

The Witness

FOR CHRIST AND THE CHURCH

VOL. III. No. 24.

CHICAGO, ILLINOIS, JUNE 21, 1919.

\$1.00 A YEAR

CURRENT EVENTS

Chicago Church to Make Improvements at Cost of \$65,000.

The Church of the Atonement, Chicago, which has made notable progress under the leadership of the Rev. Frederic S. Fleming, has started work on the complete remodeling and rebuilding of the present parish church. The project calls for an initial outlay of sixty-five thousand dollars. The seating capacity will be more than doubled. The new edifice will seat comfortably 600 persons and in emergencies over 700 may be accommodated. The improvement has been made necessary by the increased attendance during the past year and in anticipation of the extraordinary developments in the immediate neighborhood.

Chimes Heard Again After Silence of Seven Years.

The famous peal of bells in St. Clement's Church, in the Strand, London, England, near the American Eagle Hut, will be heard again on Peace Day, after a silence of seven years.

The bells are notable for their chiming the old rhyme "Oranges and Lemons," to which tune the children of England still play one of their favorite games. This tune is said to originate in a time when servants in the neighborhood visited all the lawyers' offices and rooms in Clement's Inn and presented oranges and lemons to the tenants while the bells were ringing.

St. Clement's possesses a clock that strikes the hour twice, first on the tenor bell, and after a pause, on the Sanctus bell, which was cast in 1588.

Increase in Church Attendance and Membership.

The Church attendance at St. John's, Westfield, Pa., in the last three months has been larger than in any corresponding period in the history of the parish. At the recent visitation of the Bishop a class of fifteen was presented for confirmation, of which thirteen were adults. On August 1st five years of the rectorate of the Rev. Guy F. Caruthers will be completed. The occasion will be fitly celebrated by an assembly of the Church people of the Northern Archdeaconery and their friends in Eberle's Park in Westfield, on Sunday, August 3rd. During these five years the membership of St. John's has increased 75%, while the population of the town has remained stationary. The property is undergoing improvement. The rectory has been papered newly, installation of electric light is in progress for the church, and cement walks about the rectory are projected.

The Origin of Deaf-Mute Missions.

The oldest Bible class for deaf mutes in the United States was established in Baltimore, Md., in 1859. It was the precursor of the present great chain of Episcopal Missions to the Deaf, stretching from the Atlantic to the Pacific and from the Great Lakes to the Gulf of Mexico. From a small beginning of nine members, only one of whom is now living at the age of eighty, this tiny seed, planted by the Rev. Thomas Gallaudet, D. D., of New York, the great Apostle to the Deaf, has given birth to a great

harvest of souls shepherded by pastors of their own, in churches and chapels of their own, and receiving the Word of God in their own language—the silent language of lip-reading and of the hand and the eye. This original creation of Deafmute work still meets Sunday after Sunday in Grace and St. Peter's Episcopal Church, corner of Park Ave. and Monument St., Baltimore, Md., under the leadership of Rev. Oliver J. Whildin, Maryland Diocesan Missionary of Deafmutes and Secretary-Treasurer of the Society for the Promotion of Church Work among the Deaf in the Province of Washington. It is truly a work deserving of sympathy, encouragement and financial support of all churches, church organizations and Christian people.

Men's Bible Class Strong Factor in Parish Work.

The Meade Memorial Church, South Richmond, Va., will celebrate its fiftieth anniversary July 29th next. The Diocesan Record of Southern Virginia states that early in January the men of the Church organized a Bible Class of men and about 100 members were obtained who have proved one of the strongest factors in the work. The attendance has averaged 60 per cent, children have been brought to the Sunday School, a score of new families have been brought into the Church, and numbers of the men have come into the Church or are preparing to be confirmed. Bishop Tucker visited the church April 27th and confirmed forty-four, among whom were thirty adults, eighteen men and twelve married women. Thirty more are being prepared for confirmation at the Jubilee celebration, and this number will probably be increased before that time. It is also proposed to have a Confirmation Class in December next on the anniversary of the first service held in the church in 1869. At a meeting of the men of the Church a resolution was passed to celebrate the Jubilee Year by an organized effort to increase the Men's Bible Class to 200 members and to add this year one hundred communicants to the membership of the Church.

Must Accept the World's Challenge.

Bishop Burgess of Long Island in his sermon preached on the occasion of the recent Diocesan Convention and the fiftieth anniversary of the Diocese, stated that the change in population in the great cities had resulted in an utter change in the popular attitude toward Sunday.

"The recent act of the Legislature legalizing certain forms of public and money-making amusements on Sunday," he said, "is a sign of the time. The time is fast approaching when the Church is to be weighed in the balance by the new age."

"Stop thinking about fifty years ago and bemoaning changed conditions. The old period is gone. We must go forward and meet the era. The Church is to be tried. If these buildings of God are left unused save by a few old women and children, then the Socialist will order them taxed as an encumbrance to the city's growth, and the Socialist will be right

"If our endowments are used as an excuse for the vestries not giving to the cause of missions or paying a laborer's wage to the ministers, then I hope an indignant public will order them confiscated for the care of the sick and the orphan. If our Church no longer preaches the faith of Christ in all its power; if our people do not value His sacraments as the very source of their spiritual power; if the Lord's Day passes without loving commemoration of His passion by His faithful people; then the new civilization will move onward and pass the churches by."

"The Church must accept the challenge and pick up the steel gauntlet. It must show it has a part to play in the national development. Mighty changes have come in men's estimate of religion through the exigencies of a war which brought in bold relief the stern realities of life. None the less, men have been yearning and waiting and praying that they might hear the voice of the Son of God and live."

Bishop Burgess said the communicants in Kings County had grown from 7,000 to 25,000; in Queens and Nassau Counties, from 1,700 to 11,000, and in Suffolk County from 350 to 3,500.

The World's Christian Citizenship Conference.

Religious and moral leaders from practically all of the allied and neutral nations are coming to America to attend the Third World's Christian Citizenship Conference, which is to be held in Pittsburgh, Pa., Victory Week, November 9-16, 1919. Assurance of this has been given to Dr. James S. Martin, superintendent of the National Reform Association, who has spent the spring in Paris. The purpose of the Conference is to collect and present authentic data as to the status of the moral problems in each country; to consider the present-day political, social and industrial condition of the world, and to devise plans for the better solution of all moral problems, that the world may be brought more nearly into conformity to the moral teachings of Christianity.

American Church Building Fund Commission.

Recent assistance promised by the American Church Building Fund Commission includes the following: Loans amounting to \$34,700 to St. Paul's, Augusta, Georgia; St. Clement's, El Paso, Texas; St. Matthew's, Laramie, Wyoming; St. Paul's, Waterloo, New York; St. Simeon's, New York City, and St. Peter's, Williston, North Dakota; a grant of \$600 to St. James', Exchange, Pennsylvania; and gifts amounting to \$7,486 to St. Joseph's, West Bangor, Pennsylvania; Christ Church, Sheffield, Massachusetts; St. James', Belleville, Kansas; Ascension, Neodesha, Kansas; Holy Innocents', Como, Mississippi; St. Matthew's, Newton, Kansas; St. John's, Athol, Massachusetts; St. Andrew's, Marietta, Ohio; Mission at Nanling, China; St. Andrew's, Cloquet, Minnesota; St. Aiban's, Henrietta, Texas; The Redeemer, Greensboro, North Carolina; St. James' Laconia, New Hampshire, and Grace Church, Chillicothe, Missouri.

The Indian Convocation, Diocese of Duluth, will be held on the 28th, 29th and 30th of this month at Cass Lake, Minn., in the Mission of the Prince of Peace.

The Sewanee Summer School.

The Summer Training School for Workers will meet at Sewanee, Tenn., August 5th to 14th, both inclusive. Instruction will be given in Missions, in Education and in Church Activities. In addition to these periods of instruction there will be conferences in the afternoons and addresses at the evening sessions on such subjects as have to do with the solution of problems which confront us at the present time, by the application of Christian principles.

Mrs. George Biller and Miss Frances H. Withers, of the General Board of Missions, will have charge of the Department of Missions. The Rev. Gardiner L. Tucker, Field Secretary of the Provincial Board of Religious Education of the Province of Sewanee, assisted by an able corps of instructors, will be in charge of the Department of Education; and under Church Activities many social problems will be discussed. This department will be in charge of a different person each day. Representatives from the General Board of Religious Education, the Brotherhood of St. Andrew and the Nation-wide Campaign, and others who will be present, will speak on such subjects as "My Experiences Oversea."

The keynote of this session of the school will be Victory.

For further information address the Rev. Mercer P. Logan, Charleston, S. C.

Dr. Stires Asks That His Name Be Withdrawn From Consideration for Bishopric.

The New York Tribune states that the Rev. Dr. Stires, who, on an informal ballot of leading New York rectors, was first choice to succeed the late Bishop Greer, asked that his name be withdrawn from further consideration. The request was made in the course of an interview with a representative of The Tribune, who had asked Dr. Stires for a statement as to the plans for a division of the New York diocese.

"The convention called for September 17 cannot consider any other question than the one stated in the call, which is the election of a Bishop," said Dr. Stires. "Therefore, the plan to create a diocese with Newburgh or Poughkeepsie as the See city will not be decided at that time. Personally, I think the plan for a division of the diocese is natural, wise and just."

Dr. Stires was asked whether, in view of the informal balloting and the prominence given to the mention of himself as a probable successor to Bishop Greer, he would make any statement as to the result of the convention.

"Right-thinking people deprecate the discussion of this subject in the daily papers," he said. "In such a momentous and sacred matter there is need for deep thought and prayer. It is unfortunate when the press tries to forecast."

"It is to the credit of the diocese that many names are under consideration. Before the convention meets other names will naturally come to mind. Among others I think of one who has for many years been one of the ablest and best loved men in the diocese. He was once elected to the episcopate but felt his other duties prevented his acceptance. There is no lack of good material."

"Your question, however, makes it possible for me to make a personal statement. My name has been men-

tioned by the papers in connection with this sacred office. I quite understand that the suggestion has come from a very few old friends, and that my election would be quite impossible.

"Nevertheless, I should like to say what I have said to many friends, that I am quite convinced that it is clearly my duty to continue in my present work, if my patient parishioners permit; and that I am utterly unable to believe that it could be my duty at present to undertake any other task, even the highest office. Of course, I know that I am neither great enough nor good enough for that sacred task; but I am venturing to declare that, in addition to these reasons, I have such clear indication of my present duty as compels me to be explicit. My friends will easily turn their thoughts to another, and this they should do."

Dr. Stires was asked if his reference to "one of the ablest and best loved" clergymen who had once declined the bishopric was to the Rev. Dr. Milo H. Gates, who in 1913 was elected Bishop of Cuba. Dr. Gates, heretofore, had not been mentioned as a possible successor to Bishop Greer.

"It would be unbecoming in me to mention any names," he said, "especially when I have said that this election should not be accomplished by the newspapers."

A Quick-Witted School Girl.

The Rev. F. H. Clark of Portland, Ore., writes to The Witness: Apropos of answers in Question Box for May 31st the following story may be of interest. Several years ago the writer was making parish calls of an afternoon, at a house where a young girl was just home from the public school. During the conversation she asked what the Episcopal Church taught about marriage and divorce. The reply was that the teaching of the Marriage Office was—"Once married, married until death us do part." After a few moments' thought the girl replied, "Then King Henry VIII could not have founded the Church of England." Needless to say the writer was much pleased both at the quick-wittedness of the school-girl, and the brevity of her answer. Dr. A. W. Little's illustration drawn from the story of "Sinbad the Sailor" and "The Old Man of the Sea," is also a good one.

Street Services at Pittsburgh.

Sunday afternoon, June 1st, Pittsburgh, Pa., the Street Service Movement, under the auspices of the City Episcopal Churches, began its seventh successive year. The Rev. William Porkess, rector of St. Stephen's Church, Wilkesburg, and the Rev. Walter N. Clapp, vicar of St. Mary's Church, Pittsburgh, were the speakers. The congregational singing of Mission Hymns was under the leadership of an able director of singing. Selections were rendered by four professional instrumentalists. Five hundred message cards were freely circulated among the crowd. In point of attendance and interest this opening service proved to be the best in the seven years. Many of the city parishes were well represented by willing Christian workers.

God is a kind Father. He sets us all in the places where he wishes us to be employed; and that employment is only "our Father's business."—Ruskin.

THE PLACE AND WORK OF THE SECRETARIES IN THE GENERAL CONVENTION

By the Rev. HENRY ANSTICE, D. D.
Secretary of the General Convention.

The following sketch has been prepared at the request of the Associate Editor for the information of those who might care to know more about the way in which the legislation of the Church is accomplished.

All action of the General Convention, as such, must be through the concurrence of the House of Bishops and the House of Deputies in the adoption of a specific resolution, and the responsibility rests upon the secretaries for the correct reporting and transmission of the messages between the Houses, embodying these resolutions. Either House may originate and propose legislation, but to be a valid act of the General Convention it must be "adopted and authorized by both Houses." Each House has its own rules of order prescribing its own methods of procedure and can adopt resolutions, but no legislative act is possible except through concurrent action of both Houses. The House of Deputies, however, has exclusive jurisdiction over the treasury, and its Committee on Expenses regulates all expenditures, audits all bills, and takes the initiative in the election of the Treasurer of the Convention. The House of Bishops on the other hand has exclusive jurisdiction in establishing Missionary Districts and may change from time to time, increasing or diminishing the territory included in such Missionary Districts. It has the right of calling special meetings of the General Convention, which right is exercised through the Presiding Bishop with the consent or on the requisition of a majority of the Bishops expressed in writing. It also nominates the Registrar, the Historiographer and the Recorder to the House of Deputies for election. It alone makes choice of all Missionary Bishops subject to confirmation by the House of Deputies during a session of the General Convention and at other times by a majority of the Standing Committees of the Diocese. The action of either House involving any proposed legislation is embodied in a message as speedily as possible and delivered by its secretary personally in the other House, the pending business therein being for the moment suspended. As in all large deliberative bodies, the essential work of digesting legislation is done by Committees or Commissions. These are of two sorts, the Standing Committees appointed tri-annually in each house, to which all resolutions, memorials and petitions, are immediately upon presentation referred, and the Joint Committees or Commissions, which sit during the recess if necessary, to prepare reports for the next ensuing Convention; the distinction between a Joint Committee and a Joint Commission being that the former is composed exclusively of members of the Convention, while the latter may include other persons selected for their special familiarity with or interest in the subject to be considered.

The secretary of each House has a working staff of clerical assistants and it is his special duty to make all needed preparations for each day's work, to secure an accurate record of the proceedings, and in general to bring his experience to bear in facilitating in every way the work of the Convention. The very considerable preparatory labor of providing stationery, printed forms, and other requisites for carrying on the work of their respective Houses, devolves upon the secretaries, involving necessary conferences with the local committee of the Diocese in which the Convention is to be held as to platform and seating arrangements, furniture, pages, etc., and the countless details which contribute to the smooth and efficient conduct of the Convention's work; and speaking from long experience with the local committees of many cities, the writer can gladly testify to their willingness to recog-

nize that the Convention's secretaries are best qualified to know the requirements of the case and to their assiduous and courteous efforts generously to meet those requirements.

Upon the secretary of the House of Deputies devolve sundry further duties.

1. To print and send out to the secretaries of all Dioceses and Districts blank certificates of Deputies and Alternates, and forms for the Triennial Reports of the statistics of the Church, with circular instructions as to the use of these.

2. To prepare from these certificates of election, when duly filled out by the secretaries of the respective Dioceses and Districts, the list required by the Canon, to be used by him in the roll-call at the organization of the House of Deputies, as evidence that the persons named therein are entitled to seats.

3. To tabulate triennial statistics as returned on the official blank form in readiness for presentation to the Committee on the State of the Church, when appointed, whose report upon the same, when agreed to by the House, he must transmit to the House of Bishops.

4. To print and distribute to the elected members and to all the Bishops, such reports of Joint Committees and Commissions as shall be sent to him for that purpose, as all printing, the expense of which is to be borne by the Committee, is to be done under the direction of the secretary of the House of Deputies.

Besides these specified duties, there further devolves upon the secretary of the House of Deputies, the entire responsibility of contracting for the publication of the Journal, preparing and arranging its contents and reading the proofs, with the single exception that the minutes of the House of Bishops and the index to the same are furnished by the secretary of that House and to whom the proofs thereof are submitted, the issuing of a separate edition of the Canons and the distribution of both Journal and Canons in accordance with the general direction of the Committee on Expenses. This exacting and laborious work, however, does not end with the first distribution of the journal and canons, as the demand for copies is continuous during the three year period, and the process of distribution is not facilitated by the system of "Zones" under which the Parcel Post is operated.

In addition to these duties there are others, distinctly specified by canon, of such a general character as to suggest the frequent popular designation of the secretary of the House of Deputies as the Secretary of the General Convention. The most important of these is contained in Canon 48: "It shall be the duty of the Secretary of the House of Deputies, whenever any alteration of the Constitution is proposed, or any other subject submitted to the consideration of the several diocesan conventions, to give notice thereof to the ecclesiastical Authority of the Church in every diocese and missionary district." This canon is interpretive of a similar provision of the Constitution, which requires that "No alteration of the Book of Common Prayer or addition thereto shall be made unless the same shall be first proposed in one triennial meeting of the General Convention and by a resolve thereof be sent within six months to the Secretary of every Diocese to be made known to the Diocesan Convention at its next meeting, and be adopted by the General Convention at its next succeeding triennial meeting." These official notifications are sent out by the secretary of the House of Deputies. Further, all changes made in the canons are to be certified and reported by the Joint Committee to Certify Changes, to the secretary of the House of Dep-

uties who shall print the same in the Journal."

The secretary of the House of Deputies, moreover, is the officer to whom it is the canonical duty of the secretary of every diocese and district to forward immediately upon publication "Journals, Episcopal Charges, Statements, and such other papers as may show the state of the Church, in his diocese or missionary district." He is also the designated official to whom the testimonials of a Bishop-elect, if the election occurs within three months of a meeting of the General Convention, should be sent as the initial step to procuring the consent of the House of Deputies to his consecration. In the event of a congregation in a foreign land desiring to be taken under the direction of the General Convention, the canonical procedure terminates by written instruction of the Presiding Bishop to the Secretary of the House of Deputies, who "shall thereupon place the name of the congregation on the list of congregations in foreign lands under the direction of the General Convention." Should the state of the treasury at any time require an additional assessment to be made upon the dioceses in order to meet necessary expenses, the secretary of the House of Deputies is the officer canonically authorized together with the treasurer of the Convention to levy such an assessment.

The present secretary of the House of Bishops, the Rev. Dr. George S. Nelson, was elected at the special meeting of the Bishops, following the death of the Rev. Dr. Samuel Hart (February 25, 1917), he having served as assistant secretary since 1883. The present secretary of the House of Deputies, the Rev. Dr. Anstice, was elected in 1904 upon the retirement of the Rev. Dr. Hutchins, after having served as first assistant secretary since 1877.

General Wood's Address Printed by Many Papers.

Major General Leonard Wood's talk before the recent Chicago Conference of the Church's Nationwide Campaign not only was printed in full by many newspapers, but the New York Times, a Democratic newspaper, commented editorially upon his remarks. The Witness of June 14 was the only Church publication to make any pretense of printing in full the distinguished churchman's talk on "The Church and Reconstruction."

The Times' editorial follows: "Think nationally," said President Roosevelt. It was perhaps the greatest thing he ever said, addressed as it was to a nation which still sang 'America' and described it as a land of 'back-bound hills'—a good enough description of Massachusetts, but not of South Dakota, as Dr. Crothers, a Yankee himself, has pointed out.

"General Wood has the same idea. We must, says he, 'build up a spirit of national solidarity.' It is not so pungently put as Roosevelt put it, but allowing for the temperamental differences between the two men the idea is the same. It is time to forget the rocks and hills and remember the red mud of the Red River of the North, the snow-capped peak of Mount Hood, the sycamores of the Wabash, and the moss-hung trunks of those strange gray willows in New Orleans.

"In this great land of all Americans, the prairie men of Kansas and the hard and silent mountaineers of the Nevada, General Wood can find no place for the red flag. It stands for nothing which our Government 'stands for.' A moderate statement, but enough of itself to condemn the red flag forevermore. It is not possible to 'think nationally,' either while men are trying to teach us to think in terms of New England, the South, or the West, or while they are trying to teach us to think in terms of classes that override national boundaries. It is time to think of the United States. Let us pay some attention to our country at last, to the whole of it."

Value of Inconspicuous Service

The Rev JAMES E. FREEMAN, D. D.

"John did no miracle."

These are the days of large things. Terms and values we hardly knew the meaning of a decade ago are now common in every-day speech. Our fathers talked in terms of thousands. Until recently, we talked in terms of millions, but today we have taken a step forward and now talk in terms of billions. Business itself is using a new terminology and vast combinations in industry have, in part at least, displaced the smaller enterprises and eliminated competition. Even the League of Nations is a further expression of the same tendency.

We sometimes wonder whether there is not a disposition to render the worth of the individual less conspicuous and important. While the weight of over two million American youths, thrown into the scale of a world-war, rendered victory possible, let us not lose sight of the fact that it was the integrity and courage of the individual soldier, that in the last analysis, gave us the victory.

We cannot all be miracle workers; we cannot all be "top-liners"; we cannot all walk in the white light of publicity, and it is well that this is so. Life would be an unlivable thing if all men were geniuses, for even genius has its peculiarities and weaknesses, and men like Carlyle, we have learned, are hard to live with. What we need to realize and learn just now is, that it is the man or woman who performs no miracles but who lives his or her life with fine consistency, high integrity, and an eye single to the common good, who is really worth while. We cannot get on without officers to lead us, but officers cannot get on without armies to answer their commands.

No one had a higher appreciation of the value of the individual than did Jesus of Nazareth. We have but to turn to the short narrative of His life to discover that almost all His great

utterances were to individuals, and that they were spoken in the by-ways and on the highways where men and women toiled. It was said of Him, "He knew what was in man," and it was this Divine knowledge that made Him the incomparable Master of men.

His example needs to be reproduced in the life of the Church today. There are multitudes of men and women, both in and out of the Church, who have come to feel that they have no place of standing, because they can perform no miracle, either in the matter of service or that of giving. The very bigness of modern undertakings renders their service, to their way of thinking, both inconspicuous and valueless. This is a mistaken conception, and the time is at hand for the larger recognition of the value of humble and inconspicuous service. The Church, society and industry can only function through the "effectual working of every part."

We can only rise to a position of usefulness through the clear recognition of our responsibilities and obligations, and the discharge of them to the full extent of our ability. There is little use of our trying to work miracles when we can only do the commonplace thing, and what we need to emphasize today, is not so much the value of the unusual as the commonplace. The fact that John did no miracle, did not hinder him in being the way-preparer for the Miracle Worker. There is a mighty lesson in this for everyone of us, a lesson that has its application to every form of our individual and corporate life.

We have always liked that word, "Every man according to his ability." "We need not bid for cloistered cell. Our neighbor and our work, Farewell; Room to deny ourselves,—a road That brings us daily nearer God." —Courtesy Minneapolis Tribune.

BISHOP GREER AS A YOUNG MAN

By the Hon. L. BRADFORD PRINCE.

The newer generation has known Bishop Greer mostly as the Rector of a large and wealthy parish and as the Bishop of the most populous and cosmopolitan of dioceses, in which positions matters of administration and general policy are apt to overshadow the more intimate and personal characteristics of a man, except to those holding specially close relations with him. But it was that more private and personal phase of character which in this case really constituted the man, and gave him the power to make his life of such large importance.

I happen to have a letter of his written at the very commencement of his active life, which gives such an insight into the spirit of earnestness and devotion with which he entered the ministry that it seems not only interesting but inspiring and helpful. It was written in 1864 to J. Mills Kendrick, then a newly-ordained deacon, who was afterwards to be the beloved Bishop of New Mexico and Arizona. They had been devoted friends during the years of preparation, and now each was commencing his ministerial career. The language of the letter needs no comment nor interpretation. It shows the spirit with which both of these two young men were beginning the active lives which were to be so fruitful in good works.

THE LETTER.

Wheeling, W. Va., July 7, 1864.

Dear Mills:

Your letter of the 1st was duly received and heartily welcomed. I have been very anxious to hear from you that I might know what course you had concluded upon about going to the Island. I am glad that you saw your way clear to go. Not only will it be for the benefit of the people, but it will also prove a blessing to your own soul, because, as you say, you are there "with only God to de-

pend upon, and this will send you to him more and more." I will try to remember you daily in my prayers that you may have grace and strength sufficient for the work God has given you to do. If I can be of service to you in any other way, such as transacting any business or buying any books, always remember that you are obliging me by letting me know the same. Curtis has gone to Clarksburg to preach; I have not seen him since he left Gambier. Gilbert is here and has been since last Saturday; he preached for us last Sunday morning, and John Woods in the evening.

Mr. Addison, my pastor, wants me to go to Weston, a small town in West Virginia, for the remainder of the summer, where there is a good Episcopal Church but no minister, nor has been since the beginning of the war; it is doubtful, however, whether I go. I think I could do more good by taking an agency under the Bible Society for some destitute district of the State and thus have an opportunity of visiting the people at their own houses and of making a more direct and personal approach to them than I could from the pulpit. If I were going to stay among them for several years it would be different, but as I could only stay two or three months at Weston and as the greater part of that time would necessarily be occupied in making preparation for the Sabbath, I would have but little time for visiting, and scarcely become well acquainted with the people. Besides, I do not feel prepared to assume such a responsibility yet.

I sent a little box of hymn books to put-in-Bay from Gambier, addressed to Mr. H. W. Tyler. Please hand him the enclosed note and be sure to remember that you are in my debt to the amount of one letter.

Your friend and brother in the Lord,
David H. Greer.

NEW YORK LETTER

By the Rev. JAMES SHEERIN

Who Shall Be Bishop in New York?

The daily press has not hesitated to mention several men as eligible to succeed Bishop Greer, among them being Dr. Manning, Dr. Stires, Dr. Slattery and Dr. Shipman. All these clergymen are New Yorkers in the early fifties, when a man has had sufficient experience and has not yet begun to weaken in body or mind. There is a strong probability that not one of them cares for the bishopric in itself, for the work they are now doing is of the first magnitude, and probably involves less of anxious cares and financial expense than the office of Bishop in New York does.

Being neither a prophet nor the son of a prophet, I shall not venture to make any prophecies, nor shall I say who I think is most worthy of the great position; but it may interest and help others in making decisions if I record a few facts about the four mentioned above, and two or three others that deserve attention.

Dr. Manning has a winning personality. Of English origin, he has much of the ecclesiastical look of the best Anglican or Roman Catholic faces, though more of a Dean Stanley, or a Pope Leo XIII., than a Bishop Potter or an Archbishop of New York in size. His early life in California and at Sewanee, Tennessee, seems to have had the effect of giving him a cordiality and a friendliness not always associated with the ecclesiastical appearance. Without a powerful voice, he has a studied and plain delivery that makes his utterances clearly heard in Carnegie Hall or Trinity Church, two trying places in which to speak. A newspaper, using party terms, calls him a "broad Churchman," and says he will be the candidate of both the Broad and the High Churchmen! This must be surprising to both sides. If, however, "broad" is taken in its best sense, there is considerable reason to regard Dr. Manning as not only the broadest rector Trinity has had, but also as one of the most liberal men in his fraternizing with all classes of workers for the public good—whether Jew, Protestant or Roman Catholic. Some of his closest friends are in either extreme. Whatever lay back of the Panama Conference disturbance, that unfortunate episode where he resigned from the Board of Missions rather than be a party to participation in a gathering which he took to be offensive to South American Roman Catholics, it is certain today that he is reinstated in favor among many who once voted him down as a candidate for deputy to the General Convention because of supposed "narrowness." The war has changed many views and visions as to methods of Christian reunion, and there are those who think it is not such a bad sign of breadth to be as kindly and as courteous toward Roman Catholics as toward Protestants. Extreme men are apt to forget the necessity of this, and maybe Dr. Manning did not forget when he so hastily, as it seemed, resigned from the Board of Missions a few years ago.

Dr. Stires is mentioned even more than Dr. Manning. He would probably draw most of the "Low Church" and many of the "Broad Church" votes, for he is decidedly evangelical in the true sense of that term, i. e., a lover of the Gospel, and he is wisely sympathetic with much that Broad Churchmen stand for. At the same time it is hardly correct to speak of him as a "Low Churchman," and certainly incorrect if it is meant in a party sense. His personal manner and his services at St. Thomas's are really those of a dignified, conservative "High Churchman." It would be unfair to describe him, therefore, as a "moderate High Churchman," who is by nature unable to forget the great value of the evangelical message. His public gifts are superb. He has the affectionate attitude of Dr. Manning, with a somewhat better presence, and a voice that has been described as the best carrying voice in New York, which it has to be in

St. Thomas's, for that beautiful temple is not famous for its acoustics. As to public utterance, and taking part in all that tends to improve *res publica*, there is no one who surpasses Dr. Stires; and war work has revealed him as both courageous and far-seeing. It takes a good deal of a man to carry on a church almost compelled to be fashionable by its very location; and to make it so Christian that the major portion of its vast contributions is voluntarily put not in itself, but in its east side work among the poor, or into the work of domestic and foreign missions. And there is with Dr. Stires a wife who has distinction in both carriage and ability to co-operate in word and deed.

Dr. Slattery is newer in New York than either of the two just mentioned, and he has a quality that they do not pretend to which might hurt him with "practical" Churchmen; i. e., he is a "scholar" and has written scholarly books on theological questions. But no one who knows his work can have anything but admiration for his management of what is almost if not altogether the model parish of America. Then, too, he has a voice more powerful than either of the other two, and he can be plainly heard anywhere. That he is a book writer as well as preacher and administrator would never hurt him in England, where the choice of Bishop so often and so laudably has fallen on men who could impress the world by the printed word as well as by the spoken. There are those who would vote against him because he is a bachelor, and the beautiful Bishop's house needs a mistress as well as a Bishop! But if that were an objection, he ought to be put out of Grace Church rectory which many a millionaire must envy for its capacious rooms and grounds! If he becomes Bishop, no one will be ashamed of his looks or his manners, even though he should not be of the imposing size of his great predecessor, Henry Codman Potter.

The Rev. Herbert Shipman I know less well personally, and he is less prominent than any of the three heretofore described, but what I have seen and what I know of him are all to his credit. He and his wife could well afford to support the Bishop's House, though New York is not likely to let any man it elects have trouble in this respect. He was a very successful chaplain at West Point, and was Senior War Chaplain of a corps in France. He is a New Yorker to the manner born. His father was one of the most eminent rectors New York City ever had, and the son is not doing him any dishonor. A man that soldiers like is likely to prove a worthy Bishop, especially if they be the kind of soldiers America delights to honor, Christians and gentlemen first, with a reverence for women and children as well as for religion. It would be no misfortune to elect such a man as Dr. Shipman.

Outside these four, though not far out, is Dean Robbins of the Cathedral, who is "also mentioned" frequently in the papers. The Dean, I imagine, does not primarily prefer the duties of organizing and administration, though he does them well. He is a scholar and a mystic, much such a man as has often been so honorably high in rank in the Mother Church of England. He is only about forty-two years old, and probably prefers to remain where he is for a time. Nevertheless, if the votes elected him, all men would say we had elected a Christian and a gentleman. Whether the office would not be too heavy for his delicate make-up is another question. Both he and Dr. Shipman are moderate and plain in their Churchmanship.

It would hardly be fair to leave out of this venturesome synopsis the name of a man like Dr. Gates, who is extraordinarily original and adaptive in his work at the Chapel of the Intercession, Trinity Parish. He draws great crowds, and has built up a splendid monument to himself in many human souls helped and in an

architectural pile worthy of the best anywhere. He curiously and attractively combines in himself much that is loved by "the very high" and much that is welcomed by reformers and innovators. The result is the most lively and helpful service and sermon I have heard in New York. But that he isn't thinking much about bishoprics is seen in the fact that he already has his tomb prepared under the high altar of his present church!

Nor would it do to pass by the name of one who is already a Bishop, our Suffragan Bishop Burch. If any man has the physical presence for a Bishop, the Rt. Rev. Chas. S. Burch certainly has it, with his six feet four in height, making him thus far the counterpart of that giant Bishop, Phillips Brooks. Educated for the law at the University of Michigan, he has proved himself a wise administrator and adviser. In public affairs he makes a speech that can not only be heard in great buildings, but be heard with satisfaction, as well put and sensible. His presidency of the recent Diocesan Convention, while poor Bishop Greer lay sick at the nearby St. Luke's Hospital was a marked success, and everybody thought so. He is not a party man, though perhaps with a leaning to the High Church side so far as it is dignified and conservative. He also knows sympathetically present day ways of scholarly thought, and would make no man ashamed in the gate. Many will vote for him on the principle of leaving well-enough alone. More would vote for him if he were slightly younger, though a man not yet sixty cannot be called old, and he is apparently strong and full of energy.

Speaking of physical requirements, and they are not to be despised, there is one man who, in outer appearance, intellectual equipment, and social sympathy would be ideal. He is Percy Stickney Grant, D. D., noted for his Tuesday night forum, and for 25 years the upbuilder and inspirer of a live parish once dead, the Church of the Ascension, Fifth Avenue and Tenth Street. No man would so thoroughly appeal to the imagination of the public, for no one has or can make more admiring friends amongst the intellectual, the fashionable, the poor, the proletariat. No man would fill the bill better for Bishop by his love of humanity and his knowledge of their secular wants, if not also of their spiritual. But he could never be elected Bishop. He doesn't care one iota for Churchmanship, high, low or broad, and he is even indifferent to some of the exclusive claims of Christianity. At least the orthodox side of him is so repressed, and the other is so outstanding that too many Church people would be hopelessly against him, not without reason on their part.

And much he cares! I only speak of it to show what a fine bishop was spoiled in the making, for a bishop should have all that Dr. Grant has in the way of humanity and social hope, in addition to Church loyalty. The times are out of joint where Church and man can't get together in these matters for the good of a world that needs both.

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THE CHURCH AND THE NEW ERA

By the Rev. GEORGE PARKIN ATWATER

(Through the courtesy of the New York Churchman)

(Continued from last week)

We must face two outstanding facts that have become apparent in our structure.

(1) The Episcopal Church is the most adaptable in principle, but the most resistant in fact, to newer conditions, of all the leading religious organizations in our land. Its life is based on the principle that it is the temple of the Holy Spirit, and therefore every fresh outpouring of the Spirit of God ought immediately to be reflected in the Church. In fact it drags along many of the shells of its previous incarnations. It is almost too old, and its beautiful traditions, its age-long associations, its ancient customs, its memorable historical expressions in art, custom, liturgy and music are overlaid like wonderful mosaics, upon its breastplate of righteousness and its shield of the Spirit. It is reflective of the amenities of the contest upon the Field of the Cloth of Gold, while its adversaries are using high powered ordnance. Nevertheless, the Episcopal Church has within its structure the divine power to grow to its new task without rending its body.

(2) Again, the Church has, in principle, an essentially simple faith, a faith not alterable by the storms of time, a satisfying and enduring hold on the facts of the divine plan for man, as fresh and as unexhausted today as when they were embraced by the men of the first century. This faith, in itself, will be the faith of any new era, no matter how changed from the old, even though its implications receive a fresh expression. But, in fact, the Episcopal Church has the most elaborate teaching of all religious bodies. We have failed to convince the general public that we are not teaching the customs of the household as matters of faith. Our substance and our method are confused. Some children in eating grapes have been known to swallow the skins and throw away the pulp. Some converts do likewise. Nevertheless, the Episcopal Church has for the coming generation a message on the issues of life and death, unsurpassed in its importance to individuals and society.

The first duty of the Church, therefore, is not to be absorbed in a maelstrom of disintegrated religious effort; but to give to the structureless mass its permanent outlines; not by presenting the adventitious elements of its organism, but the abiding framework of its fundamental truth. To do this effectively the Church must realize that though its principles will not change, and though it has sufficient spiritual vitality for any new age in which human life is involved, yet its methods may become the subject of scrutiny and of readjustment.

Frankly, I am trying to narrow the subject with the object of becoming practical and to discuss methods.

There are many prophets in the land, men of fine capacity, who are giving thought to our newer problems, and setting forth the majestic outlines of the new day. In fact, we have two schools of prophecy: in one of which are gathered those who interpret the Church to the world, and in the other of which assemble those who would interpret the new world to the Church. We must remember this in judging the ringing messages from our Bishops and priests. Some have taken their stand within the whirling eddies of the world's social and philosophical thought and the summoning the Church to come to the aid of a world struggling for new and consistent self-expression. They are like leaders in China who appeal for men who speak the language and understand the racial characteristics of the Chinese. Throughout our land are clergy who have left their comfortable studies, left their biographies of Isaiah and Moses, and the mediaeval saints, and the Mid-Victorian English clerics, all of whom are today of a remote past, and have tried

to understand the modern mind and modern sins in individuals and society, and modern social ambitions and aspirations. They have a social appeal to the Church. They would save the ship, and not only some of its passengers. No wonder their appeal to the Church is a searching cry to the heart and not to our entrenched customs.

Again there are those who, with equal courage and will, and with equal convictions, see within the Church the living waters that would quench the thirst of the peoples. They say we must make a new creature and the new creature is in a new creation. A new race, a renewed race, will evolve a new environment. On with the Church's simple task. Save the passengers, and if the ship sinks we may build a new and better one.

Our first duty is to respect the convictions of each school of prophets and to realize that they are really the exponents of a larger synthesis, the forerunners of a larger conception. I cannot believe that the Church can ever grow to the point where it coincides with the world, or that the world will ever shrink into the boundaries of the Church. It is my conviction that the Church must make the world problems its own and never rest content until it becomes a true exponent of the Gospel to the world as it is today; searching out the principles and powers and programs which will meet the world's social needs, and making such application of them within the sphere of its active operations as would, if geographically and socially extended, transform the nation. And then, by example and by teaching, by becoming a participator in the burden sharing, and a preacher of the Gospel of its experience, not its deductions, the Church will give to all society its substance if not its form.

In the new era of the Church's work we have had many expositions of the Church's principles, and its message, and its attitude toward society. There remains to adjust its methods to the new day. For the duty of the Church, as I have tried to make plain, is not to fade out, but to become bold in its efforts, and in the presentation of its everlasting truths. If that is its duty, then we must analyze our methods. They are important for the results sought, not in themselves, even as war is not to be justified by victory, but by its aims. Methods are important because by our methods the Church will succeed or fail. I simply cannot be numbered among those who believe that the Church is so completely divine that it will prevail in spite of our human contrition of an unwise method. The force of gravity is eternal, but the channel must be built to the turbines for the water which reacts to gravity. (To be continued)

Twenty thousand dollars has just been given to St. Luke's Parish, Evanston, Ill., by two of its devoted men, the payments to be made each year for the next four years upon the bonded indebtedness. This will reduce the debt (which was \$70,000 in 1914) to \$25,000. Plans of the new Parish House are now shown in an attractive pamphlet prepared by the Rector for use in the New Parish House campaign.

The Dioceses of Minnesota and Easton have requested of the Board of Missions that the appropriations to their respective dioceses be discontinued at the close of the present year. An appropriation of \$2,000 per annum has been made to the Diocese of Dallas for its missionary work.

The Church of Our Saviour, the Rev. Dr. McLaughlin, rector, Chicago, has paid off its mortgage of over \$6,000, and a fund is being raised to repair the interior of the church and make other improvements.

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

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

EDITORIAL

THE FUNCTIONS OF THE EPISCOPATE.

(Continued from last week)
The Witnessing Function.

The last words of our Lord were that the Apostles were to be witnesses of Him unto the uttermost parts of the earth. This final commission seems to carry with it two functions which are essential to the office of a Bishop. He is to be a witness to those facts which are fundamental to the life of the Church, and he is to carry that interesting function outside of the walls of Jerusalem, even to the uttermost parts of the earth. He is to keep the faith, he is to do so in an aggressive manner, for he is to fight a good fight. In the words of St. Paul, he is to hold fast the form of sound words; he is to conserve those things which he has received. It is this conserving function of the Episcopate that is very irritating to the progressive elements in the Church. The Bishop of Michigan recently put forth some very harsh strictures upon the House of Bishops because they did not agree with his views in their treatment of the Rev. Newman Smythe's rather novel proposals. I always sympathize with a banker. He has to be conservative and his conservatism is a comfort to you only when he is handling your own investments. It is comparatively easy to waste the faith in riotous thinking. It is not pleasant to be a banker. As a rule bankers do not look as though they had an enjoyable job, but nevertheless their conservatism is necessary, if industrial conditions are to maintain, and the fruits of previous generations be enjoyed by the present. The bolsheviki do not think so. They prefer to shoot the bankers, spend the results of their conservatism and then, I fancy, go hungry. It would be a fine sport to shoot bankers. I have known moments when I myself would have enjoyed it, but I fancy that I would have lived to regret it. There are those who, having profited by the ages of conservatism during which the Church has amassed a wealth of spiritual devotion and dynamic power, are anxious now to exploit the treasures thus acquired in trying out some theory to which their speculative judgment commits them. One wonders if the Church has been wrong in her conservatism, how she has anything to give to those theories which were based upon a repudiation of that which gives her strength. If it be true that these various systems which were introduced as panacea, to remedy the evils of the Episcopal system and to save the world from bishops, have failed to demonstrate their saving power; I question whether they will be strengthened by a kind of diluted injection of Episcopal serum. I doubt the power of the injection. The college of bishops is, by the very nature of its incorporation, more or less a trust company into whose keeping was given the deposit of faith, the form of sound words, the bestowal of orders, the discipline of the faith. Some of us have been poor bankers; some of us do not like the odium of being conservative administrators of a trust fund, but I notice that, even those who protest most, have not hesitated to take the oath which commits them to this service, nor do they carry their wrath to the point of handing back the credentials without which they could not continue in office. It is, thank God, it has been the office of the Episcopate to resist all the wild and kaleidoscopic vagaries that the Church has been asked to accept as substitutes for her faith and order. It is the business of the Bishops to keep that which she has handed down to them. They are not selected as inventive genius, but as reliable trust officers. But a banker is not merely conservative. He is to hold his funds for the development of business. He does not put his funds into his strong box and keep them there. He invests them wisely and judiciously and so the wheels of trade go round. We need to put the faith out at interest, not in a wildly speculative fashion, but in a statesmanlike manner, so that the faith will be the power behind the spiritual business of the world. We are to conserve the truth that it shall be available for use wherever it can be wisely and profitably used. We lack a committee of investments to pass upon the wisdom of this or that measure.

The Missionary Duty.

A Bishop is not a functionary but a warrior, committed to carry the war into all the world. He must be a missionary or be false to his commission. He has no commission to preach theories of civil or social government, however seductive and however important. Both Christ and St. Paul seemed utterly oblivious to the social fabric of the Roman Empire, and while I am willing to concede that they were not indifferent to those conditions, I believe they have relied more upon the leaven of those who accepted Christ and Him crucified than they trusted in any direct meddling with the affairs of state. It was their belief that made St. Paul willing to become a fool for

Christ's sake. I, however, agree with St. Paul that bishops and rectors who have given themselves to the Word of God and to prayer and to preaching Christ and Him crucified, have done more to make the world safe for democracy and democracy safe for the world than those who have devoted themselves to the social and political problems of their day, just as I believe Francis Assisi was a more potent force in humanity than Savonarola. If we could have a multitude who believe in Christ and Him crucified, we would have a social state like that dreamed of in Florence but never realized, in which God's rule would be man's effort. For if the bishops do not preach Christ and Him crucified, who else will think it worth while? In this field he is not restricted by boards or canons, only by the trivialities of serving tables which consume his time to no purpose.

The Power of Discipline.

I am inclined to think that this unpleasant but necessary function belongs to the Episcopate and is inherent in the office. A parish priest is too intimately related to his parishioners, and too much the victim of personal relationship, to administer discipline. Our canons dodge the issue and confine themselves to the discipline of the clergy, when what is sorely needed is such a discipline of the laity as will rid the Church of that great army of ecclesiastical tramps who infest our cities, belong to no regiment, assume no responsibilities, and claim all the privileges of regular soldiers, including a soldier's funeral. I would bury a Frenchman, an Englishman or even a German soldier with military honors, but I would not give military honors to an American slacker. At least, I have so interpreted my office and have defined a communicant in good standing as one who belongs to a regiment in which he performs at least a minimum of duty.

It is a sad but symbolic fact that the Episcopate should be clothed in purple and fine linen and should fare sumptuously every day. Certainly our damnation is assured if we add to this no thought for the Lazarus who lies at our gate full of sores and being licked by the dogs of society. Bishops are like other people,—they are apt to be what people expect them to be, and I am afraid too many of us are. Dressed up in the livery of Elizabethan England, slaves to the atrocious traditions of a thoroughly secularized Episcopate, coming down through the Georgian and Victorian eras of bad taste, bad theology and bad manners; elected to be a sort of puppet ruler, with innumerable mayors of the palace, committed by our traditions to theories of powers that are purely fictitious, who will deliver us from the emptiness of this bondage?

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 do the (a) old fashioned High Churchmen (b) modern High Churchmen and (c) liberal High Churchmen differ?

Technically there are no such parties, but these are merely terms to describe certain types of Churchmanship, which same terms are so loose in their construction as to baffle any accurate description.

Therefore, I will attempt to answer this question only in a general way.

The term "High Churchman" refers to anyone who has a high view of the sacrament of the Altar, as against a low view of this sacrament.

Bishop Hobart was a man who combined a high view of the sacraments with a high view of the evangelical mission of the Church, but few men have the breadth to include both the sacramental and the evangelical side of the Church in equal proportions. We are prone to emphasize our own peculiar predilections; and the prophet is inclined to attack the priesthood and the priesthood is inclined to feel superior to the prophet.

Man is naturally a partisan, and he follows his prejudice or inclination most aggressively. As a matter of fact, Christ was both priest and prophet, and if His Church is His Body, then it receives from Him, as the ordination service emphasizes both priestly and prophetic functions.

Now Romanism has muzzled the prophet in order to exploit the priest, and Protestantism has deposed the priest in order to give the prophet the whole platform, but the Anglican Church places both offices side by side in the one minister and tells him to function in both duties.

It is this fact that causes this Church to have parties who support the same institution and, while tolerating each other, to have fundamental differences about these things.

A High Churchman emphasizes the priestly function, a low Churchman the prophetic function in the Church. An old-fashioned High Churchman was one who held the high view of the priestly sacrament; believed in that sacrament and regarded the doctrines of baptismal regeneration, sacramen-

tal absolution and an apostolic priesthood as an integral part of the Church's economy. But he was not a ritualist and cared little for the outward expression of his belief in ceremonial.

The modern High Churchman has gone back to the ancient practices of the Church, (not necessarily the primitive practices, however) and has emphasized Reservation, Auricular Confession and priestly ceremonial as essential parts of his ministry. While the liberal High Churchman is more or less of an eclectic, who combines certain elements of the other two, always insisting upon the real presence of Christ in the sacrament of the altar, but trying to so adapt this faith with the prophetic and evangelical spirit of the Church.

These lines are not severely drawn and do not exist in any definite way, but these expressions will do to describe certain trends of thought.

Laymen to Make Religion More Efficient and Practical.

William Fellowes Morgan, President of the Merchants' Association, and Chairman of the Campaign Committee of the Every-Name Movement, which has been launched in the Diocese of New York, outlined his plans by which several score of New York's leading men of affairs who are masters of successful business enterprises of world-wide scope aim, in co-operation with the Episcopal clergy to make religion in the diocese more efficient and practical. Believing that the life of the average American can with profit to himself be made to conform to religion and the spiritual law, these business men, with the same zest which they have given to the development of their own affairs, will devote the ensuing months to a vigorous prosecution of that idea.

"It is obvious," said Mr. Morgan, "that in all the changes which the war has brought about, the Church has not escaped. We are just now in a transition period, and in a large measure we may take hold of the situation and guide the changing order, provided we give heed to the fundamentals behind it. This is what our Church movement aims to do.

"When war came, diplomacy broke down, the old order proved itself unable to cope with the crisis, and it fell to the lot of the great body of the people to take up the world's burden. It is the people who emerge triumphant from the conflict, and the destinies of the world, as a result, rest in their hands.

"Those who would lead must conform to the peoples' wishes now if, in the reconstruction, the greatest benefits are to be realized for all of the people in the impending changes. It is for the purpose of meeting this reconstruction that the Diocese of New York has embarked upon the Every-Name Campaign. This is a plan which aims to bring into close connection with the Church and its work, by personal visitation, every man and woman of whatever rank or class whose name is inscribed on the Church rosters. It seeks to awaken each of these to a sense of the duty and importance of the work of the Church—to bring about a spiritual awakening, which is the first step in the task which confronts the Church in the Nation-wide Campaign in behalf of national reconstruction which it now has underway.

"In connection with the work of the Every-Name Campaign, a survey of the Diocese is also being made, which will reveal the exact conditions in each parish, its wants and its needs, and put us in the way of establishing in such of them an efficient organization.

"But this is only a beginning. This is a practical age. We shall have to give reasons, to show benefits which are to accrue from an active participation in the work of the Church, if we are to get that 100 per cent efficiency which men strive for in the business world. It is a recognized fact now, I think, that the workingman and woman alike are entitled to safe and healthful surroundings in their employment; to fair working hours, and a wage justly proportioned to the profits derived from their labor; to adequate recreation, proper housing, and stimulating, uplifting amusements. When these conditions are met we may with the more assurance look for a greater spiritual reaction from the workers than otherwise. Practical religion, as I see it, looks to a closer attention to these matters; and the efficient religion is the one which ministering to mankind's spiritual needs at the same time gives the greatest possible help in promoting his material welfare.

"The immigrant needs attention, not only as to his material condition, but as to his education and his development into the sort of American citizenship which the Church desires as well as the State. This problem of Americanization is one which commands all the vigor of a practical Church. The Negro question likewise invites the serious study of the Church, as do also the problems of substitutions for the vanishing saloon, of rural churches and of schools and unemployment.

"These are only a few of the grave questions which face us in the Nation-wide Campaign, which looks beyond the Every-Name Canvass; but each of them is intimately connected with the work of the Church which, as a national institution, must apply itself to their adjustment with all the vigor we can put into the effort. And so this movement within the diocese is already awake to its duties. The enthusiasm will grow as the Every Name Campaign proceeds, and the survey discloses to us the weak spots in our organization. The movement, which has the official approval of the Diocesan Convention of May, 1919, was dear to the heart of the late Bishop Greer, who named the committee which has been entrusted with the task of waging the campaign, and who was deeply engrossed in its plans when death overtook him. One hundred and ten parishes and missions stations have already entered the work under a rallying cry of 'One Hundred Per Cent Efficiency.'

Some of the most prominent laymen of the Church are enlisted in the campaign under Mr. Morgan's committee which includes in its roster, Haley Fisk, President of the Metropolitan Life Insurance Co., as Vice-Chairman, William Walker Orr, Second Vice-Chairman, Samuel Thorne, Jr., Secretary, Alvin W. Krech, Treasurer, and Frank H. Merrill, General Secretary.

CURRENT EVENTS.

World Conference an Accomplished Fact.

After nearly nine years of effort, the World Conference on Faith and Order is practically an accomplished fact, though very much remains to be done in making the detailed arrangements. That will require much time, for it involves correspondence with nearly a hundred commissions scattered all over the world. But apparently all the invitations necessary, and at present possible, have been or are being issued, and the acceptances have been so far universal that it will probably be thought that immediate steps can now be taken to convene the Conference or, at least, to consider where and when it can be convened.

When the deputation of the American Episcopal Church sailed to invite the churches of Europe and the Near East, it had behind it the approval of the whole Anglican Communion outside the continent of Europe, the unofficial, but weighty, assurances of the Patriarch and many influential members of the Church of Russia, and the active and cordial sympathy of eminent representatives of the Holy Orthodox Eastern Church in Greece and elsewhere, of many distinguished Roman Catholics all over the world and of leading Protestants on the continent of Europe. Fortified by such support the deputation has been cordially received everywhere.

Whatever may be the decision of the individual churches, the invitation will have been presented to all the churches which find the motive and bond of visible unity in the Life of God Incarnate, inviting them to come together, not for controversy, but to try to understand and appreciate one another and the great truths for which each Communion stands, and we can now hope and pray that the Conference will be held and that God the Holy Spirit will manifest the way to that reunion of Christians which will bring the world to Christ.—World Conference on Faith and Order Bulletin.

The Story of the "Month of Sundays" Campaign.

The Rev. B. H. Reinheimer, rector of Christ Church, Dayton, O., is a firm believer that the Church of today must keep pace with progress. He believes in the Church. He believes it is a good thing. He believes it is good for one person or a hundred—or a thousand. Therefore, he reasons, why confine this good thing to the few?

The larger the congregation—the greater the inspiration both to the rector and to the congregation. Incidentally, and practically, the greater will be the offerings. If the Church desires and needs the offerings of the few—how much more welcome are the offerings of the many! All in all, the greater the church attendance just so much greater is the good of the Church—just so much farther does her good extend and her mission reach.

How, then, get the people to church?

The mind cannot fail to turn to advertising for the answer. Modern business needs it to expand to nation-wide proportions; retailers depend upon it to reach their local communities; the government had to use it in the winning of the recent war—to float its Liberty Bonds and Thrift Stamps, spread its propaganda far and wide, as well as a hundred other purposes.

Is the story of the Church less worthy of being told in the same way? Just carrying dead-looking announcements in small space will never get the church anywhere—any more than it will a business.

Some months ago, inspired by the rector, the vestry of Christ Church conceived the idea and developed an ambition to inaugurate a schedule of real publicity for the entire year. An advertising man told them that it would not do not to have a definite

program—a beginning planned to lead to a logical end. A spasmodic campaign would get nowhere—and would be money worse than wasted.

Then it was that, in order to test the thing out, a special campaign was planned—a campaign with a definite purpose behind it. The drive was made for "A Month of Sundays at Church."

The Church Bulletin announced the campaign and its purpose, seeking the co-operation of all. This was supplemented by post cards mailed direct, and a few other "tie-up" helps. But the big backbone of the campaign was the newspaper advertising—real advertising of the most modern type, real merchandising copy such as the most successful advertisers would be glad to sign, yet sufficiently dignified to become the House of God.

This copy, run in the newspapers of Dayton for four consecutive Sundays, was changed each week—and occupied space three columns wide by thirteen inches deep, or a total of thirty-nine inches each insertion.

Quite a bit of additional publicity was given, due to the attention attracted by the rather unusual copy. One paper carried an editorial on it in the same issue with the first run of copy.

Sunday, April 27th, there were 218 more people at Christ Church than the corresponding Sunday of 1918. May 4th, the second Sunday of the campaign, there were 107 more in the congregation than the corresponding Sunday of last year. Following the third ad the increase was 118. And May 18th, the last of the "Month of Sundays," the attendance beat that of similar Sunday of last year by 121. It should be explained, however, that each Sunday the attendance increase was 100 per cent over the preceding year—the figures merely dropping lower, as there is always a falling off in attendance following Easter. But the 100 per cent proportionate increase held for each Sunday.

So the ads directly paid—and that is the full and final test. Besides, it is known that far-reaching good effects will be felt for some time to come—and probably indefinitely.

It is now a known fact that the Christ Church campaign increased the attendance in other churches all over the city—and Christ Church is glad of it.

In fact, so successful was the campaign, that, although in smaller space through the summer months, the same type of copy will continue to be carried each week, with a resumption of the larger space in the fall.

The Church League of the Isolated.

The Church League of the Isolated was started as a direct result of a letter published in the Living Church in the fall of 1917 by Mrs. Olive B. Morple, then living far from any of the services of the Church in Oklahoma. She depicted her own feelings far from her Church, suggested the little service that she was using when she gathered her friends together on a Sunday, and asked that she might be placed in touch with the other "Isolated."

The immediate result of this publication was the receipt of a number of letters from all over the country from laymen and clergy who were intensely interested in the same question. As the result of this conference, carried on through the mails, among those who had had experience in this matter, the league was quickly organized. The Rev. T. J. E. Wilson, Hinckley, Minn., a markedly successful missionary in the district of Duluth, became president; Miss May Robbins, Skyland, N. C., secretary; Rev. Martin Damer, Nampa, Idaho treasurer.

The plan of organization was quickly developed. Co-operating with the national officers, a secretary for each diocese is selected. It happens that Missouri has the honor of be-

ing the first to offer service, and secured the first appointment of a secretary. The function of this secretary is to present the work to the diocese, gather the names of those communicants who are far from any church, keep a list of these, and send this list in to the national secretary also. He is also expected to notify either the national, or the proper diocesan secretary, at once in case he hears of any such communicant living in another diocese, or moving into it. He must not fail to notify the Bishop, or other available clergyman nearest to the place of the location of this "isolated" communicant, and to assure himself that this communicant is in the way of receiving necessary, or at least occasional, ministrations.

To keep the "isolated" regularly in touch with the Church at large, two plans are utilized. Effort is made to have some communicant in a larger parish correspond regularly with one or more, of the "isolated." A newspaper, entitled "The Isolated Churchman," is published, and sent to each name on the list without charge. The Church Periodical Club may send its publications to any of the isolated.

The finances of the league have been conducted on the voluntary plan. The services of every officer are rendered gratis. Contributions by interested bishops, clergy and laity are required to meet the necessary expense of publication and correspondence.

The Church League of the Isolated is a definite effort on the part of devoted Churchmen to accomplish a work wherein the Church has been notably deficient, namely, the establishment of work in the small town and country. The Church is rapidly assuming a place of decided leadership in the large cities. But in the small town, she is almost unknown in many districts. And, more, this condition is the cause of a serious loss to the Church. Communicants moving into such a town gradually lose interest in the Church because the Church shows no interest in them. Their children are brought up in other Sunday schools, and the league seeks not only to stop this loss, but to convert it into a source of positive gain. It aims, by showing a direct interest in the person so isolated, to galvanize him into an active force for the Church and make him the center of a new work in that community.

The league is grateful for the extensive interest which its suggestions have aroused. The league solicits the active co-operation of the clergy everywhere, and especially appreciates the sending of the names of communicants anywhere in the United States, who may be out of immediate touch with any local church. Its system enables it to place such a name quickly in the hands of the proper secretary and through him in the hands of the Bishop, or nearest available clergyman. The league would also call for the voluntary contribution toward its necessary expense.

The King's Business Requireth Haste.

Using the slogan constantly reiterated at the Chicago Nation-wide Campaign Conference, "The King's Business Requireth Haste," conferences between diocesan campaign committees and various national leaders of the project have been started in the First, Sixth and Seventh Provinces. It is expected that by July 15 the men in charge of the drive in every diocese in the entire Church will have met, talked over the task they are facing and mapped out their diocesan organizations.

For as Bishop Lloyd pointed out in Chicago, "all of the machinery the Church has devised to carry on this campaign will be useful only as the diocesan committees do what they are constituted for. The best machinery at the center will be futile except as the diocesan committee, standing for the life of the diocese, does the thing in God's name. In other words, the diocese is the unit, and as each diocese rises to its opportunity the

A BIT OF HUMOR

Curious Epitaphs.

Epitaphs found in a cemetery on the Island of Jamaica:

Here lies the bodies of two sisters dear,
One is buried in Ireland and the other is buried here.

Which reminds one of a tombstone at Monson, Mass., which reads:

Here lies the body of Jonathan Round,
Who was lost at sea and never found.

Near by in the same cemetery is the joint tomb of three wives of a farmer who formerly resided at that place. His first wife was originally buried in the neighboring village of Palmer and during the removal of her remains a portion was lost. The bereaved husband, being a very exact and accurate man, would permit no deception even in an epitaph, so after the stone was erected he had carved upon it the following:

Here lies the dust
Of the second and third wives of
William Blount
And part of his first.
—Chicago Record.

This stanza is taken from the grave of a baby in Iowa whose parents do not seem to have been indifferent to the almighty dollar:

Beneath this stone our baby lays,
He neither cries nor hollers;
He lived just one and twenty days,
And cost us forty dollars.

The following curiosity of literature comes from California, bearing date previous to the gold fever. As the defunct John Smith, or his executors, does not even give his nationality, though so particular in describing the sort of "pistill" by which he met his "deth," it may not be an easy matter to place him:

Inmemory ov
John Smith, who met
Wierlent deth near this spot,
18 hundred and 40 too. He was shot
by his own pistill;
It was not one of the new kind,
but a old fashioned
brass barrel, and of such is the
Kingdom of Heaven.

thing will be accomplished, and the diocesan committee, with the Bishop at the head of it, has got to set the pace."

Since the Chicago Conference churchmen everywhere are beginning to realize that it is not a sordid money drive the Church has launched but an effort to regenerate a Divine Institution.

"Let us keep clearly before our mind that while the end of the thing is money, the primary and essential purpose of the campaign is the regeneration of the Church," declared Dr. James E. Freeman of Minneapolis. "If we lose that, no matter what we raise in dollars, the effort is a failure. We in the Board of Missions have been discussing for years the question of deficits until it has become absolutely a weariness to the flesh to attend the meetings. We have started to bring to the Church the great work of the Master Himself—to convert the Church, to convert ourselves, to convert us of the clergy, to make us feel our obligation.

"One of the leading labor men told me the other day this is the only Church in the nation that has in its programme the suggestion of some plan, however vague, to meet the present economic conditions. Large reference was made to the recent New York diocesan convention by the New York newspapers, to the fact that the convention had been addressed on the subject of the Church finding a substitute for the saloon; and this Church is the only Church that has set forth any programme whatsoever for meeting that particular situation.

"We are coming to be more and more convinced, I think," continued

The two following effusions are rare examples of the difficulties of the rhymers art and ingenious modes of getting around them.

From a tomb in Manchester:
Here lies, alas! more's the pity
All that remains of Nicholas New-City.

N. B.—His real name was Newton.
Here lies the remains of Thomas Woodhen,
The most amiable of husbands and excellent of men.

N. B.—His real name was Woodcock but it wouldn't come in rhyme.

This inscription appears on a tomb in Ireland:

Here lies John Higby, whose father and mother were drowned on their passage to America. Had they lived they would have been buried here.

Cornwall, England, furnishes the following:

Father and mother and I
Lie buried here asunder;
Father and mother lie buried here,
And I lie buried yonder.

In Wrexham Churchyard, Wales, it is found that
Here lie five babies and children dear,
Three at Oswestry and two here.

In Edinburgh we read that
John Mc Pherson
Was a wonderful person.
He stood 6 feet 2 without his shoe,
And he was slew
At Waterloo.

A Cleveland dealer in tombstones received an order a few days ago for a marble slab which was wanted by a man who lives in the northeastern part of the state to mark the grave of his wife. The stone was not to cost more than \$37, and under the name and dates of birth and death of the deceased the widower directed that the following lines should be cut, "in plain, unostentatious letters":
Here lies my wife; her life was good,
And so she did not fear to die;
I'd recall her if I could,
For she's at rest, and so am I.
By her loving husband.

Dr. Freeman, "that the force needed in this time is the Christian Church and as the Church is organized today, it is not functioning effectively and efficiently in this country. I think a note of alarm should be sounded all over the land concerning the situation of the Church, and it seems to me, one of the things to be impressed upon the people, is that this is a movement within the Church to regenerate the whole life of the Church, and while I agree with Bishop Lloyd that the spiritual note should be the dominant note, at the same time it is clear that spiritual enterprises do not function without material means. These things—men and money—we are short of, appallingly short of in the entire Church. As a matter of fact, we should say very clearly and definitely that unless this movement causes a great increase of gifts for missions, we are in danger of insolvency, and while we are not yet insolvent, the Church should understand the situation."

IN MEMORIAM.

Entered into rest in her eighty-sixth year, on Tuesday in Whitsun Week, at St. John's Rectory, Wichita, Kansas, Mrs. Anne E. Mills, widow of the Rev. W. H. Mills D.D., and mother of the late Rev. John Alvey Mills and her two surviving daughters, Miss Mary Mills and Mrs. Percy T. Fenn.

"O blest communion, fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.
Alleluia.

PUBLICITY DIRECTOR TELLS HOW TO GET INTO THE NEWSPAPERS

"Because publicity is the life-blood of a campaign," The Witness is publishing in full the valuable and practical "Publicity Pointers" pamphlet issued by the News Bureau of the Nation-Wide Campaign, 124 East 28th Street, New York City.

Practical newspaper men have hailed the pamphlet prepared by Mr. Charles T. Heaslip, Director of the National News Bureau, as being full of practical and helpful hints to the Church. For the Church generally is not only ignorant of newspaper methods, but is indifferent to the fact that news of her activities is eagerly sought by the newspapers. Copies of "Publicity Pointers" may be obtained in any quantity from Mr. Heaslip.

Your Friend, the Newspaperman.

The most important thing for every worker in the Nation-wide Campaign of the Episcopal Church to bear in mind is that the newspapermen of this country as a whole are friendly to every sane campaign of education that has the welfare of human beings at heart.

Every newspaperman is a humanitarian in the finest sense of the word. His daily work brings him in constant touch with the big human problems that the Episcopal Church, through its Federal Boards, has set out to study and solve. He is a natural friend and asset to our campaign. Whether we secure from him the kind of co-operation that is possible depends entirely upon the way we present our case to him.

This bulletin aims to introduce you to the newspaperman of today and show you some of his viewpoints, so that, when you meet him during the course of this campaign, you will recognize him as a friend and give him the kind of co-operation that will, in turn, enable him to help the campaign along.

What the Newspapers Want.

Newspaper wants can be summed up in one word—*News!*

News is also possible of a terse definition. Any activity that is new, unusual or of definite interest to any class of newspaper readers is news.

The campaign which the Federal Boards of the Episcopal Church have undertaken is news because it contains features that are of definite interest to many classes of newspaper readers.

Just one concrete example:

Whether "wet" or "dry" in their sympathies on the subject of prohibition, virtually every newspaper reader is interested in knowing whether there is such a thing as a substitute for the saloon. As part of its program the Episcopal campaign aims to study the question of a substitute for the saloon, in the hope of finding a solution. Consequently, every bit of new or unusual information on that subject which you or any other field worker turns up in the course of the day's work is news and should be transmitted at once to the newspapers. The method of transmission and your part in it will be discussed later in this bulletin.

Similarly, virtually every other phase of the campaign—the immigration question, the problem of the rural church, the decline in Sunday School attendance—all these things contain news and news possibilities.

But that is not all. Frequently, you yourself and every other worker in the campaign will be "news" and have a definite news value.

When YOU Are News.

You, as a worker and helper in the most definite effort a church organization has ever made to solve the pressing and important problems of the day, are news whenever you arrive in a town or city that has not yet received a complete presentation of our Nation-wide Campaign. You are news, too, even in a city that knows about the Campaign, if you bring with you real information con-

cerning some new or unusual phase of it.

But the newspapers are not going to recognize you as news in either instance without your co-operation, despite the fact that many reporters and city editors have an uncanny ability to sense news whenever it arrives in their midst unheralded. The newspaperman of today is too busy an individual, however, to look you up unless he has reason to believe that you are news.

Your job is to prove to him that you are news and that your story will interest his readers.

There are many ways to do this. The most practical ones may be briefly summarized.

Advance Publicity.

When you, as a speaker or investigator, intend to visit a town or a city in the interest of the Nation-wide Campaign, notify the local committee a few days in advance, giving time of arrival and reason for coming. That gives the committee time to notify the local newspapers that a definite news story is on its way to them. Upon how well the committee explains your mission depends largely the amount of advance publicity which you will receive. Sometimes you may not receive any. But do not misjudge the editor in that case.

News values change from day to day. Your advance news value may be nil compared to the news which he already has on hand.

From the moment you arrive in town, however, the news value of your mission is in your hands. There are two ways in which you may present it to the editors of the local papers.

Establishing Your News Value.

1. Typewritten copies of your speech, or the best part of it (if you are a speaker), or a statement outlining your mission and program (if you are an organizer or investigator), should be turned over to the local committee immediately upon your arrival and distributed by them to the newspapers. At the same time, the local committee should inform the editors that the "copy" given them represents merely an outline of the purpose of your visit, and that you will be glad to give an interview at which questions may be asked that will tend to reveal information of interest that can only be touched upon briefly in a speech or formal statement of purpose. If that appeals to the Editor have a definite time and place fixed for the interview, and, be on time. Do not keep the reporter waiting to see you.

2. Visit the newspaper offices yourself and explain your mission, bearing always in mind the old newspaper axiom, "accuracy, terseness, accuracy."

Meeting the Editor.

Personal visits to the Editor help, providing you use good judgment in selecting the right time to see him and bear ever in mind that he is a very busy man. On afternoon papers visit the City Editor before 11 a. m. On morning papers between 2 and 4 p. m. Usually he will be glad to see you because he is always on the lookout for real news, and once you show him that you have a "stock" he will see that it gets into type.

Frequently, the C. E. will turn you over to one of his reporters. If the reporter seems a bit cynical and doesn't appear to be impressed with the news value of your story, do not take it for granted that he is either unintelligent, or that he is going to "throw the story down." It takes a lot to get a rise out of the average reporter, but he seldom lets any real story get away from him. Give him facts and answer his questions frankly and fully. He will take care of the rest.

So much for your actual contact with newspapermen!

How You Can Help the Campaign's National News Bureau.

The National News Bureau has two distinct functions:

1. To see that the secular and church press are supplied with every news story that relates to our campaign;

2. To act as a clearing house for ideas.

Many of the stories concerning the campaign will develop naturally at national headquarters. Many more, and some of the most interesting ones, will result from the experiences of our workers in the field.

We want you, therefore, to let us know at once whenever you uncover a situation that contains news possibilities.

For instance:

You may discover in some rural community a pastor who has found a practical solution to the rural church problem. We want his story. It may not contain the solution for the church problem in other rural communities, but it will be of interest to newspaper readers in every part of the country where such problems exist. And it will help to show the general public that we are on our job.

But that is not the only way you can help us.

Send us clippings of the news stories that result from your work and investigations in the various communities. These clippings help us to keep our finger on the pulse of public opinion and enable us to work more intelligently.

One thing more: We need good photographs visualizing the work that is being accomplished by the Episcopal Church in all parts of the country. Recently, a small church was moved two miles in order to bring it within striking distance of a college where the students had expressed a desire for church opportunities. *There were picture possibilities in the moving of that church!* We missed them and thereby missed the opportunity to present one phase of the Church's work in a most picturesque way.

Don't let us miss any more picture possibilities.

Send your tips on news stories, your newspaper clippings and whatever interesting photographs you can secure to the National News Bureau, Nation-wide Campaign of the Episcopal Church, 124 East 28th St., New York City.

And remember this fact always:

Publicity is the life-blood of a campaign. Anaemic publicity produces public apathy, and public apathy is sure death to any proposition.

The nation-wide campaign aims to accomplish something definite and real in the way of solving the more important social and economic problems of the day. Help us keep the public informed of its progress!

The annual festival of the Fraternity of the Blessed Sacrament was held at the Church of the Redeemer, Chicago, on Thursday, June 19th. Bishop Webb, of Milwaukee, was the preacher at the celebration of the Holy Communion. Bishop Griswold and others gave addresses at an informal meeting held in the evening in the Parish House.

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 beautiful Christmas cards with thoughtful greetings, enclosure cards, 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,
402-406 Sixth Ave. So.,
Minneapolis, Minn.

CHURCH FINANCE.

By the Rev. THOMAS F. OPIE

(Continued from last week)

2. THE CAUSE. I come to the cause of this financial situation. The causes are three-fold. They will be treated briefly. After all, to deal with more or less abstract causes is unprofitable, save only as it may lead to actual remedy.

The difficulty, then, it seems to me, lies partly with the rector, partly with the vestry, partly with the congregation. The burden of blame would seem to be on the vestries, since they are supposed to be the business directorate of the Church corporation. But many a vestry's good-will towards the rector in this respect, has gone to pieces on the rock of congregational parsimony and individual indifference!

The minister is somewhat to blame when he permits the idea to get abroad that his is a *Sunday* job—a one-day-in-seven job, instead of a seven-day-in-seven job! Some people actually think when they pay their preacher \$1,200 or \$1,500 a year, that is a bountiful stipend, considering how little the parson does in the parish! Apropos of this, one of our Church papers recently summed up the active parson's endeavors as follows: "He must talk as much as a lawyer, visit as much as a doctor, write as much as an editor, walk as much as a policeman and stand as much abuse as a plumber!" to which might be added, "and eke out an existence on less pay than a day laborer!" The story is told of a wealthy and high-salaried business man who was discussing Church finance with a vestryman of a Church which was paying its rector the apparently royal stipend of \$5,000 a year. Said the business man, "Why, sir, your rector is paying you \$20,000 a year to preach to you?" What do you mean by that?" asked the puzzled vestryman. "Just this: Your rector and I are about the same age. We went to college together and had about the same advantages and I am flattering myself when I say we are of about the same general mental and business ability. My firm pays me \$25,000 a year. Your firm pays its rector-president \$5,000 a year. I repeat, your rector is paying you just about \$20,000 per annum to preach to you!"

As to the charge that the average parson is not a good business man, therefore he cannot expect to command a good business salary, suppose we grant the premise? We must still deny the conclusion! It may be simply a question of the relative value of what we call secular and spiritual benefits. The parson represents Righteousness, Purity, Holiness—GOD! What if he be an inferior or a mediocre business man! If righteousness, purity, holiness, God, are made real by his efforts, then judge what his efforts may be worth to any community!

The vestry as has been suggested, does not carry its full measure of business method into its place of meeting. It does not operate the affairs of the Church as it would a dividend-producing corporation. There, unless I am mistaken, we hit

upon the prime cause of monetary delinquency. Seldom does a single member of our ruling body come to meeting with a creative idea! Often—far too often—the vestry meeting is a dead and formal affair, unless the rector be a man of ideas—and unless he shoot his ideas at the heads and hearts and consciences of his vestrymen, if perhaps he may register a bull's eye on the target of their business sense! Unless and until our vestries give thoughtful attention, seriously, to actual conditions, and then apply some of their constructive methods to the prosecution of the biggest business in the world—even devoting some of their precious week-day time to the matter—the churches will not and cannot take their proper places in the community as successfully running institutions, with money enough and to spare.

As to the congregation's part of the blame, of course the matter of low-ebbing funds in last analysis, reverts to them—for they are the Church! Some say they have had to give to the Y. M. C. A., the Red Cross, the government, etc., etc., and therefore cannot support the Church liberally. Of course this is merely a subterfuge, since before the war they were no more ready than now to support the Church. Many people do not realize the true worth of the Church. It is all beyond their philosophy. They cannot see that the Church is the spiritual source of the highest kind of patriotism. They do not comprehend that the Church is the fountain-head from which comes impulse to charity, benevolence and humanitarian endeavor! Close the Church and you kill the spirit of Brotherhood, Beneficence and Benefaction, sooner or later.

In an editorial on "Clerical Vacancies and Salaries," in the last issue of The Southern Churchman, the editor makes this statement: "It is the duty of the Church to provide for her ministry a maintenance sufficient for its reasonable wants. On the lowest grounds her own interest demands this. A penny wise, pound foolish policy which provides only the minimum which will keep the clergyman and his family from actual physical need results too often in forcing him to 'entangle himself in the affairs of this life,' to the serious detriment of his work and his spiritual force. From a purely commercial standpoint it is 'bad business' and militates against efficiency and 'results.' Among other things it produces a harassed and too often a discouraged and discontented ministry which fails utterly in recommending its high calling to the intelligent and high-spirited youth of the Church."

While speaking of the congregation's part, candor demands that we say money pledged to the Church and never paid involves as much dishonesty on the part of the delinquent as does an unpaid grocery bill or coal bill. Many of the Church's delinquents do not seem to realize that somebody else must pay in the money which they fail to pay, thereby discharging their debt!

The Church War Commission reports that the following chaplains have recently returned from overseas: Edgar W. Anderson, Edmund J. Cleveland, Harry E. Dell, Churchill J. Gibson.

Chaplain W. S. Claiborne, who has recently returned from overseas, is working at Ft. Oglethorpe, Ga.

Chaplain E. B. Collier has been ordered to Camp Zachary Taylor, Ky. Sherrard Billings, who was a Red Cross chaplain, has also returned.

The total amount received by the War Commission up to the present date in cash, Liberty Bonds and pledged is \$772,210.25.

It is hoped that certain chaplains who have had overseas experience may be sent about the country between October 1 and December 1 for conferences with the clergy and laity in regard to the religious conditions

in the Army. The practical purpose of these conferences will be to suggest to the Church at home the way in which it may more sensitively meet the religious demands of the men. Ample notice will be given to the Church of further plans for these conferences.

One-half of the fund of \$200,000 for All Saints' School, Sioux Falls, S. D., has been raised. One-half of this fund was to be raised in Sioux Falls and the other half in the state at large. The chairman, C. H. Burke, announces that Sioux Falls has contributed its share in just eighteen days in sums varying from \$25 to \$3,000.

The Easter offering of the Church School of Grace Church, Grand Rapids, Mich., totaled \$762.46.

PUBLICITY LEAGUE BULLETINS

By PAUL J. BRINDEL

Director Religious Press Publicity Nation-Wide Campaign

The great change one short year has brought the world is emphasized in the sample advertisement for this week. Although best suited for two columns wide-four inches deep and arranged as illustrated, it can be used to good advantage in either larger or smaller space.

The important thing for the advertising parish to remember is that some summer advertising must be done if for no other reason than the cumulative effect that would otherwise be lost. And surely from a business standpoint the meager congregations which are usually the rule in hot weather, would compel advertising. For it would be a quickly bankrupt department store that did not put all its advertising forces to work during a dull season. Friday and Monday were once two nightmares to the big merchant. Now, as a result of consistent advertising, the volume of business done on these two days is as great as any other time during the week.

Despite the appeal made, at the Chicago National Conference of the Nation-Wide Campaign, the Campaign's News Bureau, 124 East 28th St., New York City, still is in great need of good photographs of interesting Church activities that can be

used by newspaper syndicates. The secret of the success of the Methodist Centenary publicity was the vast number of interesting pictures collected and mailed to their campaign headquarters by thousands of their ministers and laymen. So many were collected and eagerly snapped up by the various syndicates that for months we can expect to see this enterprising denomination getting much free newspaper space, although the centenary campaign is practically over.

For example, thanks to the alertness of the Rev. S. Arthur Huston, now rector of Christ Church, Baltimore, over a year ago the New York Sun used in their Sunday photograph section a picture of the interior of St. Mark's Church, Cheyenne, Wyo., showing General Pershing's service flag, which was termed "the most famous service flag in America." Now it is planned to use the same picture throughout the country in connection with the Nation-wide Campaign. Scores of Alaskan pictures are being placed weekly by the News Bureau, each showing some phase of the Church's work or mentioning it or the Nation-wide Campaign in the cut lines.



Just

A Year
Ago

The Hun was thundering at the gates of Paris. Millions were praying for Divine Help. Their prayers were answered.

Now when we are expressing our gratitude to our heroes, is it not only fair to remember God and His part in the Victory? But for Him it would have been a "Made in Germany" treaty being signed now.

There is no better way of expressing your thanksgiving than by worshipping your Creator in His Church. The Episcopal Church invites you tomorrow morning at 11 to

Grace Cathedral

Polk and West Eighth

Catholic Paper Commends World Conference.

In an editorial appeal, under the caption, "Repairers of the Breach," a Roman Catholic publication, The Antidote, says: "We congratulate in particular the members of the Episcopal Church in the United States of America for the wise and enlightened efforts they are making to bring together in a World Conference the opposing forces of Christianity, that we may discover to what degree we can agree in faith and order and how far we can co-operate in repairing the sixteenth century breach between England and Rome and the many other schisms and divisions of Christendom.

Neither you nor we imagine that the result of that World Conference will be an immediate re-establishment of communion between us. But if we can only begin to love as brethren and can stand together politically, socially and economically in a united front against atheism, anarchy and all the forces that oppose the triumph of Christian democracy throughout the world, we shall gradually approach more closely in matters of "faith and order" until at last we shall see eye to eye and fully realize that peace and unity, as members of the mystical body of Christ, which is most agreeable to the Divine Will. Give this matter, dear brethren, on the other side of the breach, your earnest consideration and the Friars of the Atonement ask you to join with us and our fellow Catholics in building again

"the old waste places and raising up for ourselves from posterity the title of 'Repairers of the Breach.'"

"Remember that some of the Friars of the Atonement were once on your side of the gulf, and it was devotion to the cause of Church Unity that made us cross over to the Roman side and that it is our heart's most ardent desire to work in concert with you for the accomplishment of that unity which is at the present time most essential to Christianity, if it is to wrest the domination of the world out of the clutches of Satan and build a triumphant kingdom of justice that shall encompass within its embrace all the nations and peoples of the earth in fulfillment of the proclamation of the Seventh Angel of the Apocalypse: 'The kingdom of the world is become our Lord's and His Christ's and He shall reign forever and ever.' (Apoc. xi, 15.)

"We have addressed this appeal especially to the clergy of the Episcopal Church because we believe that they of all our separated brethren on the other side of the breach are the readiest to act in a friendly manner and to co-operate with the clergy and the faithful of the Catholic Church in bringing to pass that happy condition of restored Catholic Unity described by the Good Shepherd himself: 'Other sheep I have that are not of this Fold; them also must I bring, and they shall hear My Voice and there shall be One Fold and One Shepherd.' (John x, 16.)"

N. Y. Times Calls Attention to Grace Church Windows.

A beautiful poem on the "Four Marys" window in Grace Church, New York, which recently appeared in the New York Times, has awakened much interest in the other windows in this fine downtown Episcopal edifice at Broadway and Tenth street.

Because Grace Church, like the Cathedral of St. John the Divine, Trinity, St. Mary the Virgin, and St. Paul's Chapel, is a mecca for all western churchmen visiting New York, The Witness is reprinting a New York Times article of June 11 calling attention to four other very interesting windows in Grace Church. "They are of interest not so much for their glass as for their design, which reproduces almost perfectly designs used in the thirteenth, fourteenth, and fifteenth centuries in England, and if carefully studied enable one to enjoy the mediaeval windows of Canterbury, Exeter, York, etc.

"The thirteenth century window is of the sort called a medallion window, such as is seen in the Becket and the Theological windows of Canterbury Cathedral. This is on the west wall of the north transept at Grace Church. The glass is garish in color and is not mosaic with leading. It is a two-light window, each light having three medallions containing pictures and placed one above another. Each medallion has a narrow border of ruby and amber; the diamond-shaped figures between the medallions have a pearly border of amber; each panel in which the medallions are set has a rich border of blue and amber, and there is an outer border of foliage design encircling the window. Medallions of various shapes—these are irregular quatrefoils—numerous borders, and small pictures are some of the characteristics of mediaeval windows of the thirteenth century.

Two windows of fourteenth century design occupy the north and the south walls of the transept, facing each other across the church. Their design is entirely unlike that just noticed and is such as may be seen at Exeter and York, for example. These are windows of four lights. Across the foot runs a band of foliage in low brownish tones; then a broad band of four beautiful groups of figures—the central one represents the Annunciation; above this runs another band of the brownish foliage, and above this four large figures, one in each light, all in the rich, low-toned colors beloved by the early mediaeval artists. The tracery contains numerous small figures and designs.

"The fifteenth century window of a design also employed in the late fourteenth century is on the east wall of the north transept, but others of this design appear elsewhere in the church. This again is entirely unlike either of those already noticed. It is a window of two lights, each occupied by a single tall figure—one is King David—in rich robes. The figures stand on pedestals much higher than those of preceding date, and above them, filling up the entire remaining space of the light, are very lofty canopies of rich tabernacle work, all the pedestals and canopies being produced in what would be called silver glass. The high pedestals, tall figures and lofty silver canopies are some of the characteristics of glass of the fifteenth century."

PERSONALS.

On Sunday, June 2nd, Bishop Remington preached the Baccalaureate Sermon to the graduating class of the South Dakota State College in the college auditorium, and in the evening preached to the Christian Associations of the college. In each case all the churches in Brookings held no services, uniting in a union service. On Monday he visited St. Stephen's Church, De Smet, for the first time and preached in the evening. Following these visitations he goes to Pierre to preach the Com-

mencement Sermon to the graduating class at the High School, and after that preaches on a similar occasion in Vermilion at the University of South Dakota.

The Rev. Edward Douse, Vicar of St. George's Chapel, St. Alban's Parish, Washington, and Priest-in-Charge of St. John's Chapel, Georgetown Parish, Washington, left New York on June 3rd by the "S. S. Marta" for Kingston, Jamaica, his old home, for a four months' vacation and in hopes of restoring his health.

With the elevation of Dr. Lynn Harold Hough as President of Northwestern University, it was announced that the only other candidate seriously considered for the office was Dr. Geo. Craig Stewart, Rector of St. Luke's Parish, Evanston, Ill., whose name was finally dropped "on account of denominational differences" (Northwestern's traditions are those established by its Methodist founders) and "because he was himself in favor of Dr. Hough."

The following resignations and appointments are reported by the Executive Committee of the Board of Missions:

In the Latin-American field Miss Mary Packard, after twenty-eight years' service as a missionary in Brazil, was placed on the retired list. Bishop Knight, in charge of the Canal Zone, was given the assurance that the work he is inaugurating among the white people in the Zone would receive the careful consideration of the Board of Missions. At the request of the Bishop of Mexico the Rev. Eugene F. Bigler was appointed for work in his District.

In the foreign field the resignation of Miss Irma R. Dayton as missionary to Alaska was accepted, as well as the resignation of the Rev. R. E. Wood, for many years missionary in the District of Hankow.

Miss Lucie Myer was appointed as missionary teacher in the District of Honolulu, and Miss Georgie M. Brown as missionary teacher at St. Stephen's Chinese School, Manila, District of the Philippines.

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

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

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

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

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

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I will act as your representative in this parish.		

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THE DULUTH CONVENTION.

At the Annual Convention of the Diocese of Duluth, the following elections took place:

J. W. Lyder was re-elected treasurer for one year; Rev. James G. Ward was re-elected secretary for the ensuing year. The trustees of the diocese elected for a period of three years were: George H. Crosby and W. E. Magner of Duluth and W. H. Davy of Moorehead. Although Mr. Lyder protested against his re-election he agreed to accept the position for another year provided it was assured that he would be relieved of the work at the end of that time. The standing committee was elected as follows: Clerical, Rev. E. W. Couper, Rev. A. W. Ward and Rev. J. G. Ward; laymen, W. E. Magner, Joseph A. Brown and Dr. George Beatty.

An address telling of the fight against the saloons in Minnesota was made by A. Geyman of Minneapolis, representing the Anti-Saloon League of Minnesota. Rev. R. L. Backhurst, superintendent of Indian Missions, made an appeal for higher salaries among the missionaries of Northern Minnesota. A unanimous vote of thanks was given to the women of the church societies who entertained the delegates.

The Bishop, in his address, spoke strongly in favor of securing a more accurate translation of the Psalms, for the prayer-book use. He favored and gave strong arguments for dividing the Te Deum into three separate canticles, and showed that the history of the Te Deum was such as to warrant this change without involving any disloyalty to the services of the Church. The "Unity of the Te Deum," he asserted, existed only in the minds of the delegates who opposed the division. The latter part being a "Penitential hymn," he urged, would give us a true Lenten Canticle, leaving the Benedicite, which is a joyful hymn of praise, for such festivals as Thanksgiving, etc.

The Bishop announced that he is not in favor of the New Lectionary.

DIOCESE OF ERIE

Convention Echoes.

Bishop Israel says the diocese is in a very good condition and thanks especially the Rev. Dr. Aigner and the standing committee for it. The treasurer says financially the diocese has progressed nicely.

Standing Committee—Rev. Martin Aigner, D.D., Ven. R. S. Radcliffe, D.D., Rev. George F. Potter, Rev. J. E. Reilly, D. D. Lay—Edwin R. Shepard, Turner W. Shacklett, C. E. Martin and Severn P. Ker.

General Convention—Reverends M. Aigner, D.D., W. H. Overs, Ph.D., Very Rev. A. R. Vanmeter, Rev. W. E. VanDyke. Lay—Severn P. Ker, Turner W. Shacklett, Col. E. V. Seldon, Melvin Gillett.

Alternates—Clerical, Reverends J. E. Reilly, D.D., Ven. E. J. Owen, Rev. W. H. Jones, Rev. E. H. Edson. Laymen—Hon. Josiah Howard, Hon. A. W. Mitchell.

Cathedral Chapter—Ven. R. S. Radcliffe, D.D., Rev. M. Aigner, DD., Rev. J. D. Reilly, D.D. Laymen—Col. E. V. D. Seldon, H. E. Gaffney.

The Executive Missionary Board—The Bishop, Archdeacon E. J. Owen, Archdeacon R. S. Radcliffe, Turner W. Shacklett, Hon. Josiah Howard, Rev. B. V. Reddish, Rev. E. H. Edson, Col. E. V. Seldon, W. W. Winslow.

The secretary of the diocese, Rev. Albert Broadhurst of Titusville and his assistant, Rev. James Mills.

The Layman's Club dinner was a great success. The speakers were the Bishop, Chaplain Nelson from Camp Lee, Dr. Hess from France, and the Reverends W. H. Jones and W. E. Van Dyke, also returned from abroad.

Bishop Arthur C. Thompson of Southern Virginia said at the entire conclusion of this war many ex-soldiers will be applicants for the ministry. Already seventy or more have applied to become postulants now.

For the second time Grace Church Parish, Erie, has gone over the top

in the all-important matter of apportionment for missions.

The Conneaut Lake Summer School will meet at the above place from July 7th to July 11th. The Bishop and many well-known instructors will be present, clergy and laity from Ohio, Pittsburgh and Erie dioceses will be on hand and take part. State College.

The Rev. George E. Zachary, chaplain of over 200 young men of State College, belonging to the Episcopal Church, wants \$20,000 to complete the chapel and the Ridgway archdeaconry needs \$36,000 to build plain, decent rectories or Mission Houses for the clergy and their families to live in.

After the Bishop's address before

a number of representative men of the city.

During the week of May 25th, the Cathedral was busy patriotically. At the morning service the veterans of the Civil War attended service. There was a great congregation, Archdeacon Wilder preaching the sermon in response to an invitation from the local G. A. R. Post.

On Decoration Day Bishop Harris made the oration of the day to the veterans of the three last American wars. Immediately afterward in the Cathedral Guild Hall 300 soldiers sat down to a dinner served by the Woman's Relief Corps. A speech of welcome home was made by Mayor Harlow Clarke to the men in khaki and the venerable A. J. Wilder spoke of

be willing to have valuable associations severed. The rector to whose parish the communicant removes is really more interested in the matter than the Rector of the parish from which the communicant comes.

Why cannot the plan of procedure be changed? Canon 41 of the General Convention permits this. When the rector of a parish discovers a communicant who has removed from some other place, he might have such communicant sign a statement as follows:

"I am a communicant of the Episcopal Church, and I wish to be enrolled as a member of _____ parish."

Signed _____
Other information concerning _____

"To inform the mind and awaken the conscience"

Clear the Jericho Road

THE WORLD today is like that traveler of old who went down from Jerusalem to Jericho.

THE road the world is traveling is new and strange, and dangers unforeseen and unforeseeable lie in wait.

It is not enough that the good Samaritan should wait until evil has befallen, and then bind up the sufferer's wounds.

THE Church of Christ which embodies the spirit of the Samaritan shall this time precede and not follow.

It shall chart the path and bend its energies to *practical* solutions of every problem that to-day faces it.

THE Church must clear the Jericho Road—clear it by thoughtful, direct and well-planned action.

THIS is the meaning of the great new movement for which the Episcopal Church is to-day girding itself—

—a forward looking movement; a movement for the increase of spiritual power; and for the vigorous application of that power to the problems of a new and plastic world.

The Nation-Wide Campaign for the Church's Mission

the Convention, the Rev. C. E. Betticher of the Church Mission House addressed the clergy and lay delegates on the Nation-wide Campaign.

DIOCESE OF MARQUETTE

The Rev. A. J. Wilder has accepted the post of Archdeacon, Diocese of Marquette and will reside at Marquette, Mich.

Chaplain Bates E. Burk, who has just returned from service overseas, will shortly take up the work at St. Paul's Cathedral as dean.

On Sunday, May 18th, at St. Paul's Cathedral, Archdeacon Wilder presented a class of 32 to Bishop Harris for confirmation. In the class were

the Church's great desire to make her welcome known and the earnest need for the returned men to carry into the nation's political life the same great unselfish ideal they had held high in trench and field.

Letters of Transfer.

Every parish has within its borders communicants of the Church, who have not brought letters of transfer.

There seems to be an impression among many people that a letter of transfer is a severance of old ties, and for sentimental reasons they hesitate to break these ties.

Again, rectors of parishes often send letters of commendation, but hesitate to send letters of transfer, because they do not wish to appear to

place of Confirmation, etc., could be entered on this slip.

With such a request in his hand the rector could then notify the previous rector or parish that A. B. had requested, in writing, to be enrolled as a member of _____ parish; and the proper entry should be made on the books of (the previous parish).

Such a plan would place the burden of responsibility upon the most interested person, the rector, and would avoid any neglect of transfer due to the inattention of the previous rector, or any neglect due to a possible vacancy, or ill-kept books, in the previous parish.

Honesty first, then courage, then brains.—T. Roosevelt.

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