service was held in St. Paul's Church, Marion, Ohio, during the afternoon of Palm Sunday, when a large choir of well trained voices rendered in a very per-

fect manner the well-known sacred oratorio "The Crucifixion," composed by Sir John Stainer and reckoned among the most popular of all the Lenten offerings in the sphere of Music.

The remarkable thing about this service, however, was not to be found in the music, writes our correspondent, but rather in the fact that the choristers were none other than the entire official choir of the Baptist church of Marion and the vestments were loaned by the Presbyterian church.

The rector, Rev. C. Bertram Runnalls, sang as a boy in St. Marbylbone's church choir, London, England, and was entirely familiar with the score, having been trained under the Mr. Kiddle, who succeeded Sir John Stainer upon his preferment to the organ of St. Paul's Cathedral in the same city.

The church was packed to the doors and every available seat was occupied before the service commenced. This is but one of the many efforts which the rector has made towards a more tangible and visible friendship between the Church and the religious bodies in Marion, and it is bearing fruit in a very evident and encouraging manner. On Easter Day a good number of the congregation were from the other churches and at the rector's invitation they wholeheartedly responded and in the sincerest spirit of humanity and reverence came forward to receive of the Sacred Mysteries and to realize that Christian Act of fellowship which reaches its climax in the Celebration of the early Christian worship in Holy Communion.

During the present rectorate the membership of the parish has increased twenty-eight per cent, of which number all but three have come directly from the non-episcopal churches.

A Plea for More Fellowship.

We poke fun at some of our sectarian brethren who display over the church door an electric-lighted word, "Welcome," and who perhaps overdo the handshaking in the vestibule. But if some of us Episcopalians could induce ourselves—even at the risk of being unconventional—to do a little more of this handshaking and electric-lighted welcoming, we might be a more wholesome Church and a more fellowship-loving people. It is a good thing sometimes to overdo good things! It gets us out of ruts.

A humble glassworker in one of our great cities was induced by the rector of a fashionable parish—and not so very fashionable, either!—to be confirmed with the class. He was sneered at by his fellow workmen and those in his humble sphere of living, and told that he would regret "joining the Church." He would only be snubbed after he "got in." He was snubbed, and when he finally discovered that hardly a baker's dozen knew or cared whether he lived anywhere, whether he went to church, or what became of him, he went back to his crowd and confessed that they were right, there was no fellowship in the Church. And he has not been known to darken the door of his own church since.—St. Andrew's Cross.

The Rt. Rev. Dr. Tuttle, Presiding Bishop of the American Church, has taken order for the ordination and consecration of the Rev. William Mercer Green, Bishop Coadjutor-elect of the diocese of Mississippi, as follows: Time: Thursday, May 29, 1919, Ascension Day.

Place: St. Andrew's Church, Jackson, Miss.

Consecrators: The Presiding Bishop, the Bishop of Louisiana, the Bishop of Mississippi.

Presenters: The Bishop of South Carolina, the Bishop of Arkansas.

Preacher: The Bishop of Tennessee.

Attending Presbyters: The Rev. S. H. Green, the Rev. DeB. Waddell.

Master of Ceremonies: The Rev. J. Lundy Sykes.

The building of St. John's Church, Spokane, was stated to be in somewhat of a dangerous condition, and the people held their services in the basement. The location of the Church has not been in its favor. Bishop Page has secured a new location, upon which there is an excellent building, which is being used as a rectory and a church is to be built under the direction of the Rev. M. J. Stevens, vicar.

Hundreds of Thousands

of WEBSTER'S NEW INTERNATIONAL DICTIONARIES are in use by business men, engineers, bankers, judges, architects, physicians, farmers, teachers, librarians, clergymen, by **successful men and women the world over.**

Are You Equipped to Win? The New International is an all-knowing teacher, a universal question answerer. 400,000 Vocabulary Terms. 2700 Pages. 6000 Illustrations. Colored Plates. 30,000 Geographical Subjects. 12,000 Biographical Entries. Regular and India-Paper Editions.

Write for specimen pages. Illustrations, etc. Free, a set of Pocket Maps if you name this paper.

G. & C. MERIAM CO.,
Springfield, Mass.

The Episcopal Church ITS MESSAGE FOR MEN OF TODAY

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

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

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

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

The very book to give to soldiers and sailors!

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

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

CONFIRMATION INSTRUCTION

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

PRIVATE PRAYERS FOR THE FAITHFUL

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

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

Cottages For Sale. Screened and Glazed in Sleeping Porches Boarding

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

F. C. HAWKINS,
5729 Midway Park Ave., Chicago, Ill.

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

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

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

28 1/2 ct

IN MEMORIAM.

Lieut. W. P. Eyre.

Lieut. Wm. Preston Eyre of Buena Vista, Colo., died suddenly in the fifty-third year of his life at Burlington, N. J., on the morning of April 8, 1919, while in the Naval Reserve District No. 4. At the beginning of the war, Mr. Eyre offered his services to the country, and pending acceptance in the Navy took a course in steam and electrical engineering at the Washington State University, where he, who had not been to school for more than thirty years, finished at the head of a class of sixty young men, and won his assistant engineer's license, intending to "go across" with a cargo of wheat for the Allies.

When he had gone as far as New York his commission in the Navy was received, and Lieutenant Eyre was assigned to Cramp's Ship Yard, Philadelphia, where he continued in service until his death, which occurred following an attack of influenza. He had refused to give up his work, and was found in the morning, death having come during the night. Lieutenant Eyre's commander wrote of him: "His work was of definite value in helping to win the war. His life was not lived in vain. We are all better for having known him."

Lieutenant Eyre was for years vestryman and senior warden of the church at Buena Vista, where he resided, for twenty-two years. He is survived by his wife and two daughters, and by three sisters. "He that saveth his life shall lose it, and he that loseth his life for My sake shall find it."

DIOCESE OF MARQUETTE.

On Good Friday, Bishop Harris delivered the meditations at the Three Hour Service in St. Paul's Cathedral. The prayers were read, in the absence of the dean, who was quarantined, by Mr. George J. Webster, manager of the Charcoal Iron Co. of America. In the evening a commemorative service of the burial of Jesus' body was used pointing to the resurrection. It was most impressive.

Easter Day the Bishop was celebrant at both celebrations. At the later one he preached with unusual force on the message of this year's Easter. The music was of great beauty and a great crowd was loud in its appreciation of the service and sermon.

The Confirmation service and children's Easter Service were postponed on account of influenza in Dean Wilder's family, placing him under quarantine.

Never was there a happier congregation than that which filled St. James' Church, Sault Ste Marie, the Rev. S. H. Alling, rector, on Low Sunday. The church was packed to the doors with people, all with glad hearts, for this was the day of consummation—the consecration of their church building to Almighty God. The hope long deferred, had been realized. For this purpose the Archbishop of Algona, Bishop Harris, and the Rev. Messrs. Poyseor, Ernst, Wilder, Mal-tas and Alling were present. With great dignity the Bishop, attended by his chaplain, Mr. Ernst, bearing the crozier, set apart for sacred use the edifice and its furnishings. Then followed the Eucharist, the Bishop celebrant, Archbishop Gossler, the rector Epistoler, his grace preaching the sermon, a masterpiece of eloquence from the text, Ephes. 2:21. "In whom, all the building fitly framed together growth unto an Holy Temple in the Lord."

The Very Rev. A. J. Wilder of St. Paul's Cathedral, Marquette, was the preacher at the evening service.

The Bishop, visiting clergy and rector of St. James' were the guests of the Sault Ste Marie Rotary Club for lunch at noon the Monday following the consecration and in the evening a banquet was served by the St. James' Guild to nearly 300. It was a time of great enthusiasm. The Rev. S. H. Alling was toastmaster, the speeches were of high caliber. The parishioners were glad to welcome the Rev. A. H. Lord, a former rector, instru-

mental in the erection of St. James', and listened with eagerness to his response to the toast, "Old Times." Mr. G. J. Laundry, senior warden, in an able and witty speech of welcome, fittingly closed his remarks felicitating the rector on the occasion and presenting him in behalf of the parish with a substantial check, as a token of their appreciation of his untiring efforts.

Mr. J. P. Old, the chairman of the Campaign Committee, told "How it was done," and Mrs. J. P. Old, chairman of the women, told "How the ladies put it over." Mr. R. P. Hudson gave the parish history and the poetry of the situation was expressed humorously by W. W. Case.

Bishop Harris closed with congratulations and an earnest plea for a great future for St. James' which stirred deeply all who heard with hopes for better and fuller service.

SOUTH DAKOTA NOTES.

On Thursday, April 24, the clergy of the Central Deanery of South Dakota met at Mitchell, S. D., with Bishops Burleson and Remington. The day was given over to discussions of many subjects of importance, including Adult Bible Class work and Home Department work. The Rural Dean, Mr. Anthony, read a paper which he had prepared on Baptism, which is to be one of a series dealing with Church teaching to be put into the hands of communicants for instruction, especially those in rural communities far from an Episcopal Church. Dean Woodruff of Sioux Falls gave a splendid review of the last book written by Walter Rauschenbusch, "A Theology of the Social Gospel."

On Friday, in St. Mary's Church, Mitchell, the Bishop, ordained to the diaconate the Rev. E. A. K. Grant, L. L. D., a former Presbyterian minister. The sermon was preached by Dean Woodruff of Sioux Falls, and the Rev. Mr. Pigion of Huron, and the Rev. Mr. Anthony of Mitchell joined in the laying on of hands along with Suffragan Bishop Remington. The two Bishops spoke at the luncheon of the Mitchell Rotary on Thursday noon and again at the Parish supper of St. Mary's Church on Thursday evening.

On Tuesday, Wednesday, and Thursday, May 6, 7, and 8, the State Sunday School Convention was held in Sioux Falls. One of the members of the Executive Committee of this interdenominational association is the Rev. T. W. Pigion of Grace Church, Huron. At this convention one of the chief speakers to address the gathering each evening was the Rev. George Craig Stewart, of Evanston, Ill.

Suffragan-Bishop Remington has been engaged to make the principal address at the Memorial Day exercises in Watertown, S. D., for which great preparations are being made. He is also to preach the Baccalaureate sermons at the two State Colleges this year, the University of South Dakota, in Vermillion, and the South Dakota State College in Brookings.

THE DIOCESE OF SOUTHERN VIRGINIA.

The Venerable E. A. Rich, Archdeacon of the Southwest, asked the congregation of St. Mary's Church, Graham, to make an Easter offering sufficient to cancel the debt on the church, much to their credit the response of the congregation was \$750. This leaves the beautiful village church free of encumbrance and the Bishop has set Friday, July 11th, as the day for its consecration.

This is a marked advance in the work of that section. For a number of years, there was a strong desire for a church at Graham, but only in 1910 did they make a start and they have constructed a beautiful stone church, much to the credit of the faithful band of communicants at that point.

A beautiful new chapel, built at the Virginia Episcopal School, Lynchburg, was consecrated on Sunday,

May 11th. Bishop Tucker officiated and the Rev. Randolph H. McKim, D.D., of Washington, was the preacher.

The 104th Convention of the Convocation of Southwestern Virginia opened in Christ Church, Pulaski, at 11 o'clock, Tuesday, April 29th, with morning prayer conducted by Bishop Tucker, Dean F. H. Craighill, and the Rev. Thomas F. Opie, rector of the parish.

Owing to the numerous engagements and demands upon the time of the clergy, the attendance was smaller than usual. Nearly all were present at one time or another but could not stay continually through the three days' session.

The Rev. George Floyd Rogers preached the Convocation Sermon on Wednesday. Bishop Thompson was the preacher at the evening service on that day, and the Rev. George Otis Mead, of Roanoke, was the Missionary speaker for the closing service on Thursday.

There were two outstanding features of the Convention; one was the papers read by Bishop Tucker, on Tuesday and Wednesday, on the subject, "Some Ideals of the Christian Ministry." These lectures were scholarly and literary, of the deepest interest to both clergy and congregation, treating of the calls and claims of the minister, especially in Virginia during the long service of Bishop Tucker, where he spent his entire ministry as deacon, priest, and bishop. The concluding lecture treated of the church during and after the Civil War, applying the ideals of the ministry of the days of reconstruction to the present period effectively.

The other feature alluded to was the lectures of the Rev. Thomas D. Lewis, of Sweetbriar College, who conducted services on Wednesday and Thursday. The first was an original and inspiring presentation of the teachings of the Sermon on the Mount. The second was especially an interpretation of some of the Beatitudes.

There was much routine business transacted. The proposed division came in for lengthy discussion. Essays written by the Rev. E. A. Rich and Thomas F. Opie were of vital and deep interest and with all the Convocation will be recorded as one of great help to both the clergy and congregation. The next meeting will be held at Rustburg, in Campbell County.

SPOKANE.

The Annual Convention will be held at All Saint's Cathedral, Spokane, May 20-22. On the Monday preceding the Convocation, there will be an open conference of the clergy and delegates on the subject of Church Music. The Annual Banquet takes place on Tuesday evening. The Girls' Friendly Society will hold their meeting on Wednesday, and the Woman's Auxiliary on Thursday. All the meetings this year will be held at the Cathedral. The Bishop will entertain the clergy at a banquet on Thursday evening.

The Rev. A. C. Peabody of Akanogan is leaving at the end of May to take up his duties as rector of St. Paul's Church, Windsor, Vermont. He came to the Okanogan direct from the Seminary, and has done remarkably effective constructive work, both at Okanogan and at Omak, which will be the better fit him for his new duties. Bishop, Page confirmed a class here recently.

The Bishop has appointed the Rev. Lindley H. Miller of Staten Island, N. Y., to work in this district, and it is expected that he will take up his duties in the course of the next few months.

St. James' and St. Peter's Churches, Spokane, are making headway under the leadership of the vicar, the Rev. I. E. Baxter. St. James is planning for a Parish Hall, which is sorely needed to cope with the growing work, both of the Sunday School and other organizations. St. James is located in a very desirable neighborhood and the outlook for this Parish

is a most hopeful one. St. Peter's is already blessed with an excellent Parish Hall, known as Page Hall. The Girls' Friendly Society and other Church organizations, have been able to extend their work, because of it, and the Church is gaining new life, and is more optimistic as to the future.

The Inland Empire Sunday School Convention was held May 6 - 8 and among the many speakers were Bishop Page and Bishop Keator. There are a matter of 1,600 delegates and a very profitable program has been prepared by E. C. Knapp.

Recent newcomers to the towns of Ritzville and Talouse have helped to strengthen the churches quite a little, and a greater interest is being shown in both these places than for some time past.

Bishop Page held Easter services at Ellensburg, the rector of which church is serving in France. Judge R. B. Kaufmann, senior warden, has been taking the services, and Mr. Cameron, junior warden, has had

charge of the Sunday School work. It is a healthy sign of the worth of the Church, when the two wardens can take hold, and thus keep the work going satisfactorily, while their rector is serving his country across the seas.

St. Matthew's Church, Spokane, has reduced its mortgage debt by \$200. The Girls' Guild has placed new lights throughout the church. The loyalty and enthusiasm of the people is a very pleasing feature of the work at this church.

The Church Temperance Society

is a nation-wide campaign to educate the uninformed into harmony with the national law.

Rev. James Empringham, D. D., S. T. D.
William J. Schieffelin, Ph. D.
Suite 1611 Flatiron Building,
New York City.

THE WITNESS

The Paper For the People

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

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

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

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

Under This Workable Plan

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

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

We Allow A Commission of Twenty Cents on Each Dollar Subscription

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

THE WITNESS PUBLISHING CO.

6219 Cottage Grove Avenue
CHICAGO, ILL.

CUT THIS OUT AND SEND IT TO US BY RETURN MAIL

By this plan any rector, vestryman, Sunday School Class, or parish organization, can place every family in the Parish AT ONCE on the subscription list of The Witness.

PUBLISHERS OF THE WITNESS,
6219 Cottage Grove Avenue,
Chicago, Illinois.

I hereby subscribe for _____ copies of The Witness for a period of six weeks, to be sent to the enclosed list of families and individuals in

Name of Church _____ Town or City _____ State _____
for which I agree to pay the sum of ten cents for each subscription, unless within that period the individual extends his or her subscription for one year and includes the amount in that subscription.

I will act as your representative in this parish.

Date _____ Signed _____
THE WITNESS PUBLISHING CO.,
6219 Cottage Grove Ave.,
Chicago, Ill.