

# The Witness

✦ FOR CHRIST AND THE CHURCH ✦

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\$1.00 A YEAR

## THE KANSAS CONVENTION

A radical canon providing for a House of Churchwomen with power to originate legislation; unanimous endorsement of the League of Nations covenant; and organization of a Diocesan Publicity League which will offer free advertising and publicity service to the clergy of the entire Church, featured the sixtieth annual convention of the Diocese of Kansas, held in Grace Cathedral, Topeka, May 18-21 inclusive.

The House of Churchwomen canon while modeled after the one adopted last January by the Diocese of Kentucky, goes much further and really provides equal suffrage. Interest in equal Church rights for women was increased by the presence at the convention of Miss Elizabeth Dyer, who, with Mrs. E. L. McMillian, were recently elected to the vestry of the Church of the Holy Communion, St. Louis, of which Bishop James Wise of Kansas was rector at the time of his consecration in 1916.

The Publicity League sets forth a definite programme for the coming year similar to the one outlined and explained in The Witness of May 10 and 17. Briefly it includes:

1. Sale of Church publications in every parish; a tag day for yearly subscriptions; and the placing on file in every public library and public reading room at least one current Church periodical.

2. Weekly newspaper advertisements of a propaganda nature, explaining and featuring the Church and not an individual, copy to be furnished by the Publicity League and to be paid for by the profits from the weekly sale of periodicals and the magazine tag day.

3. Display of Church art posters in prominent store-windows, hotel lobbies, etc., and a prize poster contest among high school students.

4. An annual high school essay contest on Henry the VIII and the Church, the winning essay to be published in local newspapers.

5. Exhibition and sale of etchings of famous Anglican Cathedrals and the gift of several to the public library and high school.

6. Gift of several popular books explaining the history, doctrine and teaching of the Anglican Church.

7. An annual mission with aggressive advertising and thorough parish organization as outlined in The Witness of May 17th.

8. A church attendance campaign with weekly check of attendance and utmost care to see that tracts and other Church literature is handed to each stranger at any service.

To make a registration fee to cover postage and printing, unnecessary, and to eliminate as much correspondence as possible the weekly Publicity League bulletins or instructions will be published in The Witness so that the clergy of the entire Church may be benefited. Individual publicity problems will receive careful consideration if submitted to Paul J. Brindel, Episcopal Publicity Headquarters, 124 East 28th Street, New York City, or to Diocesan Publicity League Headquarters, 913 Polk Street, Topeka, Kansas.

The laymen of the diocese answered Bishop Wise's appeal for a \$6,000 forward movement fund for intensive Church extension work in the diocese, by raising half of the sum during the convention and assuring the Bishop that the total will be \$10,000

instead of the requested \$6,000. The money will give the diocese the services of Chaplain Otis E. Gray of the 89th Division as diocesan missionary, and especially intensive work among returning service men; a business administrator; an educational secretary; and an advertising and social fund for use of the diocese's four student pastors who minister to over 10,000 students at the four state schools at Lawrence, Manhattan, Emporia and Pittsburg.

As in 1918, the Diocese of Kansas probably had a larger percentage of communicants in attendance this year than at any other diocesan council in the entire American Church. But non-Churchmen also thronged to hear Dean Bernard Iddings Bell speak on "The Church and the Soldier"; the Rev. William E. Gardner, secretary of the General Board of Religious Education, on "The Church and the Home"; the Rev. Francis S. White, domestic secretary of the Board of Missions, explain the Church's Nation-wide Campaign; the Rev. H. Percy Silver, rector of the Church of the Incarnation, New York City, on "The Church and the Community"; Mr. Frank Shelby, secretary of the Brotherhood of St. Andrew, explain how the Church must appeal to boys and young men; the Rev. Evan Alexander Edwards, rector of Trinity Church, Lawrence, tell of his experiences as chaplain with the ill-fated 35th Division in the Argonne; and Dr. Peter C. Lutkin of Northwestern University, explain the new hymnal. Twenty columns of newspaper space was obtained in the two Topeka newspapers before and during the convention and nearly an equal amount in the outside Kansas and Kansas City newspapers. The attendance of Topekan of no church affiliation was increased by two newspaper advertisements, the first nearly a quarter of a page in size and headed, "Get Acquainted with the Episcopal Church." Because the advertisement is an ideal one with which to start a church advertising campaign the remainder of its text as follows is given:

"Also called the Anglican Church and the Church of England because it was founded in Britain over 1,600 years ago and had Bishops at the Council of Arles, 314 A. D.

"During its sixtieth annual diocesan convention here this week is a good time for Topekans to get acquainted with this ancient Apostolic Church, neither Roman Catholic nor Protestant; the Church of George Washington and seven other Presidents; of Generals Pershing, Wood and Lee, Admirals Farragut, Dewey and Sims; and of John and Charles Wesley. The Church in which nearly every Protestant creed had its birth.

"Because many of the convention services will be of general interest, every minister in Topeka has been invited and asked to bring his congregation with him. The non-Churchman is especially invited to attend the opening Convention Services at 10:30 a. m. and 8 p. m. today."

*Grace Cathedral.  
Polk and West Eighth.*

"The historical statements in this advertisement are based on the Encyclopedia Britannica's article on the Church of England. Further authoritative information about the Episcopal Church may be obtained from the Diocesan Publicity League, 913 Polk

Street, or any Episcopal clergyman."

The business sessions of the Convention lasted less than three hours. The following alternate delegates to the General Convention being chosen: Chaplain Otis E. Gray, Chaplain Evan Alexander Edwards, the Rev. Carl W. Naux, V. H. Branch of Wichita, G. A. Rockwell of Junction City, Dr. E. H. Holland of Lawrence, and Prof. N. A. Crawford of Manhattan. John McEwan Ames of Arkansas City was elected lay delegate to the General Convention to fill the vacancy caused by the death of C. J. Brown of Blue Rapids. The other delegates elected last year were Dean James de B. Kaye, Topeka; the Rev. Percy T. Fenn, Wichita; the Rev. Robert H. Mize, Kansas City, Kas.; the Rev. R. K. Pooley, Leavenworth; Henry Diegel, Atchison; Charles A. Magill, Wichita; and O. B. Hardcastle, Emporia.

The advertising, extensive publicity and a half hour talk explaining the new diocesan publicity league, was the work of Mr. Brindel, secretary of the diocesan publicity committee formed last year, and recently drafted for publicity and advertising work during the nation-wide campaign.

To prove the practicability of the tag day plan of getting Church magazine subscriptions, the Grace Cathedral Girls' Friendly Society solicited everyone attending any of the convention services on Monday and Tuesday to five different publications at a profit of \$16.70. An intensive tag day among the Cathedral congregation is planned for early in June.

### Annual Service for Chicago

#### Acolytes.

The annual service of the several guilds of acolytes in the city of Chicago and suburbs was held in Christ Church, Chicago, the Rev. Charles Herbert Young, M. A., rector, on the evening of Ascension Day, preceded by a dinner in the Parish House. It was one of the most impressive and edifying services ever held by the guilds, witnessed by a large congregation. The appointments, the music, the processions, the strong sermon, were all in perfect harmony with the occasion. The Rev. W. S. Stotskopf, of the Church of the Ascension, was the officiant; the Rev. Charles Herbert Young, deacon; the Rev. E. S. White, of the Church of the Holy Apostles, sub-deacon, and the Rev. F. S. Fleming, of the Church of the Atonement, preacher.

Over two hundred acolytes and priests, led by the crucifers, flag-bearers and choir, marched in the processions. Besides the officiating clergy, the following priests with their acolytes participated in the services: The Rev. Messrs. Gerald S. Moore, Church of the Advent; W. S. Pond, Grace Church; L. S. Ferguson, Hinsdale; T. H. Harrowell, St. Joseph's and All Saints'; H. R. Neely, Calvary; W. B. Reed, Holy Cross; J. H. Hopkins, Church of the Redeemer; E. J. Randall, St. Barnabas; E. L. Roland, St. Bartholomew's; Oscar Homer, St. George's; Charles B. Upson, St. Elizabeth's; Joseph Anastasi, St. John's Evangelist; B. A. Turner, St. Philip's; J. H. Simons, St. Thomas'; S. A. Lepper, Christ Church, Harvard; T. L. Parker, Holy Nativity. Other parishes represented: St. Ignatius, Antioch; St. Margaret's, St. Timothy; Trinity, Highland Park.

## CURRENT EVENTS

### Church Leaders Confer on Nation-Wide Campaign.

Discussion of the manifold problems of the Nation-Wide Campaign and completion of the organization necessary successfully to carry the drive to its conclusion, was the purpose of a conference of over 200 national leaders of the Church which opened on the evening of June 4 in the parish house of St. James' Church, Chicago.

From five to ten representative clergy and laity of the Church's eight Provinces assembled to hear the story of the campaign that they might gain a clear understanding of all its phases and return home and conduct similar conferences in their Provinces and Dioceses.

The conference opened Wednesday night with the representatives of the Church's three national boards in attendance, Bishop Arthur S. Lloyd, president of the Board of Missions; the Rev. William E. Gardner, general secretary of the General Board of Religious Education; and the Rev. Augustine Elmendorf, general secretary of the Joint Commission on Social Service.

Following a celebration of the Holy Communion on Thursday morning, June 5, the campaign in detail was taken up, various speakers explaining its conception, purpose and plan; organization and survey and what it will accomplish for the Board of Missions, General Board of Religious Education, the Joint Commission on Social Service and the various dioceses. The importance of the early return of the survey outlines distributed to all dioceses, was emphasized. Plans for the summer were also discussed, including summer conferences, visits to each diocese; regional and provincial conferences and a training school for workers. Included in the latter will be a syllabus which every diocesan speaker will study, and also a thorough grounding in publicity and advertising methods and their importance to the success of the campaign.

Thursday afternoon there was further discussion of the campaign and its vital relation to the Woman's Auxiliary, the American Church Institute for Negroes, the Brotherhood of St. Andrew, the Girls' Friendly Society, the Church Periodical Club, the Guild of St. Barnabas, the Church Mission of Help and the Church Temperance Society.

Friday was devoted to making plans for the campaign from September to the opening of the General Convention in October; selection of Provincial and regional directors for the campaign; procedure at the Convention to insure each deputy being thoroughly acquainted with the full scope and vital importance of the campaign; conduct of the campaign following the Convention to the opening of the Intensive Week, and finally the Intensive Week itself early in December, probably starting with the first Sunday in Advent when it is hoped to put the drive "over the top."

Up to the opening of the Chicago conferences fifty-four diocesan conventions had formally indorsed the campaign and pledged their support and seven other dioceses whose conventions had met, had acted unofficially in behalf of the movement. Enthusiasm for the campaign has been especially strong in the Middle West, South and the Far West where the great need of the Church's ministra-

tions daily presents itself but cannot be answered because of lack of organization and funds.

### Looks for Church Unity.

The declaration of Pope Benedict to officially participate in the proposed world conference of churches, with the view to considering ways and means tending toward unity of all Christian denominations, was not accepted here, says the New York Times, by some Church leaders as a final conclusion that no representatives of the Roman Catholic Church would take part in the conference. Dr. William T. Manning, rector of Trinity Church, said Catholic bodies had announced their intention to be represented. Commenting upon the invitation to the Pope, Dr. Manning said:

"The deputation representing the world conference commission has discharged its duty in delivering the invitation. Each communion has the right to decide whether it will participate in the world conference or not. A very great number of the communions throughout the world, both Catholic and Protestant, have decided they will be represented. Among those who have decided to participate are a number of the ancient churches of the East."

Dr. Manning believes that the conference will produce something of permanent value to the Christian world by this approach toward unity, even though the conference may not succeed in this first attempt in formulating a decisive course of action. Whatever may be the net outcome in a practical form, the result will have the effect of drawing the various communions closer, said he. The time and place of the conference have not yet been determined.

### Breaks the Record for Service in the Episcopate.

Mr. George Blandford Cathers of Syracuse, N. Y., writes to The Witness: "A matter that undoubtedly would be of interest to Churchmen in general is the remarkable fact that on May 1st, last, our Presiding Bishop, the Rt. Rev. Daniel Sylvester Tuttle, D. D., L. L. D., D. C. L., celebrated the fifty-second anniversary of his consecration, thus breaking the record by five months held by the late Rt. Rev. Benjamin Bosworth Smith, D. D., L. L. D., the first Bishop of Kentucky, who was consecrated October 1, 1832, and died May 31, 1884."

### Chapel Dedicated in Diocese of Duluth.

Bishop James Dow Morrison dedicated St. Andrew's Chapel at Moose Lake, Minn., on Tuesday, May 20th, and confirmed a class of four persons presented by the Missionary, the Rev. T. J. E. Wilson. The new chapel replaces the former one, which was burned in the forest fires. Work was begun on the new chapel in January of this year. There were at that time only seven members in the Mission. The chapel is a substantial structure, costing \$2,500, and it is the only public building in the village except the school house.

He often acts unjustly who does not do a certain thing—not only he who does a certain thing.—Marcus Antoninus.



# THE CHURCH AND LABOR

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

"Owe no man anything, but to love one another." Rom. 13:8.

Over the world today discussion is rife as to the relation the Church, as an institution, should bear to the large interests of labor. In some places we are told that labor, as organized, not only regards the Church as unsympathetic and uninformed as to its needs, but that its whole attitude for a generation past has been inimical to the interests of labor. We have been told by some writers that where the name of Jesus Christ is greeted with applause in labor meetings the name of His church is met with sneers of derision. We think this an overstatement of the case.

On the other hand, it is becoming increasingly evident that an institution that is supposed to stand for the whole interests of man should disclose some intelligent concern for those things that have to do with his bodily and physical needs. To the consciousness of the average worker the Church seems to be too other-worldly; it appears to deal too much in promissory notes, the payment of which is guaranteed in some far off time.

The Church, as an institution, will probably never determine wage scales, but it can affect mightily the principles that govern war scales, and further than this, if its effort is intelligently directed and all its interests co-ordinated, it can accomplish immeasurable good in improving living conditions and raising the whole standard of life to higher levels. We may never forget, except to our hurt, that the Master of the Church was Himself an artisan, schooled in the carpenter shop at Nazareth.

In a recent conversation with one of the most intelligent and consistent leaders of labor in this country, he stated definitely that, in his ob-

servation in one of our great cities, the Church had never manifested in any direct or practical way either its interest in or concern for the things of labor. We believe it is not enough that we shall from week to week stand for the practice of the Golden Rule or emphasize those eternal principles that have to do with human interests. We must be intelligently and sympathetically related to the actual problems and by all the influence we can command, seek to effect a solution. The time has come when both capital and labor must recognize that Christianity and the Church have a supremely important place in all the common concerns of everyday life.

It would be both informing and inspiring to the ministers of the Church if they would seek to relate themselves more intimately and effectively to those concerns that have to do with economic conditions. There are too many church programs that merely contemplate Church extension here and abroad along old and traditional lines. It is becoming evident that we need less of Church extension and more of the practical teaching and application of the principles of the Church's Master to world conditions.

All this has its application, not only to the clergy, but to those who profess to be followers of the Master. The opportunity is infinite to interpret His mind to all forms of our social, economic and political institutions. While there may be a great difference of opinion among the churches as to the proper methods to be employed to get men into the Kingdom of Heaven, there should be unanimity of opinion as to the best method of getting the Kingdom of Heaven into the world in which we live.—Courtesy Minneapolis Tribune.

## WHITSUNDAY.

The Rev. Dr. George Craig Stewart.

The hour and the power! "Wait for the promise of the Father!"—this was the command. They waited. "And when the day of Pentecost was fully come" the promise was redeemed. "Suddenly as they were all with one accord in one place" the power came. Result—"they that gladly received the word (Repent and be baptized and we shall receive the gift of the Holy Ghost) were baptized; and the same day there were added about three thousand souls." Added to what? To the Church! A Christian is not first of all a follower of Christ. He is first of all a member of Christ. At the close of the Baptismal Service we are reminded of our profession which is "to follow the example of our Savior Christ and to be made like unto Him," but it is to be noted that this exhortation is the sequel and consequence of what has just gone before.

Whitsunday is the great feast of the Mystical Body of Christ wherein we are united to the Head. It is the Feast of Jubilee of the fiftieth day, of the completion of a dispensation and the opening of a new one.

The Church Catholic was not founded in Canterbury nor in Rome nor in Antioch where the disciples were first called Christians. It was founded in the Upper Room on Whitsunday. All the training of the twelve, all the days of eager waiting, all the prayer and meditation, all the upward look and outward hope, all the germinating humane power was met by the access of divine grace, of heavenly anointing. Up they rose, these members of the Body, and led by the Divine Head swept out to the conquest of the world. Tongues of fire still are proclaiming the good news of the Resurrection; winds of the Spirit still sweep over the earth; figures of white come as of old to the baptismal waters; with one accord in one place we still experience the sense of Pentecostal power.

That Upper Room has its counterpart wherever the Lord's Supper is celebrated. Let us be—all of us—with one accord in the one place dearest to all Christians on Whitsunday. Advent has a word—Watch! Christmas has a word—Joy! Lent has a word—Sacrifice! Easter has a word—Life! Whitsunday has a word—Power!

We all seek power. Let us seek it as the early disciples did with one accord in the one place where the Lord Himself by His Spirit is present and known to us in the breaking of the bread.

## 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.)

How much does one have to believe to be a communicant in the Episcopal Church?

One might divide the answer to this question into three parts:

(1) How much does one have to believe to remain as a communicant in the Church?

This question was recently asked me by a confirmed person who had doubts about certain clauses in the creed.

The Church is not inquisitorial in its attitude toward its own children. If one has been admitted into the fellowship of Christ, and is not trying to undermine the faith of others because of his own doubts, the Church is very tender as our Lord was with Thomas, and could not remove from its communion a layman who had honest doubts, but it frequently happens that such a layman, because he cannot believe blames the Church for its standards of faith, and wants the Church to accommodate itself to his doubts.

This the Church cannot do, be-

cause its function is to bear witness to certain facts, and this it has done consistently for many centuries.

The Church therefore invites its doubting members to remain, and the Church believes that if such persons are honest seekers for truth, God will find a way by which they can grow into the fulness of Christ's standard of sonship.

How much does the Church require of those who seek baptism and confirmation?

This question is answered by the questions in the baptismal office.

(a) They must be truly penitent and earnestly anxious to put away sin.

(b) They must believe the articles of the Apostles' Creed—not a theory about those articles but the fact of them.

They must believe in a real Christ, not a fictitious character, and they must accept the facts of his birth, death and resurrection, not as idle tales, but as historic facts.

(c) They must promise conformity and loyalty to the institution of which they are becoming members. Manifestly the treatment of a child, already in the family, when the question is one of excluding him from that family, is one that is more tender than the treatment of one seeking adoption in the family.

(3) How much does one have to believe to be a teacher in the Church?

This one can ascertain by reading the questions and answers in the various services of ordination.

Here one is required to accept the faith as this Church has received the same and therefore the question of teaching in the pulpit or in Sunday School is one that requires at least, as a matter of ordinary honesty, that they do not use the opportunity that the Church has given them to teach, for the purpose of undermining the faith and practice which they have sworn to defend, or which they are expected to expound. I do not mean this in any petty or pedantic way. I can conceive of a teacher questioning to himself the wisdom of some article of the faith, but under such circumstances I should think that ordinary honesty would compel him to be silent on that fact; certainly he could not reconcile an attack upon that portion with the trust which the Church has imposed upon him.

There are other platforms upon which he can attack, for example, the principle of Apostolic Succession as laid down in the preface to the ordination services, but he cannot honestly accept a commission based upon that ordination for the purpose of undermining the principle contained therein.

One has no quarrel with one who rejects in toto the Church's ministry, but one must treat the one who attacks the principle, after accepting the privileges and emoluments of the office, as one would treat an officer in the army, commissioned, who used his office to undermine a principle of constitution that he has either explicitly or implicitly sworn to defend.

The country clergyman was nailing a refractory creeper to a piece of trelliswork near his front gate when he noticed that a small boy stopped and watched him with great attention. "Well, my young friend," he said, pleased to see the interest he excited, "are you looking out for a hint or two on gardening?" "No," said the youth; "I be waiting to see what a parson do say when he hammers his thoomb."—Pick Me Up.

Mary was writing a letter to her Uncle Peter, who had almost lost the use of his legs by having rheumatism.

"Be sure to write a cheerful letter, Mary," admonished her mother; "you know Uncle Peter has been sick."

An hour later Mary showed this letter to her mother: "Dear Uncle: I am so sorry that you have been sick. Why don't you go to heaven? They will give you a pair of wings there and you can rest your poor tired legs."—Chicago Tribune.

# FACE THE FACTS

By the Rev. GEORGE PARKIN ATWATER

"Does our Church need a sweeping and uprooting change of method of the national administration of its affairs?"

This is the question many men are asking, and should be the vital question before the General Convention.

I have already written at length on this subject, and wish merely to present a few statistics which should be courageously considered by the deputies who may be called upon to construct a national policy and a national method of administration.

I have had the following statistics prepared from the Living Church Annual of 1919. They may be of interest to those who are trying to visualize our general condition.

I am making use of the word post to indicate either a parish, mission, or station. The foreign fields are omitted, as well as the Indian stations.

## Summary of Statistics.

1058 posts report from 1 to 10 Communicants each.	
Total	6,259
931 posts report from 11 to 20 Communicants each.	
Total	14,254
1643 posts report from 21 to 50 Communicants each.	
Total	55,071
1114 posts report from 51 to 99 Communicants each.	
Total	79,536
1034 posts report from 100 to 199 Communicants each.	
Total	144,751
1054 posts report from 200 to 499 Communicants each.	
Total	331,166
416 posts report from 500 to 999 Communicants each.	
Total	280,477
76 posts report from 1000 to 1500 Communicants each.	
Total	89,986
32 posts report over 1500 Communicants each.	
Total	64,111

## THE PROPOSALS FOR UNITY.

By Rev. S. C. Fisk, Bridghampton, New York.

The most striking thing about the Proposals for Unity, which have been put forth by the distinguished representatives of the Congregational and Episcopal Churches, is the humble and large-minded sincerity of the Congregationalists. May our own Church meet it with a like sincerity, and with an act of conspicuous and venturesome faith.

But let us not be satisfied with half-way measures, such as this is at best. Why not use this opportunity for realizing on a limited scale, at least, that which we are moving towards universally? It is an opportunity for an experiment in Unity. Let us meet this fine, unselfish approach on the part of our brethren of the Congregational Church by proposing that we undertake to bring about the organic union of the two bodies into a single communion, not merely ordaining a few Congregational ministers to the historic ministry, but, inasmuch as they are ready to accept the principle of succession through the catholic episcopate, proceeding to consecrate as bishops a proportionate number of their ministers, chosen by their own body and approved by us. And, then, as one household of faith, let us work out together a policy that shall safeguard and preserve the best that each possesses.

The communicant strength of the two bodies is roughly 790,000 Congregationalists and 1,098,000 Episcopalians. At the present time we have 126 bishops. This would mean that about 90 chosen leaders in the Congregational ministry would be advanced, through the lower orders, to the episcopate, as soon as the union could be consummated. The united Church, pending the realization of Unity on a larger scale, might be designated in some such way as that

Scattered ..... 4,841  
1,070,452

It may be noted that nearly one-half of our posts have less than fifty Communicants.

If the 4,736 places of less than 100 Communicants show promise of larger development and growth, then we might continue our present policy. But do they?

Here are the facts. I have compared the statistics of 1918 with the statistics of 1907, of the following dioceses: Alabama, Albany, Arkansas, Chicago, Delaware, Easton, Fond du Lac, Georgia and Atlanta, Indianapolis, Iowa, Kentucky, Michigan City, Milwaukee, Minnesota, Missouri, Nebraska, New York, Oregon, Quincy, Sacramento, Springfield, Utah, Western Michigan. Total, 30.

The following amazing and disconcerting results are disclosed:

In the above 30 dioceses the actual gain in Communicants for the 11 years has been.....33,102  
Number of posts in these dioceses ..... 2,468  
Average annual Communicants gain per post ..... 1.2  
Number of parishes in whole area showing an aggregate gain equivalent to the total gain in the entire 17 dioceses ..... 165

In other words, 165 parishes in the 30 dioceses show a gain of slightly more than 33,102, which is the total gain of the entire 30 dioceses for eleven years. Eliminating these 165 parishes from the reckoning, the other 2297 posts show no aggregate gain whatsoever.

Are superparishes the response of the Episcopal Church to the appeal of America?

It is encouraging to add that most of the other dioceses show well-distributed, though often meagre gains.

part of the Holy Catholic Church formerly known as the Congregational and Episcopal Churches respectively.

Such an act of bold and daring faith on our part will at once win the widest approval, and show beyond question of doubt our sincerity and good faith. Furthermore, it is only such an act of confidence in our Christian brethren of America, as well as such a degree of faith in our Orders, that will ever unite American Christianity.

St. Paul exhibited a faith of infinitely greater proportions when, as his custom was, he "ordained elders in every church" (Acts xiv:23) in order to hand on the Church's faith and order, and his faith was eminently justified. All things considered it is doubtful if there were any more flagrant abuses of the trust which he gave them than can be easily adduced today, and everywhere the faith was held, the ministry safeguarded, and the sacraments administered and perpetuated. The unity of the faith and practice of the early Church on a wide scale is remarkable.

In our case the proposal is to share this sacred "trust," for it is in that light that we regard our three-fold apostolic ministry, with distinguished Christian leaders, conspicuous for their faith and good works, and filled with a consuming love and zeal for the Kingdom of God.

May the Episcopal Church rise to the opportunity to propose some such great-hearted, broad-visioned plan as this, which after all may be the way God is calling us to lead the way for realizing this eagerly longed-for hope.

'Tis heaven alone that is given away,  
'Tis only God that may be had for the asking;

No price is set on the lavish summer;  
June may be had by poorest comer.  
—Lowell.



## NEW YORK LETTER

By the Rev. JAMES SHEERIN

### Attacks on the Theatre.

A Jewish rabbi and a Baptist preacher of New York, Drs. Wise and Straton, made what must seem to many merely old-fashioned attacks on balls and plays last Sunday. The wonder in the rabbi's attack lay in this, that he practically accused his Jewish brethren of being the chief cause of what he described as the downfall of the stage. He said, "Jews largely help to maintain New York theatres as managers, patrons and producers. I sometimes think there are more Jews in the theatres than in the synagogues." He condemned the tendency he finds to "peddle filth," and does not hesitate to refer to most present-day plays as scandalous, revolting and blasphemous.

I do not know whether I should confess it or not, but it is a fact that I get to see, sooner or later, nearly all the popular plays of the time, whether musical comedy, melodrama, tragedy or movie. I rejoice that I am in a church that permits this, and is famous—or ought to be famous—for its fair and hospitable attitude towards the stage. I should be sorry to see it otherwise.

The strange thing to me is where and how these frantic critics quoted in the newspapers now and then find so much dirt in the plays and players of the day. Possibly it is like the German critic who prefers to puddle about in the dirt of the roots of biblical inspiration to fondling the beautiful flower above. It may be also—though I do not admit this—that I have seen so many plays that my senses are callous to their imperfections. On the contrary, I think a discriminating playgoer grows less fond of the ugly and more fond of the lovely as his list of plays seen and heard increases. I therefore make bold to say that the stage of the present day, taking it at large, is incomparably better than it was a generation ago, and the men and women who play the plays are decidedly superior to those of other days in manners and refinement. Leaving out the occasionally silly chorus girl, the actors are less "professional" looking on the street, and on the stage there is a natural note of a wholesome kind that never was struck in former days with their much ranting, strutting, and exaggerated romance.

There has been no great play put on the past winter, but there was a very small percentage of bad ones out of the one hundred or so produced. In every one of them, because of the temptation to cater to different tastes, there could be found, by those predisposed to do so, a

word or a line or a look that might have been better left out. But also in every one, even in those written merely to amuse, there could be found words and deeds that made us happy and thankful for the human heart that is common to us all.

Take, for example, the much talked of "Better 'Ole." The thing is rough and uncouth in its environment, because it is the environment of men who must fight, whether they will or no. The men and women are rough and common. The leading character is uncouth and there is nothing on his outside to make men or women desire him. The language of all is coarse, cockney or vulgar French. The ultimate happiness of the hero is to own a saloon, which is called "The Better 'Ole," a place that must have seemed a veritable heaven to him after the trenches.

The pietist, the precisionist and the prohibitionist would revolt from all this, and if one told nothing else it would be hateful and unworthy. But there is much else to be told; and, underneath the coating of dirt, there were the finest and most heroic souls, uplifting and encouraging to all lovers of mankind. It is a remarkable picture of soldier life as it is, unvarnished and unromantic, in spite of the philandering of Bert, or the wine, women and song with which it abounds. No preaching against war could be stronger than big Bill's exclamation: "It's times like these that make us feel far from Waterloo station," or the representation of heart-sick soldiers for whom the postman has nothing, or seated disconsolately on a shell longing for the distant home. Then that sweet picture of rural England at the end, with the vicar and all the friends welcoming the wearer of the war cross—even that fine picture is not spoiled because there stands as the center of it the open door of "The Better 'Ole," an English public house, which some people even yet think may be made a true community club.

Some day we will know how to combine wise prohibition with rational enjoyment, and that will be "a better hole" than the present conflict of trench against trench among those who earnestly seek the higher good of men and women. At any rate, we shall not think less of the heroism, the mutual loyalty, and the charming humor of these rough sons of Briton because to them there was as yet no sense of sin in their peculiar ways of softening the hardships of life. It is a wonderful people of whom these are the least, for if in them may be found the solid virtues of manhood what may we not expect of the whole race?

## LOYALTY.

By Bishop CHARLES H. BRENT

"Lo, I am with you always even unto the end of the world."—Matt. xxiii, 20.

It was God clothed in human character and experience who said this. That is the sort of God we have—one who is unchangeably loyal. As the man Jesus, God came into human history. The men of his day tried to get rid of Him by killing Him, but He would not allow Himself to be thrust out of the world of men of whom He had made Himself a part. Having loved His own which were in the world, He loved them to the uttermost and to the end. He conquered death first by dying and then by coming back from the grave in a form that could die no more. His boast of loyalty is that having risen from the dead even those who wish to get rid of Him cannot do so. We do not know how to flee, as He knows how to pursue. He remains available as a friend, Saviour, Counsellor always, everywhere, to every one.

"Lo! I am with you always even

unto the end of the world."

How thrilling! God is loyal to men. Men must be loyal to God—that is only common fairness. To be what we know He wants us to be, to do the things we know He wants us to do, to love what He loves and to hate what He hates, is loyalty. To come to know Him as our companion the greatest source of power and the greatest joy in life. We can best do what He wishes by walking by His side.

Put yourself boldly and squarely on the side of religion. The Church needs you as much as you need the Church. When you get home seize the first opportunity to be at public worship.

Loyalty has burned with a bright flame during the war—loyalty to God's cause, loyalty to home, loyalty to country. Keep the flame burning, for the loyal man is the friend of God and the friend of man. Stay with the best to the uttermost and to the last—that is loyalty.—The Hatchet.

### PERSONALS.

The Rev. William A. Gustin has resigned the rectorship of St. Michael's and All Angels' Church, Berwyn, Ill., because of continued ill health and has been made rector emeritus. He has gone to Fitch Bay, Province of Quebec, Canada, where he expects to spend the summer.

The Rev. D. Wellington Curran, Diocese of Washington, will preach the baccalaureate sermon to the graduates of Charlotte Hall Military Academy, Charlotte Hall, Maryland, on Sunday, June 8th, in the Dent Chapel.

On May 28th, Bishop DuMoulin visited the Church of Our Saviour, Akron, Ohio (the Rev. George P. Atwater, Rector), and confirmed a class of fifty-two persons. The Bishop preached a strong sermon in condemnation of religious neutrals.

Bishop McCormick is not likely to be home again from France before August. Meanwhile the Standing Committee, the Board of Missions, the Archdeacon, and all other workers in the Diocese of Western Michigan, are doing all in their power to prove their loyalty to encourage the Missions, fill the vacancies, make the Bishop a "proud and happy man" upon his return, manifesting their love for him by their acts.

The Rev. Dr. Lacey of the Church of the Redeemer, Brooklyn, N. Y., received a cable from Premier Venizelos, dated at Paris May 22nd, as follows: "Permit me to express to you and through you to all your distinguished co-laborers and speakers my grateful thanks and deep appreciation for your noble efforts on behalf of the rights of Hellenism."

A beautiful processional cross has been presented to St. Andrew's Church, Akron, Ohio, by the parents of John Reed in memory of their son, who died in the war. A delegation of soldiers, old St. Andrew's boys, were in attendance and presented the cross, which was blessed by the rector, the Rev. E. A. LeMoyné. The congregation is increasing under the ministrations of Mr. LeMoyné and questions of building a new church are being considered. The increase of the work requires a separation from the Barbarton Mission and this will be effected soon.

A very large congregation assembled in St. Stephen's Church, Wilkensburg, Pa., on Wednesday evening, May 21st, for the Institution Service of the new Rector, the Rev. William Porkess. In the absence of the Bishop of the Diocese, the Rev. Alexander Vance, D.D., Rector of St. Andrew's Church, Pittsburgh, was the institutor. The special preacher for the occasion was the Rev. R. E. Lee Strider, Rector of St. Matthew's Church, Wheeling, W. Va., who presented the theme, "Strength and Beauty," as a couplet. The message created a profound impression. The messenger had learned to a remarkable degree how to combine manliness, heart and mind as factors of a wide-awake preacher. The following priests of the diocese also took assigned parts: The Revs. Wyatt Brown, W. N. Clapp, H. L. Drew and M. S. Kanaga. The Rev. Thomas D. Edgar, D.D., pastor of the Second United Presbyterian Church, was delegated by the fifteen Wilkensburg neighborhood churches to make an address of greeting. Immediately after the service a large informal reception was held in the Parish House, by which opportunity was afforded the Rev. and Mrs. William Porkess to meet all personally.

"Oh, ask not thou how I shall bear  
The burden of tomorrow?  
Sufficient for today, its care,  
Its evil and its sorrow;  
God imparteth by the way  
Strength sufficient for the day."  
—J. E. Saxby.

## LAYMEN THE BACKBONE OF THE CHURCH

Bishop Fiske's record of work, given in his address to the diocesan convention of Central New York, showed among other things that in journeying over the diocese to stir up enthusiasm in the small missionary parishes he traveled over 10,000 miles in 1918 and gave over 300 sermons and addresses. The result is seen in confirmation classes thus far this year of two-thirds as many candidates as in the entire year of 1918.

The Bishop's address was a plea for active work by the lay members of the Church. He said:

If we would have the Church grow, we must put the laity to work. If the laity would have it grow, they must volunteer for service. Between member and minister there is no real difference of essential obligation in the Christian calling. The only difference is in the way the service shall be rendered and the circumstances in which it is fulfilled. The standard of service—clerical and lay—is alike. Religion is not merely the business of the man in holy orders. Clergyman and layman are alike members of the Body of Christ, each with his own office and work, each responsible for the advancement of the Kingdom. Our tendency has been to proceed, unconsciously and unintentionally, on the opposite theory. Religion and theology are supposed to be the clergyman's affair. Gradually the whole work of the Church has been left to him. The layman either knows nothing about it and loses interest, or does not understand the methods by which it is done and becomes utterly indifferent, positively disapproving or grumbling and rebellious.

This address, therefore, pleads with the laity to take a real interest in the work of the parish. And it pleads with the clergy to make every effort—in spite of discouragements and setbacks—to enroll their people in service. I wonder if you realize that in every walk of life the successful man is the man who can get other people working. The successful business man is not the man who tries to do everything himself; he enthuses other men, finds out what they can do, sets

them at work on it—and lets them alone! The successful clergyman is not the one who has so exalted an idea of his office, that he insists on "bossing the whole job," if you will allow me that expressive slang phrase. His real task ought to be the inspiring of other men to service. His success will come when he learns how to find out what men can do and then wins them to the doing of it. Every clergyman, I believe, ought to pray daily for the gift of personality, for more of personal magnetism—the gift can, to some extent, be cultivated, it is not simply a birth inheritance. No man need be negative and colorless, save as he is content to be so.

Will not the clergy make an earnest effort to respect, in the early fall, the effort of the past Lent, or to undertake one of the three lines of endeavor, if you did not attempt it this Spring? Enroll your people for service, however few of them there are of whom you have faith to believe that they will obey the call. Try to be fertile in plans for setting them to work. Think hard and pray hard to find some one who will start the others working. And when you have given them something to do, let them do it—and do it in their own way without interference or too much direction. The real reason why more men do not work is because we insist upon keeping them subordinate and even when we assign them a task assign it with a proviso, as if we feared to trust them or did not expect them to secure results.

And I ask you laymen to carry back to your parishes the spirit of service. Help your rector to find men who will do things. Start something yourself. Make yourselves acquainted with the missionary stations near your home parish that are in my care. Help the clergy and myself to find there the people who have a will to work. In the long run, lay labor will get more people, and get them harder, and keep them longer than any clergyman's pleading. Help your priest to understand that he is not merely a chaplain whose parish is his field, but a captain whose people are a force for him to lead and command.

## A BIT OF HUMOR

### Bishop Wilmer's Wit.

Bishop Richard Hooker Wilmer of Alabama, got more money at one little dinner than any man of my acquaintance, says a writer in the New York Press. He came North in the interest of a Confederate orphanage, met many Union friends and was dined. Of course, a story was expected of him, but he declined, saying he had none, but would offer a conundrum: "Why are we Southerners like Lazarus?" There was guessing on all sides of the table, such as "Because you are poor." "Because you eat the crumbs from the rich man's table," etc. "We're like Lazarus," said the Bishop, smiling blandly, "because we've been licked by dogs." Every man at the table laughed except one with a mottled face, who indignantly exclaimed: "Well, sir, if you think we're dogs, why in — have you come up here to beg for our money?" With a wink at the rest of his hosts, the Bishop replied: "My mottled friend, the hair of the dog is good for the bite. That's why I've come."

this matter shows that Our Folks read their Bibles, and this fact we are certainly glad to know.—Farm Journal.

### Beguiling Giles.

Everything in the dear old village seemed the same to Giles after his absence of four years as a prisoner of war in Germany. The old church, the village pump, the ducks on the green, the old men smoking their pipes while the women talked—it was so restful after the treatment he had received at the hands of the enemy.

Suddenly he missed something. "Where's Hodge's other windmill?" he asked in surprise. "I can only see one mill, and there used to be two." The native gazed thoughtfully around as if to verify the statement. Then he said, slowly: "They pulled one down. There weren't enough wind for two of 'em!" —London Tit-Bits.

### An Innocent Good Time.

A colonel who was a stern disciplinarian fathered his officers about him and issued orders for the regiment's forthcoming train journey to the coast.

"I don't object to an innocent good time on the men's part during this journey," he said, "but you will see to it that there's no swearing, no skylarking, no card-playing, and as little cigarette-smoking as possible."

"Pardon me, colonel," said a timid voice, "but would you object if I took along a little plain sewing to occupy my company and myself?" —Tit-Bits.



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## EDITORIAL

### PROPOSALS FOR AN APPROACH TOWARD UNITY.

The proposals made by certain members of the Protestant Episcopal Church and of Congregational Churches "to discover a method by which a practical approach toward making clear and evident the visible unity of believers in our Lord according to His will, might be made," is a document worthy of such careful study that one who did not have the privilege of sitting in the councils by which the conclusions were arrived at hesitates to give anything like a snap judgment upon it.

We have therefore refrained from editorial comment until we had an opportunity to give some study to this most interesting document.

In commenting thereon we shall separate the question into three parts, (1) The statement as to the need of visible unity; (2) The method of approach suggested for realizing such unity; (3) The proposed canon by which the Episcopal Church is asked to incorporate this plan into its canon law.

\* \* \* \* \*

#### I. The Need of Visible Unity.

The matter could scarcely be better stated than it is in this pamphlet.

"We are agreed that it is our Lord's purpose that believers in Him should be one visible society."

Unquestionably the Church was to be a fellowship, a brotherhood, and "the unity which is essential to His Church's effective witness and work in the world must express and maintain this fellowship. It cannot be fully realized without community, faith and order, including common participation in the Lord's Supper. Such unity would be compatible with a rich diversity in life and worship." To all this we agree.

If all men would see that love and not opinion, fellowship and not exclusiveness, combination and not competition is the will of Christ, we would have made a most hopeful beginning in establishing the rule of God among us. We would have replaced the present ecclesiastical bolshevism by some semblance of that kingdom which Christ preached and the primitive Church enjoyed.

#### II. The Method of Approach.

Here we come to a most curious paradox and yet a most hopeful one.

Historically the Episcopal and Congregational Churches are at the antipodes of Church order. In the one we have a highly organized Church, committed to certain lines of faith and order; in the other we have a group of independent units loosely federated in a national council that can scarcely be said to have legislative functions.

In the one corporate action, in the other individual liberty is exercised.

It is proposed to supply the grace of orders without carrying jurisdiction to the ordained, in order that there may be the spectacle of visible communion without the necessity of external submission to the jurisdiction of that body which confers the orders, except in the case of extreme discipline. The ordained may be deposed but not regulated.

On first thought it seems to be the deliberate attempt to mix oil and water; to disregard all principles of organic unity in order to attain a practical fellowship with the individuals involved.

One is more concerned with the Church's reputation for sanity than he is alarmed by the possibilities of dangerous consequences.

The Episcopal Church is asked to take official action upon the request of individuals, confessedly unauthorized.

A state is asked to put forth a law for another state, not at the request of that state, but of certain most estimable members of that state.

It is such a violation of all diplomatic precedent that one feels that at last there is a new thing under the sun. Action of this kind might be justified as in the case of the Jugo-Slavs, when there was no possibility of the state functioning; but this is a case where the state exists, and we are asked to legislate for it, without its request.

I should feel very differently if the Congregational National Assembly had with some degree of unanimity asked us to do this thing, or I would feel differently if we were asked to ask if the National Council of Congregationalists want us to do this thing, but I hesitate to be a Greek bearing gifts. I am afraid that the very thing we are anxious to avoid is the very thing that we will fall into, and that thing is the presumption that we have something which is superior to that which the other man has. We may be very sure that we have, but we must not carry the impression that we think so, before we have been asked. It strikes me that in our anxiety to unite we are creating a presumption which will be an excellent handle for those Congregationalists who have not been consulted to be offended.

Inasmuch as we are the ones to take official action, I submit that the order is wrong, and that those Congregationalists who believe that their organization, or a considerable portion of that organization, desire this action, should first of all ascertain the fact, before we are asked by our representatives on this conference committee to presume upon their wish by legislation.

In our anxiety to accomplish Church unity, let us beware of our confidence in legislating for other people. Or at least, let us appoint a committee to ascertain from such assembly whether it is their desire, before we presume upon that desire, and put ourselves in a very invidious position.

#### III. The Proposed Canon.

It would be impossible at the next General Convention to pass a canon which would be in direct conflict with an article of the Constitution, and this makes our predicament all the more perilous.

In order to pass this canon we must first change our Constitution. Not only does this require action by two successive conventions, but it puts upon us the obligation to alter the very Constitution of the Church, to pass a canon which so far as we know will never be actually operative.

The Constitution distinctly says that no one shall be ordained by any Bishop of this Church unless he agrees to conform to the doctrine, discipline and worship of the Protestant Episcopal Church.

It is now proposed in a canon to ordain those who will not so conform. Of course I know that some will say, "What is the Constitution between friends?" But I fancy Constitutions exist for this express purpose, and that it is to prevent hasty and inconsiderate action.

I believe that these gentlemen have asked the Church to do a parliamentary impossibility, and however desirable any action may be, there is a fundamental objection in the minds of legislative bodies, under any amount of pressure to set aside a constitutional provision.

Moreover, I cannot help but feel that these gentlemen have put the Convention of the Church in a very unenviable position, that is, of being asked to do that which on the face of our declarations we are anxious to do, but which we may not be so anxious to do that we are willing to set aside the Constitution of the Church to accomplish it.

It must needs be a very great demand that would cause the Church to alter its Constitution, and a demand that needs to be visualized. I can conceive of no demand that could cause the Church so far to forget its order as to evade or ignore a constitutional provision, for that would go too far toward undermining all of its law and order. And I further believe that before these gentlemen embarrass the Church by presenting this proposed canon, they should first tell us how we are to avoid this constitutional difficulty.

It will be most embarrassing for some of us, who may be quite sympathetic with the motives of these gentlemen, to raise this constitutional question, but it has to be met, and those who propose a law should first address themselves to the constitutional difficulty before they present a canon which will put us in an embarrassing position, without telling us how we are going even to receive the canon. It is not pleasant to raise this objection, but it is one that confronts us as exponents of law and order, without any reference to the question at issue or its merits.

I must dissent, therefore, from the proposed canon, until those who have proposed it, have shown us how we are to meet this difficulty of conscience, or seem to throw cold water because of this difficulty upon a most commendable effort. It is a case where one cannot do evil that good may come. Nor will it answer the question to say, "Change the Constitution," because this particular question is not only one that may cause some of us to feel that we might vote for a particular canon, where we could not conscientiously vote for a constitutional change that would open the door to suggestions even more radical than the one proposed.

It is certainly the duty of the proponents to tell us how they propose to meet this difficulty before they impale us on the horns of a dilemma.

#### THE PROPOSED CANON.

In a recent issue of The Witness we published the "Proposals for an Approach Towards Unity" made by a number of eminent "members of the Protestant Episcopal Church and of Congregational Churches, without any official sanction and purely on our own initiative." The statement concluded with a Form of Proposed Canon which we reprint for the benefit of those who may wish to compare it with Bishop Johnson's editorial:

I. In case any minister who has not received episcopal ordination shall desire to be ordained by a Bishop of this Church to the Diaconate and to the Priesthood without giving up or denying his membership or his ministry in the Communion to which he belongs, the Bishop of the Diocese or Missionary District in which he lives, with the advice and consent of the Standing Committee or the Council of Advice, may confirm and ordain him.

§ II. The minister desiring to be so ordained shall satisfy the Bishop that he has resided in the United States at least one year; that he has been duly baptized with water in the name of the Trinity; that he holds the historic faith of the Church as contained in the Apostles' Creed and the Nicene Creed; that there is no sufficient objection on grounds physical, mental, moral or spiritual; and that the ecclesiastical authority to which he is subject in the Communion to which he belongs consents to such ordination.

§ III. At the time of his ordination the person to be ordained shall subscribe and make in the presence of the Bishop a declaration that he believes the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation; that in the ministration of Baptism he will unfailingly baptize with water in the name of the Father and of the Son and of the Holy Ghost; and (if he is being ordained to the Priesthood) that in the celebration of the Holy Communion he will invariably use the elements of bread and wine, and will include in the service the words and acts of our Lord in the institution of the Sacrament, the Lord's Prayer, and (unless one of these Creeds has been used in the service immediately preceding the celebration of the Holy Communion) the Apostles, or the Nicene Creed as the symbol of the faith of the Holy Catholic Church; that when thereto invited the Bishop of this Church having jurisdiction in the place where he lives, he will (unless unavoidably prevented) meet with such Bishop for Communion and for counsel and co-operation; and that he will hold himself answerable to the Bishop of this Church having jurisdiction in the place where he lives, or, if there be no such Bishop, to the Presiding Bishop of this Church, in case he be called in question with respect to error of faith or of conduct.

§ IV. In case a person so ordained be charged with error of faith or of conduct he shall have reasonable notice of the charge and reasonable opportunity to be heard, and the procedure shall be similar to the procedure in the case of a clergyman of this Church charged with the like offense. The sentence shall always be pronounced by the Bishop and shall be such as a clergyman of this Church would be liable to. It shall be certified to the ecclesiastical authority to which the defendant is responsible in any other Communion. If he shall have been tried before a tribunal of the Communion in which he has exercised his ministry, the judgment of such tribunal proceeding in the due exercises of its jurisdiction shall be taken as conclusive evidence of facts thereby adjudged.

§ V. A minister so ordained may officiate in a Diocese or Missionary District of this Church when licensed by the ecclesiastical authority thereof, but he shall not become the Rector or a minister of any parish or congregation of this Church until he shall have subscribed and made to the Ordinary a declaration in writing whereby he shall solemnly engage to conform to the doctrine, discipline and worship of this Church. Upon his making

(Continued on page 7)



## CURRENT EVENTS.

### Ordination at Evanston, Ill.

Ascension, 1919, will long be remembered by the people of St. Luke's, Evanston, Ill. For this day brought joy to the heart of the Rector, the Rev. Dr. Stewart, and the people rejoiced with him, when Mr. Potter Sabin and Mr. Harold Flower, both St. Luke boys, were presented for ordination. This solemn and wonderful service was held at 10 o'clock in the church with full choir. Dr. Stewart presented the candidates to Bishop Griswold, who ordained them to the diaconate. The sermon was preached by the Rev. Charles H. Young, M. A., Rector of Christ Church, Chicago.

### A Prayer Found in Private Book of Quentin Roosevelt.

When the personal effects of Quentin Roosevelt were returned to his father's home at Oyster Bay, the following prayer, a copy of which was recently sent to Mrs. Hector Baxter of Minneapolis, Minn., by a neighbor of the Roosevelt family, was found in a private book of his:

"Teach us, good Lord, to serve Thee as Thou deservest, to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward, save that of knowing that we do Thy will; through Jesus Christ our Lord. Amen."

### Trinity Branch, Woman's Auxiliary, Toledo.

The Woman's Auxiliary of Trinity Church, Toledo, Ohio, has three work meetings each month. During the afternoon our educational secretary reads or tells of the work in one of our church's mission fields, and at the next meeting questions us on the subject, writes the President, Mrs. Backus.

Before regional meetings when a missionary is to speak, we have a brief description of the subject that we may give more intelligent attention to the speaker. After these regional meetings and after our own monthly study meetings short quizzes are given. At our study meetings we divide the subject for the afternoon and have two or three members give papers or talks on different phases of the work. We recently had an afternoon devoted to Alaska, and after the papers were read there was an interesting exhibition of various articles made by the Alaskan Indians, and a great many photographs were shown. The week following, those who read the papers conducted their own quizzes.

### Episcopal Church and Christian Unity.

The "Antidote," a Roman Catholic publication, says in its issue for April, "The Episcopal Church occupies a middle position between the Catholic Church (by which it means the Latin communion) on the one side and the non-episcopal denominations of Protestantism on the other. Such is the doctrinal elasticity of the Anglican communion that its adherents, both clerical and lay, stretch all the way in their theological views from the very threshold of the (Roman) Catholic Church to the common meeting ground of such purely Protestant denominations as the Presbyterian, Baptist, Congregational and Methodist. If any denomination, therefore, is so constituted that she can with one hand grasp the hand of the Holy Father of Christendom, stretched out in the spirit of the Good Shepherd, and on the other side grasp the hand of evangelical Protestantism and draw them together in friendly conference concerning the articles of faith they hold in common and the fundamental difference of both faith and order which after four hundred years of estrangement still keep them ecclesiastically so wide apart, then we conceive that denomination to be the Protestant Episcopal Church."

The Rev. E. G. White, rector of St.

Paul's Church, Aurora, N. Y., comments on the above as follows:

So it is that we of the Anglican part of the Holy Catholic Church (called Protestant Episcopal in the U. S.) have a special responsibility in the matter of Christian Unity, patiently and prayerfully, with love to all men, and specially to all who profess faith in the Lord Jesus, to strive towards the unity for which our Saviour prayed.

### The Annual Thank-Offering at Chicago.

The annual Thank-Offering service of the women in the Diocese of Chicago was held on Ascension Day in Grace Church, Oak Park, beginning at 11 a. m. with a Corporate Communion. Bishop Howden, of New Mexico, was the celebrant and the preacher, and his eloquent address will long be remembered by his hearers. The lofty ideals of the Ascension-tide he preached as a challenge for greater missionary endeavor, and he told life stories of the devotion of the United Offering workers among the Navajo Indians in New Mexico. As the thank-offering of the women who crowded the Church was taken and presented at the altar, the doxology was sung. A most inspiring United Offering rally was held in the Parish House at 2:30 p. m., and the result of the morning offering was received with unbounded enthusiasm. The amount reported was over \$4200, the largest annual offering ever made in Chicago. Mrs. Greeley, of the United Offering committee, was the chief speaker, and her helpful, enthusiastic remarks were an inspiration to those present. She urged a thorough canvass of all Churchwomen in the interest of the Victory Thank-Offering which will be presented at Detroit in October. The coming four months should be busy ones, that no woman should be denied the privilege of making her gift of thanksgiving to God for mercies or blessings received.

### Cadets Sing in St. Paul Chapel, Columbia University.

The Cadet Choir of the West Point United States Military Academy recently paid a visit to Columbia University, New York City, and took part in a special service held in St. Paul's Chapel, which is in charge of the Rev. Dr. and Chaplain Raymond O. Knox, a priest of the Church. The choir of St. Paul's, with 100 members, sang an anthem, and the cadet choir of eighty voices sang their anthem, "Alma Mater." Then both choirs sang the anthem together. Chaplain Knox, in the course of his sermon, said he was glad to welcome the cadets as representatives of the military school of the nation. He referred to the faith all had in America's wealth and resources when war was declared, and said there was no lack of faith in the manhood of the nation.

He said: "The boast of a certain statesman about raising an army over night was, of course, ridiculous, yet the skill and speed with which a fighting army was raised, trained and sent across have been the marvel of the world. It confounded the Althes, astounded the American people, and utterly dismayed the Germans. But for the training of the officers who had been at West Point this seeming miracle could never have been accomplished. He hailed the choir as representing the best of American manhood and hoped its visits would become of annual recurrence.

Several thousand persons, including many members of the Faculty, were present.

### The Summer Church School at Lake Wawasee.

What promises to be one of the most interesting and helpful opportunities for Church workers to receive inspiration and education in the Church's activities is to be given at the third annual Diocesan School of

Religious Education under the auspices of the Board of Religious Education of the Diocese of Northern Indiana, June 16 to 21, 1919, at Lake Wawasee, Indiana. The sessions of the past two years have proven so successful that it is without hesitancy that the Diocesan Board commend this school to all Church workers. The school was begun two years ago, primarily to train the teachers of the Church schools and the leaders of mission study classes of the diocese. The success of the school is now attracting Church workers who live in the vicinity of the diocese. It is not the intention therefore to conflict with the Racine Conference or other summer schools, but to reach the large number of teachers and workers who would not be able to attend such schools at a distance. The School is held at Vawter Park, on beautiful Lake Wawasee, about 100 miles east of Chicago on the B. & O. Ry. and the Union Traction Line. The school is intended for clergymen, Church school teachers, leaders in the Woman's Auxiliary and all those interested in Church work of any kind. Careful consideration is given to physical and recreative features recognizing that many desire to combine their summer outing with the school sessions. Among the lecturers are:

The Rt. Rev. John H. White, D.D., Bishop of Northern Indiana. Topic, "Principals of Divine Worship."

The Rev. Charles Young, rector of Christ Church, Chicago. Topic, "Parochial Organization."

Miss C. C. Griswold of Chicago. Topic, "Missions."

Miss Vera Noyes. Topic, "Hand Work."

The Rev. John H. McKenzie. Topic, "Hymn Singing."

Conferences will be conducted on the various courses of the Christian Nurture Series of Church School Lessons with a view to training the Church school teachers in the respective courses. A registration fee of one dollar is payable upon enrollment. Board and room at the modern hotel at Vawter Park for ten dollars is arranged for each person upon enrolling. Apply for registration and further information to the Registrar, Mrs. Ferdinand Boedefeld, Elkhart, Ind.

### General Pershing Was Confirmed at Zamboanga, P. I.

Religious and secular papers have erroneously reported the confirmation of General Pershing by Bishop Brent as having occurred in America, England, and France. The Witness has called attention to these erroneous reports, but the assertion that the General was confirmed in France recently found its way into our columns. In one of the articles, "Advertising Religion," the statement was made in a sample of effective Church advertising that "Among Pershing's first acts after landing in France was to be confirmed by Bishop Brent."

Mr. James H. Pershing of Denver, Chancellor of the Diocese of Colorado, writes as follows to The Witness:

The enclosed is taken from the last number of The Witness. This letter is written for the purpose of affording you the opportunity of correcting the statement which has frequently occurred in public journals to the effect that General Pershing was confirmed in France by Bishop Brent.

General Pershing was confirmed on Septuagesima Sunday (January 23, 1910) by the Right Reverend Charles H. Brent, D. D., Bishop of the Philippine Islands, being presented by the Rev. Myron B. Marshall, of the Church of the Holy Trinity, Zamboanga, P. I. General Pershing was warden of the Church of the Holy Trinity, Zamboanga, until his departure from the islands.

### The Western Theological Seminary Commencement

The Thirty-Fourth Annual Commencement of the Western Theological Seminary was held at Wheeler Hall, Thursday, May 22nd, 1919.

In the absence of Bishop Anderson, the President of the Board of Trustees, the Rt. Rev. Theodore Nevin

Morrison, D. D., L. L. D., the Vice-President, presided at the commencement exercises and conferred the diplomas and degree, and, also, delivered the address.

Four students graduated this year: Harold Raoul Flower, B. A., Edwin Viots Griswold, Edward Potter Sabin, B. A., and Franklin Cox St. Clair.

The degree of Bachelor of Sacred Theology was conferred upon the Rev. Charles Pomeroy Otis, B. A.

After the conferring of diplomas and degree the Dean, the Rev. William C. DeWitt, S. T. D., announced the prizes. The Lydia B. Hibbard Bible Prize was awarded to Edwin V. Griswold, the first Sermon Prize to Harold R. Flower, the second Sermon Prize to Howard H. Hassinger, the Leicester C. Lewis, Jr., Church History Prize to Harold R. Flower.

At the annual meeting of the Alumni the Rev. Wm. C. Way was elected president for the coming year, the Rev. Bernard I. Bell, vice-president, the Rev. Hugh MacWhorter, treasurer, and the Rev. Malcolm J. VanZandt, secretary.

Forty-two members of the Alumni were present at the annual alumni dinner. Bishop Morrison and Bishop Griswold were guests of honor. Both bishops made short speeches, which were followed by one touching upon the war by the Rev. Geo. C. Stewart. The Rev. Victor Hoag spoke of his experiences at the spruce camp in Washington. Mr. Edwin V. Griswold spoke on behalf of the graduating class.

The Alumni Meeting and Dinner and the Graduating Exercises were followed by a reception in Wheeler Hall.

### Going Out Into the Highways and Hedges.

We are featuring the report of the Convention of the Diocese of Kansas on our front page because of its unusual contents. Under the leadership of Bishop Wise the Diocese of Kansas is doing some real pioneer work in the way of religious education and publicity, producing at the start remarkable results, and pointing the whole American Church to a practical, sane, and winning method to arouse and hold the interest of the people, which if generally adopted and adapted would doubtless bring about a great awakening.

A prominent Protestant minister, pastor of the largest congregation of his denomination in America, said to the Managing Editor a few years ago: "The hope of our country is in the Episcopal Church. It is peculiarly fitted to teach the youth of our land respect for law and order and reverence for holy things." A well known Chautauqua lecturer, minister of another denomination, said to us, "I once thought the Episcopal the most exclusive Church in the country. I am now convinced it is the most inclusive and, in the best sense, the most democratic Church in America." They may or may not be right in their conclusions, but whatever else may be said, the Church is the Church for the people—for the rich and the poor, the lettered and the unlettered, all classes and conditions of men.

Bishop Wise by an intensive and extensive educational campaign through the religious and secular press and a free and judicious use of printer's ink has adopted the modern method of going "out into the highways and hedges and compelling" the people "to come in." He is reaching out and winning men and women and children for the "old paths" in the new way of this twentieth century world—a world that is being so rapidly reconstructed that it makes one's head swim and wonder whither we are drifting—but a world in which, thank God, a large majority of men and women are aroused, in a receptive state of mind and heart, ready to respond to strong leadership and the highest Christian ideals—ready to listen to a clear, sane presentation of the glorious gospel of Jesus Christ, but many of them not knowing where to look.

The iron is hot and now is the time for this great historic Church to strike, if we are as a Church to forge

ahead and take our rightful place in the religious life of the American people, and bring the teeming numbers of our own uneducated and uninterested members, as well as the unchurched masses, to a realization of the spiritual joy, the comforts and the consolations, the inestimable benefits, the Church is ever ready and very eager to bestow upon the children of men by her divinely appointed ministrations.

The Witness will publish from week to week the bulletins and instructions of the Kansas Publicity League. Mr. Paul J. Brindel, sometime connected with the editorial department of the Louisville Courier-Journal, now engaged in publicity work for the Great Nation-Wide Educational Campaign fostered by the General Board of Missions, is in charge of the headquarters. Watch for and read these bulletins.

### Chicago Parish Takes a Forward Step.

A great new day is dawning for St. Paul's-by-the-Lake, Chicago, writes the rector, the Rev. H. N. Hyde, in his parish paper. We are making definite advance toward the consummation of hopes and plans long cherished in the parish. The beautiful property at Ashland and Estes Avenues was acquired some years ago in the rectorship of the Reverend Doctor Rowley. Since then the Parish House has been built upon it, but we have continued to worship in the Lunt Avenue church, looking forward to the time when we might be able to sell the land and building there and to erect a larger and nobler church in the better and more central location.

At a Parish Meeting on Monday, May 12th, an offer from the B'nai congregation of Orthodox Jews was submitted to the qualified voters of the parish, and by a large majority it was decided to accept the offer and to make the sale. This is now in process of being done and we expect to yield possession of the building to the purchasers on or about July first.

The main floor of the Parish House will be equipped for the conduct of our services of worship. No structural changes will be necessary to make the auditorium churchly and reverential. The room has dignity and spaciousness and good proportions.

We are not expecting to worship in the Parish House very long. Interest in the new development in parish affairs is widespread, and enthusiasm is already manifest over the forward step now being taken and all the possibilities which it spreads open before us. We see the vision of a new church, and we feel the surge of a new confidence and the glow of a new hope.

### Chaplains in the "Movies."

Some recent moving pictures are being shown about the country presenting the Michigan troops of the 126th regiment, 32nd division, in the preparatory camp at Waco, in training in France, and finally in their parade at their welcome home in Grand Rapids. Chaplain F. S. White, formerly Dean of St. Mark's, Grand Rapids, and Bishop McCormick's son, Chaplain J. Brian McCormick, were both featured with words of praise.

The Rev. Dr. George P. Atwater, rector of the Church of Our Saviour, Akron, Ohio, gave the address at the meeting of the Men's Club of St. John's Church, Cuyahoga Falls, on Friday evening, May 16th, and was greeted by a good assemblage of the men. The annual sermon to the G. A. R. and the Women's Relief Corps was preached by the rector, the Rev. Francis McElwain, on Sunday, May 25th, and the Akron Commandery of Knights Templar attended a special service at St. John's on the afternoon of Ascension Day.

The Rev. Howard B. Ziegler, rector of St. Barnabas' Church, Reading, Pa., has accepted a call to the Church of the Good Shepherd, Silver City, New Mexico, and will begin his services there on Whitsunday.



# CHURCH FINANCE.

By the Rev. THOMAS F. OPIE

That the business end of Church work is seldom if ever what the world calls "successful" is a patent if deplorable fact. Church finance is not only the despair of the parson; it is the shame of the people! Here is a Church of some 500 communicants. Its budget is perhaps \$4,000 or \$5,000. That, we will say, means \$10 per year from every communicant. Or here is a Church with 100 communicants and a budget of \$2,000, each communicant being assessed \$20 per annum! And yet it is like trying to lift oneself by his own boot-strap to raise even so small a sum as that!—all but impossible to get every member to value his religious privileges so high as \$10 or \$20 a year—and to PAY it!

And, be it said, the money problem cannot always be laid at the parson's door! Many men of affairs have a pet phrase that "the parsons are poor business men." Granted that that were true, the low estate of the exchequer is still by no means the exclusive fault of the parson! The vestry, more especially perhaps, the finance committee of that body, is the legitimate business end of Church administration. But who ever saw a vestry that considered the Church in the light of a real BUSINESS? And yet it IS a business. Whatever else the Church is (and of course it is much else) it is, or should be so considered, the biggest business in the world. The conundrum, which has gotten more or less stale from age, comes to mind:—"When is a business man not a business man?" The answer is, "When he is a vestry-man!"

Proceeding with the discussion of the theme, Church Finance, I shall develop the subject along three lines:—1st, The CONDITION; 2nd, The CAUSE; 3rd, The REMEDY. Of course conditions will be dealt with in a more or less general sense. The causes are too numerous to mention exhaustively and I shall dwell upon only a few which seem to be prevalent generally. As to the remedy—that is also relative. Did I know the final, complete and infallible remedy for that more or less generally deplorable condition in the Church which might be diagnosed as ecclesiastical parsimoniousness, I might rightfully be catalogued as the eighth of the Seven Wonders of the World! But there are certain concrete remedial methods which will occur to us all. I shall try to be practical and suggest only those remedies which may be tried out by parson and people, by vestries and by congregations.

1. THE CONDITION. In my introduction the condition generally has been hinted at. Plain speech, based on actual observation and reading, will suffice to accentuate the condition which has been referred to as deplorable. In dealing with conditions extant in the Church with reference to financial status, I realize fully that there are splendid and shipping exceptions. These but emphasize the normal run of Churches in this respect and only serve to show us up in our true light, when we fail to emulate their example and to lift ourselves from the slough of financial despond in which so many of us find ourselves.

For the purpose of clarity and logic I shall mention the conditions as they bear first upon Benevolences or Charity; second, upon Extension or Development; and third, upon Salaries or Stipend.

(a) Under the head of Benevolences, I group all the various agencies for which our Churches are asked to give or are apportioned a certain amount per capita to support. These are principally missions, foreign and domestic, pensions or relief funds, and educational and charitable enterprises. Each several congregation is apportioned so much for diocesan missions, so much for general missions, and is asked to contribute to the Church's benevolences generally. The figures asked are never excessive, and yet, how many of our Churches ever meet their apportionments? How many exceed their apportionment? It

would be well-nigh impossible to cite figures in all cases but it is not overstating the case to say that often the number of Churches not paying their entire quota is equal to those that do, plus those that raise and contribute an overplus. The fact that many congregations under pay is, it is true, happily offset somewhat by the fact that some few considerably overpay their allotments.

That, as of our last session of Convocation, our own Diocesan Board of Missions was some \$5,000 behind is something that should bring profound concern to us all—clergy and people alike. That this board no less than the General Board of Missions, frequently has to borrow money to carry on the work of the Church, is no less than a disgrace—especially so when thousands of our communicants are well able to afford costly automobiles and high-priced comforts, often paying more for the upkeep of their machine for a month than for the upkeep of their Church for a whole year! Little wonder that the hearts of many people are not in the Church! Never was a truism more demonstrable than that a man's heart is where his treasure is!

Not only is the condition as to missionary support so lamentably shameful, but our splendid educational and charitable institutions too go begging! How many of our congregations contribute regularly to our own diocesan institutions? Take this small number and divide it by ten or twenty and you will find how many of those which contribute regularly also contribute liberally.

(b) As to conditions with respect to Extension or Development of Church activity in respective parishes, it almost makes one blush to refer to this feature of financial dereliction. How many of our city and town Churches donate money towards locating missions throughout their several counties? How many congregations have a system by which to finance extra-parochial activities in rural sections? I do not know one! And yet how is the Church really to grow as it should, without some such system? It is true some Churches give the services of their rector for this worthy purpose! But how many encourage him in this work and make it possible by adding to his stipend when he adds to his mission—or preaching-points?

Very few congregations even afford an automobile to the pastor for purposes of increased usefulness and activity. Twice or three times as many services and from ten to a dozen times as many pastoral calls through rural districts might result and the whole parish work might be immensely stimulated, did more of our congregations have the liberality—nay, the fine business acumen, to supply the rector of the parish with an automobile.

I seem to be advancing exclusively negative aspects of conditions of finance, but after all, it is the "negative" which reveals the real facts! (To be continued)

## 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.

What! never speak one evil word, Or rash, or idle, or unkind? Oh, how shall I, most gracious Lord, This mark of true perfection find? —Charles Wesley.

## IN MEMORIAM.

The Rev. Reuben Kidner.

The Rev. Reuben Kidner, of Boston, who died on May 15th, had a marked and intimate influence on the life of the Diocese of Massachusetts. He graduated from the Episcopal Theological School in Cambridge in 1878, only ten years after its foundation, and has been a charming interpreter of the life of the early days of the school. In 1882 he was invited to become assistant at Trinity Church, Boston, by the Rector, the Rev. Phillips Brooks.

Not long ago he told friends that he debated within himself the opportunity of work in an independent parish and the field open in Trinity Parish. He early recognized that to be under the great preacher and friend was to be an inestimable privilege, but would mean necessarily subordinate work. "But," he said, "if Phillips Brooks thinks I can help I am only too glad to serve with him."

He always radiated a greater influence than he seemed to possess. As the vicar in charge of St. Andrew's Church in the West End for many years, his life became a very telling ideal to great numbers of people. His character brought out a power in others which oftentimes must have been unknown to himself or his friends.

A few years ago, at the Alumni Quiet Day of the Episcopal Theological School, his leading and his addresses were of most unusual and permanent power, both to inspire and to guide. Although his life's work has been confined to positions of relatively small prominence, his life is one of those that shines with a very certain radiance and makes one know the profound mastery of Christ's great words, that reversal of human judgment, "the last shall be first."—Rev. Chas. E. Jackson.

## A Clever Piece of Parish Advertising.

The Rev. W. A. A. Shipway, vicar of St. Matthew's Church, Spokane, Wash., has issued a fourteen-page folder with cover, artistically printed, which is an effective method of parish advertising likely to produce good results. Three words appear on the front page of the cover:

The Situation  
and—

The first page contains just one display word in red: You

The contents of the other pages neatly displayed, are as follows:

A message which concerns you from St. Matthew's Church.

Our bulwark—Unity. Our Motto—

Progress. Our Ambition—A Greater St. Matthew's.

Why are we thus only about 35 per cent efficient? Could any business enterprise succeed if such were the case? Why? Because we have had a wrong idea of the Church.

The Church is not a building, the clergy, the Church wardens and vestry. The Church is "The Mystical Body of Christ," "The Bride of Christ." If you are baptized YOU are the Church. What are you doing to make the Church effective? How much prayer? How much service are you giving to her?

The other communicants and YOU. What is our aim? To make the Church 100 per cent effective. This includes YOU.

What do we ask? (1) Regular and faithful Church attendance; not the spasmodic, fitful kind; not the kind that is subject to favorable climatic conditions, special music, attachment to the clergyman. (2) Consistent and systematic giving. The recognition that what God has given us we hold as Stewards in Trust. Therefore a return to the teachings of Christ.

What do we ask? (1) An adequate income to meet current expenses. (2) An increased income for expansion and reconstruction. How will it be spent?

One thousand five hundred dollars to make the city safe. Therefore your home. Would you live in a churchless city? Is the Church essential to the prosperity and hap-

piness of your city? If you do not consider it, remove the churches, then watch the exodus from Spokane. Who would want to bring up a family here? Would you? Are you supporting the Church in Spokane?

Two hundred dollars to help make the state and the world safe, in other words for Church extension. This is our apportionment. We cannot do less. "The field is the world." This is the Church's vision. Her God-given task.

One thousand dollars each year for Parish Hall, including lot, and to make the mission self-supporting. By this we shall honor God, provide a center for new activities, assist in the solution of reconstruction problems, secure a larger church attendance, establish a new center of enduring influence, add to our city's growth, bless thousands of lives. Do you know of any better investment?

This is the problem and YOU. What will you do with it? Will you help in solving it?

## Help Yourself to The Witness.

Notwithstanding the near approach of the dull season of summer, a large number of parishes throughout the country are starting or in the midst of campaigns to place The Witness in the homes of the people. Here is an effective poster used in The Witness campaign now being carried on in St. Mark's Parish, Rochester, N. Y.:

OUR MOTTO

"HELP YOURSELF TO THE WITNESS"

HELP THE PARISH BY TAKING THE WITNESS"

OUR PLAN

PURPOSE—EVERYONE reading a Church paper.

We owe God one-seventh of our time. How about our reading? We pay 2c daily (or more) for our secular reading. Can we not spend 2c weekly for sacred reading?

If we will get our religious knowledge from the papers, why not from a Church paper?

THE PLAN—TAKE a sample copy of The Witness (as long as they last they're free!)

Read it and then you will TAKE it regularly.

Get the habit!

SUBSCRIBE—Either

For 6 weeks trial—10c!!

or

For 52 weeks profit—\$1.00.

(If you pay now you help to start the movement promptly and readily.)

IF

you cannot sign now, be ready to welcome any agent who comes to see you authorized by the rector and vestry.

REMEMBER—By subscribing for a year you are helping

YOURSELF—The Witness will do you good, and give pleasure.

THE PARISH—20c of every yearly subscription in this movement stays in the parish.

## Meeting of The Springfield Woman's Auxiliary.

The thirty-second annual meeting of the Woman's Auxiliary of the Diocese of Springfield was held in Urbana with the women of the University Chapel of St. John the Divine, on Thursday, May 15th.

Delegates were present from all but three of the parish branches, and representatives were present from Paris, Albion, Rantoul and Carbondale, where there are no organized branches.

On the evening of the 14th the delegates attended a joint meeting of the synod and auxiliary at Emmanuel Church, Champaign, which was addressed by the bishop of the diocese, the Rt. Rev. Granville Hudson Sherwood and by Dr. Whitaker of Knoxville, Tenn., who spoke in the interest of the Nation Wide Campaign.

The special session of the auxiliary opened with a corporate communion at 8 o'clock in the chapel, at which time the united offering was pre-

sented and five university students were confirmed.

Breakfast was served the delegates by the university women at the home of Mrs. H. H. Stoek.

The business session opened at 10 o'clock in the chapel. The regular order of business was followed and every department of auxiliary work was presented in a written report read by the officers.

In the afternoon the delegates had the good fortune to listen to Miss Nannie Hite Winston of Louisville, Ky., on the "Origin and Development of the Woman's Auxiliary." Miss Winston is a gifted speaker and in her address did much toward making clear the workings of the Woman's Auxiliary. The Rev. Mr. Long of Warsaw, Ill., also addressed the delegates on the part the Woman's Auxiliary is to play in the Nation Wide Campaign.

The work of the Auxiliary is going forward in the Diocese of Springfield. More church women than ever before are actively identified with the diocesan organization, although there are still many yet to be reached. One parish branch reported three Mission Study classes. The united offering is nearly double what it was three years ago because more women were given the blue boxes.

In an attempt to have the church women of every parish and mission in the diocese become federated with the diocesan organization, extension secretaries were elected to work in each of the six rural deaneries.

## Twenty Excuses for Not Attending Church.

A rector, whose name we withhold for obvious reasons, writes: "A couple of weeks ago I was much amused at reading in The Witness the reasons given by two people for not going to church, viz., one had not been brought up that way, and the other had been forced to go. It reminded me of the excuses given to me in a small mission. I think the smaller and less attractive the church, the larger the number of excuses. Most of them are offered by new comers to our town, who inform us that they were good Episcopalians in the towns where they formerly lived." The excuses follow:

Don't seem to get around on time.

The hours of church services are inconvenient for me.

Have callers on Sunday evenings.

Have to work hard all through the week and want to rest on Sunday.

The church is too small.

I don't go to church because I can't expect my husband to go there, because there are not enough men in the congregation.

I'm just as good as those who go every Sunday.

The church was closed one time when there was no rector.

I'm afraid the church might be closed.

I've had my feelings hurt too many times.

I did not like one of the former rectors.

I don't like the music.

I have gotten out of the habit of going to church.

I board with a Baptist family and go to church with them because I can enjoy myself in any Protestant church. (Note the emphasis.)

I have a small baby.

My health is poor.

I don't go because——wants to run things.

I don't like some of the members.

The seats are uncomfortable.

I went one Sunday and there were not very many there.

Professor Athearn says: "The parochial school problem is not a question of the Bible in the public schools. It is a question of democracy in the public schools. Let us face the real issue. An autocratic church cannot long endure in a democratic state."

High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease and start in some fresh march of faithful service.—J. Martineau.



## THE PROPOSED CANON.

(Continued from page 4)

such declaration and being duly elected Rector or minister of a parish or congregation of this Church, and complying with the canons of this Church and of the Diocese or Missionary District in that behalf, he shall become for all purposes a Minister of this Church.

## THE ALBANY CONVENTION

The Bishop appointed, under the new canon, Mr. Russell M. Johnston, an Albany lawyer and devoted Churchman, Chancellor of the Diocese.

The Convention elected as deputies to the General Convention: The Rev. Dr. W. W. Battershall, the Rev. Dr. Edgar A. Enos, the Ven. R. H. Brooks, the Rev. Dr. B. W. R. Taylor, and Messrs. Robert C. Pruyn, Levi Hasbrouck, Harris L. Cook, G. R. P. Shackelford. Provisional Deputies: The Rev. G. H. P. Grout, the Rev. D. C. White, the Rev. O. S. Newell, and Dr. Robert Selden, Messrs. James L. Olde and Horace Finley.

The report of the Committee on the State of the Church showed that 25 parishes had increased the salaries of their rectors.

The matter of dividing the diocese was referred to a committee to report next year.

The Committee on Social Service presented an important report, presented by the chairman, the Rev. Creighton R. Story. The following brief extracts indicate the trend of the report:

"The prosperous and hopeful condition of our churches today is a vindication of the reality and vitality of our Christian faith. In our glad response to our call to service and to sacrifice, we found new powers, and new resources, fresh contacts with God and with our fellow-men. Realizing that we were saved for service we discover now that we have been saved by service."

"There is little to be feared from anything like Bolshevism in America, yet we must recognize widespread unrest in this period of reconstruction. Animosity and lawlessness in the ranks of labor lead only to a conflict between unions and the Union, that can only mean national disaster. On the other hand, the power of organized wealth without a corresponding sense of responsibility is so subtle and so dangerous that we have already reached a point where the most radical reactions are inevitable."

"Our Church, clergy and laity, should take greater interest in the proceedings of the State Legislature. The legislators are only too anxious for the advice and co-operation of our good citizens. A lot of good social legislation went by the board in the last session, because the tide of opposition was too strong. Laws that encourage the Continental Sabbath got through this year and received prompt signature of the Governor. Baseball and other outdoor recreations have some excuse with proper safeguards, but there is great danger to the public morals in the uncensored exhibitions of moving pictures."

"There has always been a strong sentiment in our Church for personal liberty and self-control in the use of beverages. By long and painful process the country has been aroused by the lawless and demoralizing menace of the saloon. The outcome of the present experiment is difficult to predict. The result may be even greater lawlessness and degradation. But, under the circumstances, there should be no hesitancy in supporting the forces that have bravely fought the difficult battle."

## DIOCESE OF MICHIGAN CITY.

The annual meeting of the Michigan City Branch of the Woman's Auxiliary to the Board of Missions was held in St. Paul's Church, Hammond, Ind., May 14th and 15th. The meeting was opened at 4 p. m. on the 14th inst., by the Rt. Rev. Dr. John Hazen White, followed by a Quiet Hour conducted by the Rev. Dr.

Charles Herbert Young of Chicago. The Bishop preached the sermon at the evening Missionary service. The program for the second day was as follows: Corporate Communion, celebrant, Bishop White. Business Session. Noon-day prayers by the Ven. Robert J. Long, Archdeacon of the diocese. Luncheon. The United Offering. Mrs. Robert H. Lawrence of Chicago. Missionary address, Mrs. H. B. Butler, Winnetka, Ill. What Can the Summer School Mean to the Auxiliary? Miss Alice Goldwaite.

The Bishop made the following appointments:

President, Mrs. Ferdinand Boldefeld, Elkhart; 1st Vice President, Mrs. Walter Crandall, Howe; 2nd Vice President, Miss Mary May White, South Bend; 3rd Vice President, Mrs. Charles True, Hammond; 4th Vice President, Mrs. William Brackenridge, Delphi; 5th Vice President, Mrs. Walter Muenel, South Bend. Secretary, Mrs. Edward Melcher, Elkhart; Treasurer, Mrs. W. J. Cordick, Plymouth; Box Secretary, Mrs. C. J. Grant, Kokomo. Educational Secretary, Miss Alice Goldwaite, Marion; General Missionary Secretary, Mrs. Charles True, Hammond; United Offering Treasurer, Miss Edna Johnson, Marion; District Chairmen, Mrs. True, Mrs. Muenel, Mrs. Brackenridge.

Delegates to the Triennial—Mrs. Boedefeld, Mrs. Muenel, Mrs. Crandall, Miss Johnson.

Alternates—Mrs. Melcher, Mrs. True, Mrs. Shepherd, Mrs. Grant, Mrs. Cordick.

Delegates to the House of Churchwomen—Miss M. M. White, Mrs. Averill, Mrs. Brackenridge, Mrs. Fickauselier.

Alternates—Mrs. Mead, Mrs. Price, Mrs. Bickel, Mrs. Young.

Resolutions adopted:

That the annual meeting be changed from May to January, the next meeting to be held in January, 1920. That the women of the diocese take part in the follow-up work of the Advent Call which is known as the Nation-wide Campaign to come next Advent.

That the women of the diocese of Michigan City organize a House of Churchwomen after the election of the Auxiliary officers at the next annual meeting and that delegates be instructed to come to the next annual meeting prepared to elect a President, Vice President, Secretary and Treasurer of said House of Churchwomen, also a Diocesan Secretary of Social Service and a Diocesan Secretary of Women's Guilds.

The entire meeting was filled with energetic and progressive missionary spirit.

## DIOCESE OF WESTERN MICHIGAN.

Lent and Easter seem to have brought to Western Michigan a splendid awakening to new and vigorous life. "As thick as tale come post with post" bringing good news of the kingdom's progress. A hasty summary of the reports shows a spiritual Lent and glorious Easter to have been practically the unanimous experience.

Assuming generally that the congregations were large and devout, a reference to the offerings may serve best to indicate the prevailing enthusiasm. At St. Thomas, Battle Creek, the offering of \$1,400 was \$400 larger than asked for, and the Church School Mite Box offering was \$200, the largest on record in the parish. At St. Mark's, Coldwater, there were ten baptisms on Easter Even, and 172 persons made their Easter communion out of 179 enrolled communicants. By the will of Mrs. J. B. Pierce, \$500 has been added to the endowment fund. The new Rector, the Rev. G. S. A. Moore, expects to be released from the U. S. service and to enter upon his rectorship about June 1.

At St. Paul's, Dowagiac, a boy choir sang for the first time on Easter Day and a number of gifts enriched the Church. These were the installment of an electric lighting system with handsome brass fixtures, an automatic organ blower, a new

parish Register and a special Marriage Register, a pair of fine seven-branched candlesticks, a new white dossef, and a sanctuary lamp. The Church School has nearly doubled during the past two months. A junior Branch of the B. S. A. has been formed with ten boys enrolled. The School Mite Box offering was \$35.20.

The Diocesan Church School for girls, Akeley Hall, at Grand Haven, held its annual commencement June 3. In the absence of the Bishop in Europe, the Rev. G. P. T. Sargent presented the diplomas, the address to the graduates being given by the Very Rev. L. F. Potter of St. Mark's, Grand Rapids, and the Rev. Walter F. Tunks of Muskegon delivered the baccalaureate sermon.

Emmanuel Church, Petoskey, has secured a rector in the person of the Rev. Wm. J. Datson, for eight years rector of St. Stephen's, Esanaba, Mich., Diocese of Marquette.

The Rev. Wilford A. Munday has accepted a call to St. Paul's, Grand Rapids, coming from Anthony, Kan. Large Easter offerings, \$125.00 by the people and \$20.00 by the school, are reported from this parish. At Emmanuel, Hastings, the offering of parish and school respectively were \$344.96 and \$24.27. At Grace, Holland, the children sold one hundred copies of the Spirit of Missions and gave \$101.18. This parish is preparing to build a parish house. At St. John's, Ionia, the Church was cleared of debt and the school gave \$45.00 to Missions. At St. Luke's, Kalamazoo, the services were splendidly attended even in a pouring rain at the early communion. The congregation made an offering of over \$10,550.00, paying off all debts and providing for needed repairs, while the Church School gave an addition \$319.00 for Missions.

At Holy Trinity, Manistee, the Easter offering was devoted to paying the missionary apportionments. At Trinity, Marshall, Holy Week and Easter services were richly devotional, the Church offering was the largest on record, and the school, which has grown from twelve children a year ago to an average attendance of over seventy, gave \$25.00. A purse of \$100 was also presented to the Rector and his wife. It is noteworthy that in this parish the Friday evening Litany followed by Confirmation instruction, began in the chapel but attracted such numbers that it was found necessary to transfer the services to the church.

At St. Paul's, Muskegon, nearly all the three hundred members of the parish made their Easter Communion and gave a special offering of \$800. At the Church of the Epiphany, South Haven, the Rev. Kenneth Ives Rice became priest in charge at the beginning of Lent. The Easter offering was large enough to clear the Mission of all indebtedness and leave a balance toward the parish house fund, which now amounts to about \$2,000. The Mission is hoping soon to be admitted into union with the diocese as an incorporated parish. The school offering amounted to \$17.00. At St. Paul's, St. Joseph, the school offering was \$17.83, the largest from this small school in five years.

## ANNUAL COUNCIL OF EAST CAROLINA.

The thirty-sixth Annual Council of the Diocese of East Carolina met at Washington, N. C., May 13 and 14.

On Monday evening, previous to the opening of the Council, the Rev. William E. Cox of Richmond, Va., spoke in the interest of the one million dollar endowment campaign for the University of the South. Subsequently the diocese endorsed this movement and pledged its co-operation in the campaign.

The Council was opened with the Celebration of the Holy Communion on Tuesday morning in St. Peter's Church, and at this service the Bishop delivered his annual address. The Bishop stated that much progress had been made in the dioceses along all lines, especially in the mission-

ary portions of the dioceses and in connection with the Negro work. He stated that the records would show that the missionary work in the diocese is better manned and more adequately supported than in any period of the history of the diocese. Parochial schools for Negroes are now being maintained at five points in the diocese.

By unanimous action of the Council the Bishop's annual stipend was increased to \$5,000.

The following were elected as deputies to the General Convention: Clerical Deputies, the Rev. R. B. Drane, D. D., Edenton; the Rev. W. H. Milton, D. D., Wilmington; the Rev. J. H. Gibboney, Goldsboro; the Rev. D. G. MacKinnon, S. T. D., New Bern. Alternates: the Rev. M. C. Daughtrey, Washington; the Rev. W. R. Noé, Wilmington; the Rev. Archer Boogher, Fayetteville; the Rev. D. L. Gwathmey, Wilmington. Lay Deputies: Messrs. J. G. Bragaw, Washington; George B. Elliott, Wilmington; Maj. B. R. Huske, Fayetteville; Dr. R. W. Smith, Hertford. Alternates: Messrs. G. V. Cowper, Kinston; F. J. Cox, Elizabeth City; W. D. MacMillan, Wilmington; E. R. Conger, Edenton.

On Tuesday evening the Rev. John R. Harding, D. D., of New York City, and Secretary for Missions of the Second Province, addressed the Council in the interest of the Nation-wide Campaign. The diocese on the following day enthusiastically endorsed this movement and the diocesan Campaign Committee was appointed with the Rev. D. G. MacKinnon as chairman and the Rev. J. H. Gibboney, secretary.

The annual meeting of the Woman's Auxiliary and the Junior Auxiliary was held at the same time as the meeting of the Council. Mrs. James G. Staton of Washington presided. The Rev. J. H. Gibboney, as chaplain of the Woman's Auxiliary, celebrated at the corporate communion and preached on Wednesday morning. The Bishop's Fund from the Auxiliary was presented at this service and amounted to nearly \$500.

The time of meeting for Council was changed from the month of May to the third Tuesday in January, and the next annual meeting will be held in Fayetteville.

## DIOCESE OF TEXAS.

A new church has been opened up at Freeport.

A conference of the clergy of the diocese was held recently in the Parish House of Trinity Church, Houston. Bishop Quin asked each priest to send in one or more questions for discussion. From those that were turned in the Bishop selected those most interesting and helpful. A general discussion followed the full presenting of the subject and in not a single instance was there a lapse of Christian consideration for the opinion of those who were opposed. The clergy pronounced the conference an entire success. Some went so far as to take the heretical stand that it was even more helpful than the Diocesan Council. This was the second conference for the season and it is hoped to have another before the clergy leave for their summer vacations.

The Rev. J. M. Pettit, rector of St. Mark's Church, Bay City, was appointed to see that every clergyman of the diocese takes a vacation this summer. Each man is to book his plans and desires with Father Pettit and in this way every one may have a vacation. This is only one of the advantages of living in the Diocese of Texas.

Through the prodigious efforts of Bishop Quin ten new priests have come into the diocese. Work has been opened up at many new points and many old stations have been revived. The hearty congeniality of the whole body of clergy makes their association in conferences and convocations times of greatest value and pleasantness. The Bishop has work for ten new men at points longing for the Church's ministrations. A living sal-

ary, a rectory, hard work, and real support and encouragement are assured.

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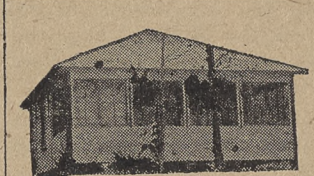
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OKLAHOMA CONVOCATION

The Twenty-fifth Annual Convocation of the Missionary District of Oklahoma was held at Emmanuel Church, Shawnee, May 8-10, presided over by the Rt. Rev. Theodore P. Thurston, D. D., Bishop in charge of the district since the death of the late Bishop Brooke.

The Convocation opened with even-song, the special preacher being the Rev. William B. Stevens, M. A., of San Antonio, Tex., who preached a stirring sermon on the opportunity of the Church and her people. Included among the special visitors was the Rev. Paul Micou, Collegiate Secretary of the General Board of Religious Education. Mr. Micou was present at all the sessions of the Convocations. A beautiful service was rendered by the choir, supported by the splendid new pipe organ. It was such a service as will be long remembered by all who attended.

The service on Thursday morning was marked by the address of the Bishop, which showed that though the district was lamentably short of clergy, good progress is being made.

The Rev. F. W. Golden-Howes, of Ardmore, was elected secretary of the Convocation.

A resolution was unanimously adopted, having for its purpose a recommendation to the House of Bishops, that the missionary districts of Oklahoma and Eastern Oklahoma be made one district, and that Bishop Thurston be the Bishop of the two districts. There was no dissenting voice on this question.

The adoption of the resolution that the Missionary District of Oklahoma stand behind and support the coming Nation-wide campaign was very enthusiastically received, and marked by the singing of the doxology by the entire convocation. Prior to the adoption of this resolution the Rev. Paul Micou explained the purpose of the movement at considerable detail, giving a very interesting account of the proposals of the movement.

An address of moment by the Rev. Paul Micou on the subject of religious education, with special application the two university centers in this District was well received. This was followed by the report of the Diocesan Board of religious education, which showed several parishes using the Christian Nurture Series. Others have since declared the intention of putting in the series as a result of information received.

The Rev. A. B. Nicholas, of Guthrie, retired, was absent for the first time in twenty-four years.

The convocation was probably the best attended for several years. A fair number of men were present. An enthusiasm was evidenced throughout the entire proceedings. Emmanuel parish, as hosts, were the recipients of many expressions of commendation for their successful entertainment of the visitors, and the royal social atmosphere that prevailed throughout the entire days of Convocation.

DIOCESE OF LEXINGTON

The Diocesan Branch of the Woman's Auxiliary and of the Junior Auxiliary held a called meeting at Christ Church Cathedral, Lexington, on Thursday, May 15, to consider auxiliary problems pertaining to the coming Triennial. Delegates to the Detroit meeting this fall were elected.

Commencement exercises at Margaret College, Versailles, will be held June 10 instead of May 28. The President, Rev. George H. Harris, reports that already three-fourths of the rooms have been engaged for next year, while the enrollment of day pupils continues large. Some have already enrolled in this department for next year in order to secure desk room.

At St. John's, Covington, the Woman's Guild served recently a most pleasing banquet to 422 members of the Ancient Order of Free and Accepted Masons. Sunday, March 30, was observed as "Orphan's Day," when an eloquent and appealing address was made by the Rev. I. C. Hunt, pastor of the Madison Ave. Presbyterian Church, this city.

The Annual Meeting of the congregation of Trinity Church, Covington, was held, as usual, on Easter Monday, when the vestry for the rest of 1919 was elected. This will end the time honored customs of Easter Monday congregational meetings, owing to the change in time for holding the meeting of the Diocesan Council. In the future congregational meetings will be held shortly after the first of January throughout the diocese.

In accordance with the request of the Board of Missions, April 30 was observed as a day of special intercession at Trinity Church, Danville, and St. Philip's Church, Harrodsburg, the Rev. Henry P. Manning, in charge. Morning celebration of the Holy Communion and special evening service were held at the former; and a special afternoon service at the latter.

Christ Church Cathedral, Lexington, recently made an Every Name Canvass which resulted in an increase of over \$4,000.00 for current expenses and apportionments for general and diocesan missions. The annual budget and the apportionment plan were features of this campaign. At Easter the offering amounted to \$1,600.00, of which \$1,100.00 applied on pledges and \$500.00 outside of the pledges. One hundred dollars of this offering will be given to the Rectory Fund of St. Andrew's Colored Mission, this city. The congregation of the Cathedral has planned to spend some eight or ten thousand dollars redecorating the interior of the church building. Already about seven thousand dollars has been subscribed for this purpose.

Easter services at the Good Shepherd, Lexington, now vacant, were held by the Venerable M. M. Benton, formerly Archdeacon of the Diocese of Kentucky, and at one time on the clergy list of this diocese serving at Maysville, and again at Danville.

Several memorials were dedicated at St. Andrew's Colored Mission, Lexington, at a recent visit of the Bishop of the Diocese. These included a brass altar cross, the gift of Mr. Charles Wallace, and a memorial to his wife; a pair of brass vases, given by Mrs. Robert Seales as memorial to her infant son; and, a pulpit and reredos, the gift and artful workmanship of Dr. W. T. Dinwiddie as a memorial to his wife. The handsome memorial stained glass window, "The Light of the World," was the gift of friends and of the family of the late Mrs. Kate Ryan, a former teacher of St. Andrew's Primary Circle. During Lent the Daughters of the King gave Lenten teas, at which the Rev. E. E. Hall, minister in charge, answered questions on the liturgy and the history of the church.—St. Andrew's has recently received \$139 in gifts for its Rectory Fund.—An interesting article concerning this mission and its work is to be found in the April number of the Spirit of Missions.

ESTES PARK CONFERENCE.

This conference, known as the Missionary Educational Movement, will take place in Estes Park July 11th to 20th.

The registration fee is \$5 and the charge of board and room is \$15 for the period.

Bishop Johnson will have charge of the devotional services every morning including a Bible class. Bishop McConnell delivers a series of lectures on "Christianity and World Reconstruction" each morning and there are classes and popular addresses.

The combination of recreation and uplift ought to appeal to groups of people in the Church.

Correspondence should be had with F. J. Michel, Y. M. C. A. Bldg., Denver.

The Ven. Thomas A. Schofield, archdeacon of Colorado, made the Diocese of Marquette (Mich.) a very interesting visit. He made addresses on Liberia at St. Paul's, Marquette, St. John's, Negaunee, and Grace Church, Menominee. The archdeacon brought with him not only a fund of information but also a fine collection of slides and curios. It was noted by all his listeners that the archdeacon's story was the most fascinating of missionary speeches they had heard in many years.

"PASS IT ON."

By Henry Burton.

(This song, familiar to many only by its first stanza, is included in some denominational hymnals. It was written in 1885 by a Methodist pastor on an incident in the life of the noted Wesleyan, Mark Guy Pearse. In a time of need, he was befriended by a man to whom his father had shown kindness years before. The author, Henry Burton, wrote the commentary on St. Luke in "The Expositor's Bible.")

Have you had a kindness shown?  
Pass it on!  
'Twas not given for these alone—  
Pass it on!  
Let it travel down the years,  
Let it wipe another's tears,  
Till in heaven the deed appears,  
Pass it on!

Did you hear the loving word—  
Pass it on!  
Like the singing of a bird?  
Pass it on!  
Let its music live and grow,  
Let it cheer another's woe,  
You have reaped what others sow—  
Pass it on!

'Twas the sunshine of a smile—  
Pass it on!  
Staying but a little while?  
Pass it on!  
April beam, the little thing,  
Still it wakes the flowers of Spring,  
Makes the silent birds to sing—  
Pass it on!

Have you found the heavenly light?  
Pass it on!  
Souls are grouping in the night,  
Daylight gone;  
Hold thy lighted lamp on high,  
Be a star in some one's sky,  
He may live who else would die—  
Pass it on!

Love demands the loving deed;  
Pass it on!  
Look upon thy brother's need,  
Pass it on!  
Live for self, you live in vain;  
Live for Christ, you live again;  
Live for Him, with Him you reign—  
Pass it on!

CATACOMB PICTURES OF  
"THE BEAUTIFUL  
SHEPHERD."

Mrs. Wallis Nash of Nashville, Ore., in submitting the poem, published below, of which she is the author, writes: "Someone has been so kind as to send us copies of The Witness. We are pleased to find an Episcopalian paper broad minded and tolerant. To show my appreciation I enclose a little poem on 'The Catacombs and the Beautiful Shepherd.' I heard the account through Matthew Arnold, the well known writer of England."

In the olden catacombs of ancient times  
Are sepulchral vaults, where loved ones lay,  
Subterranean passages, decked bright  
with flowers—  
away.

Honor—symbols to the passed  
Christians in these catacombs, there  
came a change;  
Martyrs lay there, whom Pagans  
killed.

Saints of earth, now angels bright in  
heaven,  
And to the pictures new beliefs  
are filled.

Just as they felt Him, fain would  
they pencil Him.

The 'Beautiful Shepherd' of all!  
They are His sheep; His home is their  
sheep fold;

They love His sweet voice, and His  
call.

So they picture Him there, by rough  
wattle-shed;

Each lamb that has strayed, to  
home must be led;

On His shoulder He brings it, happy  
and calm,

And the flocks bleat in sympathy,  
safe from all harm.

Another picture their loving hands  
have made—  
For were they not of but one fold?  
So to His shoulder, see what now doth  
cling—  
Not a strayed lamb His kind arms  
to hold,  
But homeless, just a little kid. O love  
so wide,  
Wide as the world, with us abide!  
Yet another shows the Shepherd,  
sweet strains piping,  
While all the flock with beaming  
eyes are listening!

HOW TO KILL, EMBALM  
AND BURY A CHURCH.

1. Don't come.
2. If you do come, come late.
3. If it is quite wet, or dry, or hot, or cold stay at home.
4. When you come look for faults.
5. Don't to anything to help.
6. Don't take part in the meeting.
7. Try not to encourage the rector or officers. They don't need it.
8. Believe everything that you hear. Repeat those things especially which show a slight weakness somewhere.

9. Don't give anything.
10. If you have a friend who does not belong, use your influence to keep him away.
11. Consider the church as conducted for your personal benefit.
12. Start for the door at the close of the benediction. Stampede any prospective member before they hear a good report of the work being done.
13. Advertise the great work done by all churches except your own.

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