

# The Witness

✦ FOR CHRIST AND THE CHURCH ✦

VOL. III. No. 25.

CHICAGO, ILLINOIS, JUNE 28, 1919.

\$1.00 A YEAR

## CURRENT EVENTS

### Bishop Anderson Home From Europe.

Bishop Anderson, President of the Commission on the World Conference on Faith and Order, and at the head of the deputation to Europe, arrived at Halifax, June 20th, and in New York the following day. On the evening of his arrival a service of thanksgiving for his safe return was held at the Cathedral of SS. Peter and Paul, Chicago. The Bishop is announced to preach at the Cathedral next Sunday, June 29th, when he will be presented with a Bishop's staff as a memorial of his son, "Pat," who was shot down in an aerial battle in France.

### N. Y. Church Welcomes Prodigal Choir Boy.

The story of the Prodigal Son was re-enacted Trinity Sunday morning in All Saints' Church, New York, when a former choir boy of the parish, George W. Ellis, known as the "Caruso of the Bowery," was welcomed home.

Mr. Ellis drifted away from All Saints' some years ago and became a criminal, being arrested forty-seven times. He escaped from jail and was converted in the Rescue Mission in Chinatown. He then became an evangelist and was placed in charge of the Inasmuch Mission in Philadelphia. He was a Y. M. C. A. secretary during the war. Besides singing several solos Trinity Sunday, Mr. Ellis spoke to a large congregation.

### Knights Templar Attend Church at Sterling, Colo.

An impressive service marked Sunday morning, June 8th at All Saints' Church, Sterling, Col., when the Knights Templar were in attendance. The church was completely filled. The order of service was beautifully printed in pamphlet form, copies of which were kept by the Knights and others as souvenirs of the occasion. All in the congregation participated in the service and the responses were most inspiring and the music of a high order under the direction of the rector, the Rev. Roman L. Harding, who preached an able sermon from the text: "The Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things."

### Dean Abbott, of Cleveland, Flays Rose-Water Religion.

"What is the matter with the Church? Why are young men leaving it and turning to socialism or other theories for solution of social problems?" Very Rev. H. P. Almon Abbott asked in his sermon at a recent Sunday morning service in Trinity Cathedral, Cleveland, O. "The Church," he said, "is preaching a rose water, sentimentalized type of religion instead of a fight against sin."

He listed six criticisms of the Church as follows:

"It has no unity, but it must not be unified at the expense of independent thought.

"It is antiquated. The old forms are stilted and produce restraint instead of self expression.

"Its teaching is inconsistent. It is either so conservative that it is dead, or so radical that it misleads.

"It is capitalistic. This is not de-

liberate, but an unconscious growth of the Church's need for money, and dependence on those who can supply it.

"It perverts the gospel. There is a lot of talk about love but not about sin. The Church has not taught the whole truth. It has said that if people love one another all will be well. It has not demanded that they be pure. Whenever, in my five years here, I have preached a sermon that might be termed 'strong,' someone has come to me afterward and said, 'A little more love, please.' My answer is this—the truth, in God's name."

"It is morally rotten internally. Members either are secretly impure or drop out of the Church because they cannot face the command to repent.

"The issue is up to you. If you want rose water, comfortable slumber-Sunday religion you will have it. If you want democratic Christianity and honest preaching you can have it. God knows the Church needs it."

### Rector of a Parish Twenty-Five Years.

Whitsun-week marked the completion of the twenty-fifth year of the rectorship of the Rev. Edward T. Carroll, D.D., in St. Ann's Church, Amsterdam, N. Y. This is the longest rectorship in the history of the parish, which is the oldest in the diocese of Albany. On Whitsunday there were two celebrations of the Holy Communion, both largely attended, and in the evening there was a festival service for the children of the church school. On Tuesday evening a reception and supper was given under the auspices of St. Ann's Guild, the attendance at which taxed the capacity of the large hall of the Pythian Temple. The various organizations of the parish presented their felicitations to the rector and united in giving him a substantial gift. In his response he referred to the possibility of the erection of a new parish house in the near future, and the reorganization of the finances so that the pew-renting system might be abolished. On Thursday evening there was a musical service the chief number being Barnby's "Rebekah." The parish choir of men and boys was augmented by a quartet of soloists and a number of local singers. During the quarter century the rector has officiated at 1086 baptisms, 371 marriages and 670 burials, and has presented 896 persons for confirmation.

### The Last Official Act of Bishop Greer.

As a voice from the grave, there was delivered Sunday, June 22, in every Episcopal Church throughout the Diocese of New York a prayer, approval and sanction of which was the last official act of the late Bishop David H. Greer, for the success of the Every Name Canvass recently launched by the Church.

Shortly before his death, in a public interview, Bishop Greer, discussing the problems of national after-the-war reconstruction, voiced his belief that the Church could not stand aloof from participation in this work. Coincidentally, there was inaugurated in the diocese the Every Name Canvass which, as a part of the Nation-wide Campaign and in connection

with a Diocesan Survey, is planned to mobilize the full resources of the diocese for this movement.

Bishop Greer entered enthusiastically into the campaign, the committee for the direction of which, including some of the most prominent business and professional men of New York, he appointed. In furtherance of the cause he delegated Suffragan Bishop Charles Sumner Burch to prepare a prayer which would be especially adapted to the movement that lay so close to his heart. This prayer, carefully sketched out, Bishop Burch carried to Bishop Greer as he lay upon what proved to be his death-bed in St. Luke's Hospital. With nought save a typographical change the dying Bishop approved the invocation and urged that it be printed and sent to all the churches in the parish.

His death delayed the final printing, but now, engraved on small cards together with a prayer for the Nation-wide Campaign, it is in process of distribution and on Sunday morning, with a copy in the hand of every communicant, the invocation was read from the pulpit of every church in the diocese as a plea for the cause and a tribute to the memory of the departed leader. Following is the prayer:

"Stir up, we beseech Thee, Almighty God, the wills of thy people throughout this diocese, that they may, with a spirit of true consecration, enter upon the united effort through the Every Name Campaign, to lengthen the cords and strengthen the stakes of Thy Kingdom here at home and throughout the world. Grant to the workers in full measure the help of Thy Holy Spirit; fire their hearts with purpose and zeal; sustain the efforts of Bishops and other clergy and all the devoted men and women who shall engage in this worthy task, that they may be filled with a more real appreciation of their true fellowship in Christ and a true apprehension of the responsibility facing them to come closer to Thee and to each other in a common venture for Christ and His Church. We ask all in the Name of Him who went about doing good to all men. Amen."

In connection with the prayer, which has been dispatched to clergy throughout the diocese in a letter from Bishop Burch explaining the circumstances under which it was prepared, it is planned also to have each rector on Sunday explain the purpose of the prayer and urge upon the congregations the work ahead, so that simultaneously in every section of the diocese, the Church plan for practical and efficient work will be urged upon Church workers.

### Rector of a Church Thirty Years.

The Rev. Curtis C. Gore, who is just closing his thirtieth year as rector of St. Michael's Church, Oakfield, N. Y., preached the annual sermon before the trustees and students of the local High School Sunday evening, June 22nd. Recently the Odd Fellows and Rebekahs requested the rector to preach a special sermon on their anniversary and attend services at St. Michael's.

### Open-Air Services Popular.

Calvary Church, New York, has resumed its annual Sunday evening open-air services held with such great success for the last eight summers. The first 1919 outdoor service Trinity Sunday was better attended than any evening Church service in New York except the open forum service at the Church of the Ascension.

### Mr. John W. Wood Returns From the Philippines.

Mr. John W. Wood of the General Board of Missions sailed from Yokohama on the Japanese liner Shinyo Maru, June 4th, and landed in San Francisco on June 27th. A partial report of his visit to the Philippine Islands appears in the June issue of The Spirit of Missions under the title, "Seven Weeks in the Philippines." He devotes a considerable part of the article to the great work of the Rev. John A. Staunton at Sagada. Many are praying that the disagreement between Mr. Staunton and Bishop Graves of Shanghai may be soon brought to a happy termination. Naturally Mr. Wood does not refer to the matter in his article.

Bishop Graves, who is in temporary charge of the Missionary District of the Philippine Islands, issued a letter to the clergy of the district last December, directing that certain practices, "in the services of some of the churches" be discontinued, including "the perpetual reservation of the Blessed Sacrament and the burning of a light before it," except "for the purpose of communicating the sick where the Order of the Communion of the Sick cannot be used owing to peculiar and difficult conditions," and also "the singing of the Ave Maria together with the burning of candles and offering of flowers before the image of the Virgin."

Mr. Staunton replied that he could not "conscientiously conform" to the directions, and later on addressed an open letter to the Bishop defending his position, giving reasons for the practices in the Mission interdicted by the Bishop and the need of an advanced ritual to win the natives to the Church, quoting liberally from Bishop Brent in support of his work and administration of the Mission. The Open Letter of thirty pages, published in pamphlet form, is a notable indication of what the Igorotes, head-hunters only a few years ago, can now do in the most technical of trades—printing. All of the composition and printing of the pamphlet, which would do credit to any American printing establishment, was done by the Igorot Press, one of the industries and technical training schools at Sagada.

### Senior Chaplains Pay a High Tribute to Bishop Brent.

We are indebted to the Rev. Dr. C. A. Jessup, of St. Paul's Church, Buffalo, for a copy of the letter, published below, which he recently received, addressed to the Diocese of Western New York, signed by twelve Senior Chaplains of the American Expeditionary Forces at Paris, France, April 26th last. The signers of the letter include representatives of all the great Christian communions. The letter follows:

Upon the departure for America of our beloved Senior Chaplain, General Headquarters, Bishop Charles H. Brent, we the undersigned Senior Chaplains, a committee representing all the Chaplains in the A. E. F., who have served under his inspiring and efficient leadership, desire to thank the Diocese for its generosity and sacrifice in loaning their Bishop so cheerfully and for such a long period.

He has represented the Church with prophetic vision, Christ-like simplicity and apostolic zeal, and he has given his great heart with unwearied patience to his difficult and many-sided task.

In this great work of administration, comradeship and inspiration he has won the unwavering loyalty and

admiration of every Chaplain in the A. E. F.

His religious statesmanship has commended itself to those in command from the commander-in-chief to regimental commanders. You may well be proud of his brilliant military record as a Christian leader.

His is a master spirit. Every Chaplain has found in him a wise counsellor and a sympathetic friend, indeed a brother. We are sure that you love him, as we have so easily learned to do, and we trust that you will accept these simple words as only hints of what we deeply feel and cannot fully write.

Please accept our best degree of gratitude for your co-operation in this great world crisis and world victory. We follow our beloved comrade, always first among us, with our earnest prayers, and to you we extend our warmest greetings.

### Would Not Object to Women Archbishops.

Lord Haldane, Lord Chancellor of the British Empire does not see any valid reason why women should not attain the same post or become Archbishop of York or Canterbury, according to a special cable to the New York Times last week.

Discussing Lord Muckmaster's bill for admission of British women to practice law, Lord Haldane said that when Viscount Grey and he, about twenty years ago, introduced a bill to remove the disability of women they thought there ought not be any legal disability imposed upon women except for certain reasons. These reasons did not attach to the office of the two archbishops of the Church of England or that of Lord Chancellor. The latter office he said, he had held for three years and it was one that with a little preliminary culture might be given to a distinguished woman, just like any other office. Old fashioned prejudices might make some delay in the elevation of women to be Archbishop or Lord Chancellor, but the principle was the same so far as the magistracy was concerned, and it ought to be a simpler business in the case of barristers and solicitors.

### Regional Conference at Atlanta.

With the approval of Bishop Henry J. Mikell the diocesan conference held in St. Philip's Cathedral, Thursday, June 26th, at Atlanta, Ga., was made a regional conference for the discussion of the Church's Nation-wide Campaign. Delegates were present from the Diocese of Atlanta, Georgia, Florida, South Carolina and Tennessee. The call for the conference was sent out by the Rev. Robert S. Gibson, of Macon, Ga., with the authorization of the Rev. Robert W. Patton, D.D., secretary of the Province of Sewanee and national campaign director. There were three sessions Thursday.

Forty-one dioceses are completely organized for the Nation-wide Campaign and chairmen have been appointed by the bishops of twenty-two other dioceses. Bishop Mikell explained the purpose and conception of the Campaign to the conference, and the Rev. Mr. Gibson the survey now being made in all dioceses. Other speakers included Bishop Reese of Georgia and Mrs. C. K. Pettigrew of Atlanta, president of the Atlanta diocesan Woman's Auxiliary.

God's Providence is spelt with a capital P whose perpendicular reaches from earth to heaven, and whose arch spans the universe.—Ferrer Martyn.



# AN EXPECTANT WORLD

The Rev JAMES E. FREEMAN, D. D.

"The earnest expectation of the creation waiteth for the manifestation of the sons of God." Romans: 8:19.

The search for life's maximum is here expressed. From the dawn of history of the latest hour, the world has been waiting for the larger expression of the God-like in man. Doubtless each age has had its own standard and has fixed its own ideal of its superman.

Frequently the maximum has been disclosed in some human life that has sprung out of seemingly rank and common soil. The patents of royalty are not conferred by human hands and the purple and ermine are worn by those who do not live in king's houses. Neither wealth nor trappings of splendor are essential to the man or woman who comes carrying credentials divinely given. It was a great observer who said: "God writes a letter of credit on some men's faces which is honored wherever presented."

Subtract from the records of history the names of these God-gifted men and women who have come bearing their messages to humanity and we impoverish the world's galleries and libraries; we strike from its halls of learning and laboratories the achievements of their most gifted sons; we take from the fields of heroic action and the halls of debate those leaders that have stirred the imagination, aroused the enthusiasm, and fired with valor to heroic deeds their fellows. We have but to think of Milton, Bunyan and Burns in literature, of Wesley, Whitfield and Brooks in the realm of religion, of Washington and Lincoln in the inspired direction and control of a nation, to find examples of those who have fulfilled the supreme expectations of their fellows.

We are talking much today about the age that lies ahead. We are thinking in new terms of a world in which human relations shall be fairer, more equitable and just. We are hoping and praying that out of the storm that has devastated nations is to come an era when wars shall be no more. The whole world today is

full of great expectations. To the unthinking and superficial these mighty changes are to come without sacrificing service, simply because they wish them to be. We may never dissociate ideals or high conceptions of life from personality. Ideals and ideas are born into this world in men and women whom God Almighty has empowered.

The world's supreme need today is leadership, not leadership usurped, or conferred by human authority, but leadership that bears the hall-mark of a Divine sanction. Let us not think that this new kind of leadership resides alone with those who bear the marks of greatness. The leadership of our time, and the only effective kind of leadership for such an age, is that which discloses itself in the average man or woman. As a matter of fact, the earnest expectation of our time is not for isolated examples of leadership, but for that commoner type that manifests itself in all the common relationship of life. To each man and woman comes the eloquent word of those who died that we might live.

"To you from falling hands we throw the torch,  
Be yours to hold it high;  
If ye break faith with us who die,  
We shall not sleep, though poppies grow  
In Flanders' fields."

The man or woman today who is without the consciousness of responsibility in the new order and scheme of human life, is breaking faith with those who died in Flanders' fields. To live carelessly, thoughtlessly or selfishly at such a time as the present is to commit treason against one's fellows.

The old ideals have been displaced by the new, and the world is waiting to be re-born, and it will be the kind of a world that we make it and its form and character will be determined solely by the kind of leadership we bring to it.—Courtesy of the Minneapolis Tribune.

the articles with their anathemas are constantly before the world. They do not make for unity.

(4) They are most inappropriate to be placed before us laymen to read during intervals, dull sermons, etc. With their (intentional?) ambiguity, their round denunciations of long-forgotten heresies, their extreme timidity on controversial points, their absolute lack of reference to the spiritual problems of modern men, they certainly place the Church as a teacher of religion in a most unattractive light.

When is the promised revision of the Homilies to appear? As Confirmation is in no way a "state of life allowed by the Scriptures" it must be a "corrupt following of the Apostles" and it grieves the simple-minded layman to learn that this is what the Church teaches about the rite. Why is a number and a title given for Article XXI when the Article itself is omitted? Can it be to preserve the accuracy of the reference to II Cor. II v. 24?

Apparently the Church is not sure of her ground in her own articles and this is a sad spectacle to show to the rationalistic world of today.

(5) Finally, I understand that neither the clergy nor laity are bound to subscribe to them. Why then waste 12 pages of expensive paper to print something of which no use is made?

Bishop Sage, of Salina, may be addressed during July and August at Richard's Landing, St. Joseph's Island, Ontario, Canada.

**SITUATION WANTED**—By refined and capable settled woman in general office or secretarial work, matron, chaperon, or companion. References exchanged. Episcopalian. Address, P. M., Box 12, Ossette, Mont. 4t

## A Rector's Tribute to a Sexton.

The Rev. Dr. Theodore Sedgwick, rector of Calvary Church, New York, pays the following tribute to the late Victor Larson, sexton of the church:

Great men die, and we speak well of them because of the service they have rendered and to inspire others to follow their lead. There are other men of lesser spheres whose fine qualities should not pass unnoticed. Victor Larson, who died recently, was for twenty-seven years the faithful sexton of Calvary Church. In the past generation he has been known to many prominent families and to others in humbler walks of life. Forgetful of himself, he has watched over their interests, he has been sympathetic to their sorrows. With entire devotion he has fulfilled his duties to his church, not as a man pleaser, but because it was the place where the best in men was not good enough.

In these days of resistless advancement it is well to call attention to one who used his humble talents in untiring service for the comfort of others. The highest praise the Master gave was "Well done, good and faithful servant," and this belongs to the faithful sexton who has passed out from our midst.

## To Improve Sailors' Lodgings at Gulf and Atlantic Ports.

Upon a suggestion of the New Orleans Chamber of Commerce, the Rev. George W. Davenport, executive secretary of the Seamen's Church Institute, New York, has gone to that city to look into the problem of adequate lodging facilities for sailors there and in other Gulf and Atlantic ports.

Mr. Davenport is in favor of extending the work of the Seamen's Church Institute to all the ports of the country as a mark of recognition for the bravery of merchant seamen in facing the submarine peril during the war. This will be done through the Church's Nation-wide Campaign for that campaign is to enlarge the work of the Church at home and abroad and to encourage and increase such activities as the Seamen's Institute.

Mr. Davenport has just returned from a trip to the Pacific Coast and expects to visit many Southern ports as a result of information reaching him that lodgings for sailors there are anything but what they should be.

The situation in New Orleans and some other Gulf and Atlantic ports is said to be particularly distressing and has been a source of grave concern to civic organizations and the citizens generally. After examining the situation, Mr. Davenport will consider what can be done, offer suggestions and explain the objects of the New York Seamen's Church Institute. That institute, which is virtually a seamen's hotel, last year gave lodgings to 219,872 sailors and served meals to 503,720. It finds employment for seamen, banks their money, looks after their mail and their baggage, offers them reading and writing rooms, shower baths, educational classes and a store where they can buy clothes at a minimum cost to themselves.

Through the Nation-wide Campaign it is proposed to increase these institutes until "ZBH," the international code for welcome, shall fly from the flagstaff of a building in each large port.

"It is not rescue work," Mr. Davenport is careful to explain, "but it is community work with a religious foundation. Upon these men religion is not forced. We do not seek to convert them. We strive to serve them."

In such an institute seamen may be sure of having all the cleanliness and comforts of a good hotel and are given the personal service in the forwarding of their letters and such things that they cannot get in waterfront lodging houses.

A sea captain's tombstone bears this inscription:

He's gone a-catching cod,  
And gone to meet his God.

# PUBLICITY LEAGUE BULLETINS

By PAUL J. BRINDEL  
Director Religious Press Publicity Nation-Wide Campaign

The weekly advertising bulletins being published in The Witness are meeting with a gratifying response from many Churchmen. Even several Bishops are enthusiastic about using twentieth century methods in carrying out in the twentieth century Christ's command: "Go ye into all of the world and preach the gospel."

An article in the current issue of St. Andrew's Cross, the official publication of the Brotherhood, urges that the General Convention in Detroit make some provision for a permanent publicity bureau. A start in letting the American people know what the Episcopal Church is and how it differs from Protestantism and Roman Catholicism, has been made by the News Bureau of the Nation-wide Campaign.

The St. Andrew's Cross article is as follows:

## "Church Advertising."

"Through the columns of many of the religious papers, including those of our own Church, there is running no small amount of space on the subject of Church Advertising. There will be a discussion of publicity at the General Convention of the Church in Detroit. It will be an interesting discussion. There is great need for publicity and advertising in the Church.

"But there is great danger in localizing the subject of Church Publicity and working from that small radius up to the Church as a whole. The beginning should be from the other source and work down to the individual parish. The need is not so great for the individual parish to proclaim itself as there is for the Church as a whole to have a well-directed publicity program.

"The task of presenting an advertising program to the General Convention will fail to reach the mark if it goes only so far as diocesan publicity. What the Church needs today more than anything else in the publicity line is a national program.

"Just as the Hymnal or the Book of Common Prayer is passed upon by the whole Church, so also should a program of publicity be passed upon. The whole Church has a message for the country or else it has not; and if it has not, then the individual parish has no message.

"Church advertising and publicity must be fundamentally religious. It

has for its purpose the spread of Christ's Kingdom and no other. There is too much so-called religious publicity which follows the style of the theatrical press agents. This type of publicity very naturally 'goes over' and is printed in the press of the country. But does it help the Church as it should? Does it further the spread of Christ's Kingdom? There is another great drawback to the press agent type of publicity. Half the time it does not tell the truth. In the quest for glamor the large welfare organizations have 'put across' countless numbers of stories which had no foundation in fact. They were pleasant dreams of press agents.

"The Church needs advertising and publicity, but it does not need press agents. Fundamentally religious publicity can be 'put across.' The Brotherhood has done it time and time again.

"In passing, it might be said that the \$20,000,000 Nation-wide Campaign needs publicity that is fundamentally religious. Some of the campaigns now on in other denominations have learned to their sorrow that the 'press agent' story does more harm than it does good. The circus and the stage developed the press agent. Both wanted to be talked about. For them the press agent achieved his purpose.

"But the Church of the Living God does not want merely to be talked about. It isn't in competition in the publicity field with the sideshow. The sole reason for publicity and advertising in the Church is to win men to Christ. The only way the Church itself can do that is to get down to fundamentals. The only way Church publicity can do that is to get down to fundamentals.

"That is the duty of those who present the problem of advertising and publicity to the General Convention; to get down to fundamentals."

The advertisement illustrated this week should be very effective in accomplishing one thing at least—arousing interest in going to church on a sultry Sunday morning. There is the deeper note of course sounded and emphasized by the italic type—the danger of raising children in a home where church attendance is the last thing thought of.

# Sunday Morning

"Pretty good cantelope," yawns Dad. "Guess I'll look over the Capitol and then take a nap before dinner."

"Not I," chirps Ted, Jr., "I'm going to take the car, get Doris and beat it for the tennis courts."

"Well, I was going to church, but it's so warm I guess I'll write some letters on the porch," sighs Mother.

"Come on, son, if you are going to Sunday School," calls Dad. "This lesson about St. Gregory is so interesting we don't want to be late."

"Don't forget church at 11," calls Sister after the pair. "I'll look for you from the choir."

"I'll be on time if the others are late," assures Mother. "That new Te Deum is the best tune I have ever heard for that chant."

## In which home have you chosen to raise your Children?

The Episcopal Church invites you to Grace Cathedral this morning at 11 o'clock.



## NEW YORK LETTER

By the Rev. JAMES SHEERIN

### A Business-Like Healer.

Though he rather deprecates the term "healer" as applied to himself, Mr. James Moore Hickson, of England, has been not only drawing crowds at Trinity Chapel on West 25th Street, because people think he can heal, but accounts agree that the percentage of healings by his instrumentality is as large as at Lourdes or many other famous places of healing through faith. The New York newspapers, especially The Tribune, which is probably the most brilliantly managed newspaper in America, have given much space to the work of Mr. Hickson—a page or two being devoted to him last Sunday, with a portrait, description of his hands, expression of his earnest belief in the power of Christ to heal even today as he did in Galilee and Judea long ago, if men and women will but have faith to do so in His name.

Mr. Hickson is anything but a fanatic in appearance. He is of medium height, somewhat portly, and with his heavy dark mustache, his gray business-suit, he is the type of fairly prosperous business men one may see in any English or American town. It is a remarkable thing to sit far back in the church and see this man of ordinary appearance and ordinary street clothing moving silently about the chancel, and, Bishop-like, laying his hands on the heads of those kneeling at the altar rail or about the floor of the chancel. The difference from a confirmation is the apparently dead silence of it all, for if he says anything it is in a very low voice, and his hands remain much longer on the kneeling petitioner than do those of the Bishop. Besides this, he often informally comes up behind the person seeking help, whispers in his ear to ask his peculiar wants, and, besides one hand on the head, there is at times a hand placed on the small of the back, or elsewhere near the seat of pain. In a moment or two the patient rises, bids a quiet goodbye to Mr. Hickson, and walks down to his pew or out to the street, either radiantly hopeful or like one who has tried a last straw only to find it sink under him in the slough of despond.

Some are rich, some are poor, and many are of the intermediate kind so often won by other healers as well as by Christian Scientists. As I came up to the outer door of the chapel, I saw an old gentleman with crutches on his lap, carried out by four other men and placed in his waiting limousine. One might have desired to know whether he was helped or not, but both he and the human healer preferred silence. There can be, however, no doubt but that multitudes may, by repeated "treatments" of such a nature, be so lifted up as to have a new and more energetically courageous heart, better fitted to create renewed physical health; and there are also those who can be healed in a moment of time, as has been the devout belief of ages.

The congregation itself interested me. Those who were merely curious had been somewhat eliminated, for over and over in the past week they had been told that Mr. Hickson was only seeing those who had appointments, and that no new appointments were being made owing to his limited time in New York. Nevertheless there was in that churchly chapel the same sort of mingling of curiosity and devotion that one sees all over Europe. Perhaps 300 people were the average in attendance. The altar rail was full; the choir seats were full; there were two or three hundred in the nave, and at first one wondered if anything was going on. Presently there appeared the silent figure of the plain man who was the centre of attraction, though he would have said that it was the Christ who was the only centre of attraction. While he moved about in his impressively slow way, and here and there one limped off to join the bigger

crowd in the nave, one's attention was called to the fact that a new thing was happening in a staid Episcopal church. Some were standing in the aisles, gazing intently, sometimes with a tear in the eye, and seemingly for the most part reverently awaiting their turn to approach the altar rail to receive this new laying on of hands that seemed so old and so apostolic. Others were kneeling, and there was no face visible to reveal the thoughts of the heart. Many sat, not knowing whether to kneel or to go out, or perhaps wondering whether or not it were worth while to go up instead.

If there are those who are discouraged over the state of the Church, let one say that there are a few signs that point to better things, if we are fair to them, and look at them without too much prejudice. Extremes meet here as elsewhere. Twice lately I have seen the Church of the Ascension not only packed but overflowing, so that police had to interfere and close the doors. Once was when the "grandmother" of the true revolution in Russia spoke from the forum in front of the chancel. The other time was when Raymond Robbins was the speaker. Both these voices the hunger of men of every blood for social justice. The crowd daily in Trinity Chapel, for the last three weeks, knew not everything they sought, but this one thing they were certain of, that they needed healing and that here right at hand there seemed to be a healer. Both are akin. The Ascension Forum seeks social health, and every individual in the crowd longs to tell how it can be attained, he being the judge. The congregation at Trinity Chapel seemed to seek individual health, but the sympathy of the community was theirs, for every lover of social health knows that here can be no social salvation without the saving of the lonely man in pain. Prebendar Carlisle, founder of the Church Army, doubtless has his limitations, but he has uncovered the secret of success in all social reform when he exclaimed to a young student, hoping to be ordained some day: "Whatever religious and social work you do, always make it center about the effort to get at the man who is the most under. If he is brought up, all are lifted up!"

To make men feel that "the great physician now is near," as Moody and Sankey's hymn puts it, as the greatest need of the world.

Copies of The Witness may be had of The Church Literature Press, 2 Bible House, New York.

The Rev. Dr. Peter Ainslie, a Disciples Minister of Baltimore, Md., visited Lexington, Ky., June 1st and 2nd, in the interest of the World Conference on Faith and Order, and addressed a mass meeting in Christ Church Cathedral, spoke in other churches, and conducted a conference with representative ministers and laymen.

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Publishers  
Two Bible House, New York

### Results of B. S. A. Work in Southern Ohio.

As the work of the Brotherhood of St. Andrew is drawing to a close in the Diocese of Southern Ohio, in the special campaigns which have been conducted by the three Brotherhood field secretaries, interesting reports of results accomplished are pouring in. Here are some of them:

Trinity Church, Columbus, Rev. E. F. Chauncey, rector, Sunday congregations over one hundred per cent increase, third of congregations consisted of men. The publicity methods of the group were splendid, and they secured the co-operation of all the parish organizations.

St. John's Church, Cambridge, Rev. Jas. H. Clarke, D.D., rector, attendance especially of men increased at services through fine personal work of men of the Chapter, one exceedingly busy man being county treasurer already much engaged in Church work, found time to do much more, one especial case being a call several miles into country to see a discharged soldier, whose name had been given him by the Brotherhood. A young man of this group is planning to study for the ministry.

In one parish where the increase in attendance was doubled, two prominent local men became interested in the parish work through the campaign.

In another parish 70 per cent of the communicants attended, many of the men of this group had never before done any personal work of this kind.

A man who had attended the first meeting of the Service Group in another parish, phoned that he would be late at the second meeting as he wanted to call for his best friend and bring him. Through his enthusiasm still another man joined the group, and a man came regularly to services whose wife had been trying to bring this about for some time.

Eleven Cincinnati parishes conducted campaigns with an average increase in attendance of 125 per cent.

Trinity Church, Newark, Rev. L. P. Franklin, rector, congregations trebled by work of his men who put same energy into campaign as they had in civic and war work drives. They also enlisted returned soldiers as ushers. A men's confirmation class will be organized in the fall.

Chapel of the Holy Spirit, Columbus, Rev. F. C. F. Randolph, fifteen church students at State University attended who had never done so before. One hadn't been to church in six years. Prof. E. A. Cottrell of this group has made charts visualizing church attendance this year.

St. John's Church, Columbus, Rev. E. C. Prosser, rector, congregation trebled during campaign. One member of group was glad to hear ejaculatory prayer explained; he had used it but never heard it spoken of. The men will take up attendance campaign again in fall.

St. Philip's Church, Columbus, Rev. Herbert W. Smith, rector, colored church, congregations increased, many new people coming. Men have placed church service announcement boards at either corner.

St. Paul's Church, Columbus, Rev. Sidney Sweet, rector, twenty-five men attended meeting of the organization at luncheon at the Athletic Club. They will conduct a church attendance campaign in the fall.

Church of the Good Shepherd, Columbus, Rev. H. S. Ablewhite, rector, attendance at services greatly increased, effective advertising done. A member of the group hopes to carry out a plan of camp for boys as reward for work in parishes of city.

Christ Church, Dayton, Rev. B. F. Rhineheimer, rector, large increase in congregations, church filled during campaign. Had advertising expert of Power, Alexander, Jenkins Co., Detroit, write ads for local papers.

St. Luke's Church, Marietta, Rev. Maurice Clarke, rector, large increase in attendance at all services, splendid personal work done by group. A Men's Bible Class to begin at once as result of campaign.

## THE CHURCH AND THE NEW ERA

By the Rev. GEORGE PARKIN ATWATER

(Through the courtesy of the New York Churchman)

(Continued from last week.)

The great question that this Church must seriously ask itself is this:

What is its particular and peculiar religious contribution to American life? I hope you will not think that I am unaware of its historic ministry or its sacramental system, and its orderly worship, when I ask this question. These are its *possessions*. I am asking whether these powers in it are functioning so that its possessions become its *contributions*. When a vestryman passes the plate he is often aware of the fact that the contribution of the man in the pew is often quite incommensurate with his possessions. I believe others have commented, from time to time, on this fact. Our Church possesses certain distinctive values. Do we contribute them? If not, why do we fail? Is it because we are uncertain about them? Is it because we do not know how? Or is it because we are too complacent about them, and say that if people want them let them come for them? Or is it because the people do not want them? Are we failing to learn the method of stimulating the demand? Any observer of our national life will see that even the most necessary and useful commodities must be *attractively* presented to the people.

It is perhaps a difficult matter for us to agree on our peculiar values. Individuals would determine them differently. But from our whole body of diverse opinion one great conviction arises. Our Church possesses a body of truth that more completely satisfies the intellectual hunger, more completely frees man's spirit from narrow traditions or superstitions, more adequately adjusts his whole being to the best elements in his environment, more courageously encourages him to moral freedom with moral responsibility, more satisfactorily opens to him proper recreations, and more abundantly permits him to fulfill his own personal destiny, more completely consecrates his own material labors as a part of the service of the Kingdom, and more closely unites him with the spiritual sources of strength to do all these things, than does any Church of our continent. That is our charter.

But I fear that we are content to possess these things. We have ten thousand books on our library shelves which establish the fact beyond peradventure. They are like bonds in a strong box. But do we contribute them? Frankly, we do not share them with the American people. We contemplate our possessions, we fringe them about with canons

and rubrics, we ornament them with gorgeous temples and we write about them.

We try to share them. Yes, indeed. Hundreds of clergy with self-sacrificing effort attempt to bring them to the people. The efforts are heroic. The laity, too, share in the effort. Somehow the efforts fail. I am an optimist. I believe that this Church holds the future in the hollow of its hand. But I believe that the future will never be ours until we find the right methods. Any temporary successes are but futile if they are only the result of enthusiasm under high pressure. There must be a calm and deliberate and seasoned and well-organized method for contributing our possessions.

Why do we not face the facts with reference to our condition? I know men who wrap themselves in the garments of delusion, and because their particular bed of pansies has a few blossoms they see the whole land covered with flowers.

The facts are these. We have a few outstanding places where local strength brings local success, or unusual leadership accomplishes wonders.

Our failures are apparent. They are relative, of course, and must be measured by our claims and by our opportunities. Let me but state a few:

Our ministry is almost numerically stationary, although geographically agile.

We have but 1,583 parishes of over 200 communicants, and some of them, all know, are on the ragged edge. Nearly two-thirds of these parishes are within the borders of five states.

Over one-half of our communicants are within the borders of five states.

Our mission stations are sick with the fever of alternating hope and hopelessness.

Of our million communicants probably 200,000 are padding.

Something is amiss. We feel it but it has been considered bad form for the clergy to refer to it. We sometimes feel that the laity are indifferent. I believe that our best policy is to take the laymen into our confidence. Instead of the clergy *blaming* the laity for their apparent lack of interest and their apparent failures it is time for the clergy to consult the laity. The laity have accomplished wonders in the realm of industry, education and social reform. May we not invite their attention to the Church and ask them to apply the gifts of leadership so clearly manifested in other fields of effort.

(To be continued.)

### ORDINATIONS.

On May 25, 1919, in St. Paul's Church, St. Paul, the Bishop of Minnesota ordained Mr. Richard B. Doherty as Deacon. The Rev. R. N. Doherty, father of the candidate, was the presenter and preacher.

On Whitsunday, 1919, in the Cathedral of Our Merciful Saviour, Fribourg, the Bishop of Minnesota, acting for the Bishop of Massachusetts, ordained Mr. Grieg Taber as Deacon. The candidate was presented by the Rev. H. M. Ramsey and the Bishop preached the sermon.

### Death of a Well Known Church Woman.

Mrs. Mary Parker Woodworth, President of the New Hampshire Branch of the Woman's Auxiliary to the Board of Missions, died at her home in Concord, N. H., June 14th. Mrs. Woodworth was a writer and speaker on educational and missionary topics, President of the Boston Branch of the Vassar Alumnae Association, and Chairman of the Scholarship Fund of the New Hampshire Federation of Women's Clubs.

Christ Church Cathedral, Lexington, Ky., recently secured an increase of 139 subscribing members, representing a total increase of \$4,324.03 annually for Church support and missions. \$3,719.99 for the former; \$604.04 for the latter.



The Witness

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

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

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Advertising Rates on Application.

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

EDITORIAL

LIVING A LIE.

"Because I tell you the truth, therefore ye will not believe me."  
These words of our Lord are startling in that they set forth the fact that people are not fond of the truth and that they prefer error to the truth.

"Their prophets prophesy falsely to have it so."

"They turn the truth of God into a lie."

It is so in business. It is easier to float a perfectly worthless stock for turning sea-water into gold, than it would be to sell stock in a perfectly sound agricultural proposition.

And the reason why people will fall for a lie rather than toil for the truth is because they themselves are not straight and, therefore, do not think straight.

So it is easier for a political or religious mountebank to secure the crowd than it is for one who brings sound scholarship and a real love for souls into the pulpit.

It is characteristic of sheep that they expect to be fleeced, but object to being led into green pastures. Just let them find a hole in the fence, and they will break forth from security and plenty into a desolate wilderness full of ravening wolves.

It is not because religious people, particularly, are hypocrites. This habit of crooked thinking, which lies behind crooked action, is the tendency of human nature, and so there are shysters in the law, and fakirs in medicine, and Wallingfords in business, as well as Ananias in religion.

It may be profitable to analyze that sheepish quality which makes us an easy prey to falsehood and flattery.

\* \* \* \* \*

Human personality is an unexplored realm.

It is true we have a science called "psychology," mostly made in Germany, and it has been well said of the Germans that "they have studied more psychology and knew less about human nature than any people in the world."

I wonder what kind of a nation we would have if Congress was composed solely of psychologists.

I fancy that Alice in Wonderland would not have more curious experiences than we citizens would have.

The difficulty with psychology is that it studies everything but the soul, and that is a thing behind which one can study only upon his knees. It does not belong to the realm of the microscope and the dissecting knife.

To study the soul one must have reverence for the soul. It cannot be treated with the cold unconcern that one studies an electric dynamo.

Souls are not psychic phenomena, but children of God, and one might as well try to write a treatise on child life by putting children on the dissecting table as to tell us about souls through mere scientific research.

To know a soul one must have a soul, and it was because Christ had a true soul that He knew what was in man.

Just as it takes a mind to examine a mind, so it takes a soul to search a soul.

That is why it is so pitiable when one finds a young stripling without mind and without soul, who loves to pose as a confessor of souls. Let him first go and learn the depths of human nature before he professes to guide the same.

The cure of souls requires something more than correct garments and a catholic vocabulary. Such confessors are as ghastly in their performances as are those learned fools who approach the human soul with a cynical smile and scientific verbiage.

A man must have a soul to know a soul.

\* \* \* \* \*

Christ knew what was in man, because His own soul was pure.

Not only do the pure in heart see God, they also see men, and they know a liar intuitively and they shrink instinctively from a fraud.

When a soul falls for a lie and gets caught by a fraud, it is because there is a flaw in the soul so caught.

Of course, this is not true of mere innocence. An innocent child may be fooled or a good woman may be fooled by their inexperience.

I am not talking of innocence but of righteousness.

That which has been innocent, and has come through the fire, and now is righteous.

The eye of a truly righteous man will penetrate the armor of a fraud,

and be more terrible in its cutting power than any other force in the world.

I have seen great hulking fellows, who knew all the evil that there was to know, and who were afraid of no magistrate, yet who quailed and wept like a helpless child before the eyes of a righteous mother who did not weigh one hundred pounds.

And I fancy the most awful experience that human nature could possibly have will be when those who have lived a lie are brought face to face with their Judge, whose eyes are as a flame of fire and pierce like a sword to the very marrow of the soul.

\* \* \* \* \*

Christ's worst enemies were censorious, religious enthusiasts. Always remember that in your thinking.

The most odious thing to Christ—one which has aroused his righteous indignation more than harlot or drunkard or thief—was the person who was assured of his own righteousness and despised other people. Put that down. And then study the human nature of your own day, which thunders against those who sin in the flesh while it fawns upon and decorates those who prosper by meanness.

There is all of the Pharisee and none of Christ in that form of subserviency which bestows its adulation for its own safety or profit.

It is like the soldier who uses his personal pull to be placed out of danger. It is the absence of courage and the triumph of self-seeking.

This nation is reeking with people who serve God for pecuniary rewards and who climb, socially and financially, by their spiritual meanness.

\* \* \* \* \*

And the disease is self-deception. There is just one way for a soul to live if it wants to see straight, and that is to be absolutely honest with itself.

There are three words which in their derivation might well be placed as phylacteries on our person to remind us that we must be true with ourselves.

These words are simplicity, duplicity, and complexity.

Simplicity, meaning a single plex or fold.

Duplicity, meaning two folds.

Complexity, meaning many folds.

Christ was simple. Lincoln was simple. The really good are always simple.

They have a single motive, to do God's will according to their light at any cost.

Judas was duplex. He had one side to his nature that was religious and another that was mercenary, and he used the first to exploit the second. And he finally went out and hanged himself, for he had lived a double life, and became entangled in the noose which that life enmeshed him in.

You cannot serve God and Mammon. If you make God a convenience for Mammon, you must become a despicable thing.

Simon Magus was complex. Religious, mercenary, medical, philosophical, emotional. He played each string in a masterly fashion, and deceived even the very elect.

It is strange today how in certain cults these same complex associations of contrary factors become attractive to muddled minds.

But this one thing I assert, that the receptivity of the individual to fakirs in business, medicine, religion, art and the like, is just in proportion as he keeps himself honest with himself and has a single purpose, and that, to do God's will.

In proportion as he is not moved by flattery or censure from the single-hearted effort to find and confess his own sins, and to be merciful to the sins of other people.

And the only way I know in which one can be thoroughly honest with oneself is to be honest in his self-examination and confession of his sins.

It is our human tendency to put the blame on the other fellow, and to exonerate ourselves.

If you want to be honest with yourself, if you do not want to live a lie, then be more concerned about your own fault in a quarrel than of the other man's fault. You can afford to overlook his fault, for it concerns you not vitally, but woe be unto you if you are lenient with your own fault, for then you lose the power to think straight, and there is no one who thinks more crookedly than the man who denies the fact of sin, for if we say that we have no sin, or that there is no such thing as sin, then verily the truth is not in us.

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.)

"The Lord said 'Repent and be baptized.' Why then do you baptize infants who cannot repent?"

It is a principle of common sense and common law that a text shall be interpreted in its context and not by itself.

The Lord also said that except you are born of water and the spirit you cannot enter the kingdom and also that except you become as little children you cannot enter the kingdom.

The whole controversy turns on what baptism is.

Well, what is it?

The Church has always said that it is the sacrament by which the natural man is made an inheritor of the Kingdom of Heaven. "Marvel not that I say unto you that you must be

born again!" for "flesh and blood cannot inherit the Kingdom of Heaven." Now adults must repent that they become as children, but children need not repent for they are already children. But both adult and child is flesh and blood, and need to be born again.

Here we find that those who reject infant baptism have been forced to call conversion, birth, but it lacks any marks by which it can be called birth. For birth is not an act that originates within us, but an act that originates from without.

Furthermore birth is merely the bestowal of formalities, not the acquiring of actualities, while conversion implies a conscious effort. Conversion in an adult is that "turning around," by which he becomes as a little child and so can receive the gift of birth from God.

There are two conditions which put a person in that state in which they may be baptized: the first is that condition which an adult secures by repentance; the second is that condition which a child has because of innocence.

The whole question is determined by the nature of baptism.

If it is merely an unimportant external ceremony, why did the Lord so solemnly institute it? And why should we worry as to whether it is by immersion or some other way?

If it is that act of which God makes it possible for us to enter the Kingdom of Heaven, then the child is even more fit to receive it than the adult, for the promise is to you and to your children.

If religion is merely an emotional experience, in which a person must first sin in order to experience repentance, then by all means hurry up and sin in order that you may be in a fit condition to inherit eternal life.

If religion is a biological fact, the same as all other life, and if flesh and blood cannot inherit eternal life except it be born of water and the spirit, then give your children the benefit of Christ's gracious goodness. They are certainly in a better condition to receive grace than you are. The whole question depends upon what baptism is and for the answer to that question I prefer to take the universal practice of the primitive Church, to the *ipse dixit* of a modern philosopher. I believe that Christ gave us a great blessing in baptism and that my children are entitled to it.

FROM TRINITY TO ADVENT.

By Dean Martyn Hart.

"Semester Ecclesiae," the six months from Trinity Sunday to Advent, is devoted to the teaching of the Church or the application of those principles and practices illustrated in the previous half year, "Semester Domini," which brings before us the acts of our Lord's life.

We call them "The twenty-five Sundays after Trinity"; the Roman and Greek Church styles them, "after Pentecost." Now hereby hangs a tale, which is as follows:

When printing came into vogue as a much more ready mode of making books than writing them by hand, there were some 200 Service Books authorized for use in the various dioceses in Europe—seventy-five of them were in France and several in England. The most popular of the English "uses" was that of Sarum, the old name for Salisbury. This was a Prayer Book compiled by a Bishop of Salisbury about the year 1000, and it was so excellent in its arrangement and contents that for 500 years it held the first place in the English Church. Now in this "Sarum Missal" the Sundays through which we are passing were called as we call them, Sundays after Trinity, and this is proof of the independence of the English Church. Everybody knows that when the Roman Monk, Augustine, landed in England he found a British Church well organized with Bishops. The Roman Catholic Church in England is well and truly called "The Italian Mission"—clearly, therefore, the assertion of our Roman friends that we are a renegade division from them is not the truth; we count an independent heritage.

The Sarum use of Colors we ought to adopt in continuance, if not in protest, of our independence; that "use" requires a dossal curtain to be red rather than green—a much more effective color.

COUNTERFEITS.

Did you ever see a counterfeit ten dollar bill? Yes.

Why was it counterfeited? Because it was worth counterfeiting. Was the ten dollar bill to blame? No.

Do people counterfeit scraps of brown paper? No.

Why? Because they are not worth counterfeiting.

Did you ever see a counterfeit Christian? Yes, lots.

Why was he counterfeited? Because he was worth counterfeiting. Was he to blame? No.

Did you ever see a counterfeit infidel? No, never.

Why? You ask! The answer is obvious.

—The Rev. Alan P. Wilson, Blossburg, Pa.



## CURRENT EVENTS.

### Confirmation at Ontonagon, Mich.

Bishop Harris confirmed seventeen persons, a majority of whom were adults, and received one candidate from the Roman Communion, at the Church of the Ascension, Ontonagon, Mich., on Whitsunday. One Greek and several Roman Catholics were in the large congregation. The Knights Templar of Ontonagon and the copper country attended the evening service in a body, when the Bishop preached a forceful sermon on the challenge of evil which must be met by the Church and fraternal orders.

### Two English Divines Preach in New York.

Trinity Sunday was an unusual one for the Church in New York, for it found two distinguished English divines preaching at two of the city's leading churches. In the morning Canon J. B. Masterman, rector of St. Mary Le Bow, London, preached in Old Trinity. There is a close connection between this English Church and Trinity Parish, since, according to the charter of the latter Church, granted in 1697, its rector was entitled to have the same profits from burials, "oblations, mortuaries, Easter books and offerings" as the rector of St. Mary Le Bow had at the time. Dr. Manning recently received from Canon Masterman an old Roman tile from the fine Norman crypt of St. Mary's, which is placed in the interior of St. Mary's Church.

Archdeacon John Howson, of Liverpool, preached in the afternoon at the Cathedral of St. John the Divine to the usual large crowd which throngs the magnificent edifice on Morningside Heights for every Sunday service.

### New Jersey Church Consecrated.

Trinity Church, Asbury Park, N. J., was consecrated by Bishop Matthews on Trinity Sunday. The building was erected about ten years ago under the rectorship of the Rev. William N. Bailly. It is noted throughout the country as one of America's most beautiful examples of Gothic architecture, the designer being Clarence Brazier. After Mr. Bailly's rectorship ceased the work of consummating the debt was most efficiently taken up by the Rev. Francis H. Richey. Under the present rector, the Rev. H. R. Bennett, the work was completed and the mortgage canceled.

Assisting at the service of consecration were the Revs. William N. Bailly, Charles S. Kidder and Robert F. Lau, D.D. Mr. Kidder and the rector read morning prayer, and the Rev. Dr. Lau was the preacher. Major James S. Tomkins, senior warden, read the instrument of donation and the sentence of consecration was read by the Rev. Mr. Bennett. At the celebration of the Holy Communion the rector was epistoller and the Rev. Mr. Bailly gospeller.

### Nation-Wide Campaign Presented in New England.

Four diocesan conferences were held the week of June 21 in the New England Province in the interest of the Nation-wide Campaign. Connecticut heard details of the project on Monday, June 16th, in Trinity Church, New Haven, from the Rev. Dr. Milton of Wilmington, N. C., the Rev. Eugene S. Pearce of Rome N. Y., and the Rev. William P. Niles of Nashua, N. H. The last two speakers also addressed campaign leaders in the Diocese of Rhode Island at Providence on June 17th, those in Maine at Portland on the 18th, and went to Springfield, Mass., on the 20th to confer with diocesan campaign leaders in Western Massachusetts.

The special point of emphasis in the addresses of speakers was the unique responsibility of the Diocesan Campaign Committees. Emphasis was laid upon the survey and the best

methods of obtaining it. Committees were advised to get out at least two charts illustrating the diocesan work, its resources and needs. Further, that they begin at once to list men and women who showed special ability for public speaking during the war period. Haste was urged in getting the organization of parish committees as the best method of communicating between the Diocesan Committee and the people of the several parishes in each diocese.

Clergy of the Diocese of New Jersey attending the summer school at Asbury Park also heard details of the Campaign Tuesday, June 17, from the Rev. R. Bland Mitchell, manager of the Central Office, New York. In explaining the survey which is to reveal the resources and needs of the Church, the Rev. Mr. Mitchell said:

"The Nation-wide Budget will include the total needs of all the projects listed, whether the diocese plans to care for all of its needs itself or not. For the time being we are bringing into one focus all of the Church's missionary, religious, educational and social service needs regardless of the source of their support in the past. That the diocese of New Jersey may be prepared to care for all or part of its needs should not lead you to leave them out of the survey of the diocese and the Nation-wide Campaign budget.

"They should be included in order that the whole Church may be informed of all that is to be done in its name. When the campaign quotas are assigned to the dioceses the basis will then presumably be worked out whereby the diocese will keep within its borders such percentages of the funds raised as will cover those needs which it wishes to finance without outside aid."

The budget of the Nation-wide Campaign will be submitted to the General Convention in Detroit in October.

### The Work of the Church Among Italians.

Not all of us are acquainted with what this American Church of ours is doing among Italians. There are in our midst twenty-five Italian priests, who are bringing thousands of their country men into the Episcopal fold.

Amidst opposition from without and difficulties from within, there are Italian pastors who are willingly and gladly sacrificing themselves for the spiritual and moral welfare of their people. Here is a partial account of one year's activities of one of them, the Rev. F. C. Capozzi of Wind Gap, Diocese of Bethlehem, Pa. He thinks that those unnumbered Italians who dwell in small country towns and villages are in a greater need of assistance than the ones crowding the large centers. He has, accordingly, set himself to ministering to his people, scattered throughout what is known as the Slate Belt. About 225 baptized persons are under his care. They are scattered over an area of nearly 20 miles: yet they are kept in close touch with their priest through frequent visiting. As a result, those who live near the church, come, more or less regularly, to the services; others come occasionally, that is on the chief holidays: they all bring their children to the church for the Sacraments. From May, 1918, to May, 1919, thirty-seven children have been baptized, of whom 9 were from Wind Gap, 9 from West Bangor, 6 from Pen Argyl, 4 from Roseto, 4 from Belfast, 2 from Nazareth, 1 from Stockertown, 1 from Easton, 1 from Buskill Center. During the same period 19 children were confirmed and made their first Communion, 3 marriages were celebrated, 10 burials held. During the Spanish influenza the prayers of the Church were read over nearly 75 sick persons and the Blessed Sacrament administered to a dozen of them. Poverty is always present among these people: the pastor, who is himself poor, must often come to

the help of children who cannot attend Sunday School for lack of clothes and shoes. St. Mary's Mission is prosperous also financially. Last year, besides paying for all the current expenses, amounting to \$175, they gave the pastor about \$120 of voluntary offerings. They also met their general and diocesan apportionments, answered to the war fund appeal, contributed to the Red Cross, the New York Bible and Common Prayer Book Society, bought W. S. S. The Italian, women of St. Mary's, grateful to God for what has been done to themselves, have recently organized a branch of the Woman's Auxiliary.

The Rev. F. C. Capozzi is glad to acknowledge the fact that he is indebted for all that he has been able to do among his people, primarily to God's grace, and then to the faithful assistance of his wife, who, besides taking care of two children, is Sunday School teacher, organist, social worker, head of the Women's Auxiliary, music instructor and what not. The financial assistance of generous and noble patrons of the Italian work, as Mr. W. Evan Chipman, of Easton, and F. M. Kirby, of Wilkes-Barre, has been greatly helping the progress of the Kingdom among Italians. There are several pressing needs in the Italian field of the Diocese of Bethlehem, as those of a deaconess or parish visitor, a small rector's fund to help the needy ones, and an automobile, in order to reach the widely scattered flock more quickly.

### Would Make Isolated Fields Attractive to Able Priests.

The Rev. R. C. Ten Broeck, of Mexico, Mo., Diocesan Secretary of the Church League of the Isolated, writes to The Witness:

"It is indeed a pleasure after 20 years of lonely struggling to see the Church at large take up her gigantic task with full vigor.

"In one phase of the Nation-Wide Campaign, a personal interest, inspired by a half dozen years in rural work, finds peculiar satisfaction,—the extension of the Church in the small town and country. This has been a grossly neglected field. In many a mid-western diocese, nearly one-half the strength of the Church lies in the one or two metropolitan centers.

"After a personal experience, I venture the following suggestion, as part of a policy to supplement this deficiency:

"In times past, when a strong, attractive clergyman has succeeded in the mission field, it has been the common custom to send him to a large city parish. And to this he has naturally had no aversion, for it has placed him in touch with the centers of an inspiration and a culture for which his earlier training, and also the very qualities that have made for his success, have given him a great longing. Why should not the Church henceforth enable him to satisfy this longing while he continues his good work in the field? Why should the Church not give him a larger salary, equal to the metropolitan standards, in order that he may surround himself with books and other sources of inspiration and culture. Why not give him, often carrying the load nearly or quite alone, the same (or does he deserve greater?) backing as that given to the metropolitan rector, who has his city libraries, public lectures, clerical conferences, and his body of laymen for support?

"I trust you may succeed in making this a point to be stressed by the campaign committee."

### Suggests a Clerical Exchange.

The Rev. A. W. Sidders of Wabasha, Minn., writes to The Witness that he is of the opinion that the clergy in small parishes and missions, facing many hardships and without adequate stipends to support themselves and families, have very little chance for promotion under our present system, and suggests that a clerical exchange be established free of charge by the Church papers, listing vacant fields and the clergy wishing to change their location.

### Missionary to Indians Who Combined Five Professions.

Each man in his life is summoned to play many parts but to be school-master, postmaster, justice of the peace, physician and priest, all at one and the same time, is to be called upon to do at least a fair share of the work of this world. Yet those are the duties that a missionary priest of the Church fell heir to when he was sent to minister to the Oneidas in the beginning of their reservation life.

It was back in 1853 that the Rev. Edward Goodnough was sent to the Oneidas at their reservation at Green Bay, Wis. The tribe was shy and suspicious and the brave young priest was greeted at night by a throng who encircled his house and uttered hideous cries and savage yells.

In those days there were white men at Green Bay who coveted the fertile lands of the Oneidas and on Saturday nights when the Indians went into town to trade they were plied with bad liquor and they came back shouting, yelling and fighting among themselves.

But mere yells did not disconcert the Rev. Mr. Goodnough. He set himself to defend his flock against unscrupulous agents and by becoming the center of their political, social, educational and religious life he brought about a change that was striking to a degree. In ten years the Indians had settled down to a peaceful, happy industrious life. Their farms had increased. They had established a gristmill, a blacksmith shop and did much carpentry.

But the missionary had not labored alone. Mrs. Goodnough from the start was distressed at the mode of living of the Oneida women. For one thing they had no regular hours for meals. Their bedsteads were rough bunks and for the most part the beds were left unmade all day. The washing was irregular, cooking utensils seldom were scoured and their daily bread was cakes of maize, usually baked in ashes. All this Mrs. Goodnough sought to correct and soon the Oneida squaws were skilful in household arts. After twelve years she was able to make this entry in her diary:

"I have just been out to drink tea with a kind neighbor. About twelve years ago my young sister and myself were invited to the same house. We went and had corn soup without salt for supper, that was all; it was the best they had. Each one ate alone with a plate and wooden ladle or spoon.

"Tonight the table in the same house was set in every way as nicely as our own. I could not have set it more neatly myself, and it was loaded with good things all nicely cooked. When we first came here I do not think there was one family that sat down at table to eat a regular meal. Now they all eat like white people and many families ask a blessing, too."

Today the Episcopal Church continues this work among the Oneidas and among many other Indian tribes. But the work can be greatly enlarged and it is proposed to extend and expand it by means of the Nation-wide Campaign that the Church is conducting. That campaign is to increase all the activities of the Church at home and abroad by interesting its communicants in the work of the Church so that they may be encouraged to assist by service and gifts.

Today the early work of the Episcopal Church among the Oneidas is known to have brought about a high degree of civilization, for children of the Oneidas have attained honorable careers as teachers, trained nurses, professional men, farmers and artisans and the crowning work of it was the confirmation of the Oneida chieftain, Onangwat-go (Great Medicine), which took place at Hobart Church, Oneida, a few years ago.

The address of the Rev. H. G. Hennessy has been changed from Denison to Paris, Texas, where he has assumed charge of the Church of the Holy Cross as rector.

### Annual Festival of the C. B. S. at Chicago.

The annual Festival of the Contraternity of the Blessed Sacrament, held at the Church of the Redeemer, on Corpus Christi Day, Thursday, June 19th, was well attended and most helpful. More clergy than usual were present. The Rt. Rev. S. M. Griswold, D. D., of Chicago, pontificated at Solemn High Mass. 10:30 a. m., and the Rt. Rev. W. W. Webb, D. D., of Milwaukee, preached a masterly sermon from the text, Isaiah 45:15. The rector of the Church of the Redeemer, the Rev. Dr. John Henry Hopkins, celebrant; the Rev. Dr. George Craig Stewart, of Evanston, deacon; the Rev. F. L. Maryon, of Milwaukee, sub-deacon; the Rev. Joseph Anastasi, thurifer; the Rev. W. B. Stotskopf, rector of the Church of the Ascension, Chicago, master of ceremonies; the Rev. Messrs. Way, Pond, B. A. Turner and W. D. McLean, acolytes and torch bearers; Mr. Roy Hayes, clergy crucifier; Mr. Eugene B. Wells, choir crucifier and boat bearer. The music was rendered by the boy choir and women of St. Cecilia's choir, under the direction of Mr. Hirsch. A Council meeting followed. Bishop Griswold presided at the conference in the afternoon. The reports showed an increase in the membership during the year, especially in New England. The Rev. Dr. Hopkins was elected treasurer-general in place of the Rev. Charles Herbert Young, who had served for three years, and the members of the Council were re-elected. The Rev. Drs. Stotskopf, Young and Hopkins were appointed a committee to confer with other Catholic organizations as to the best methods of combatting lawlessness in the Ministry. A learned and convincing paper on "Intinction" by the Rev. Warren K. Damuth, of New York, was read by Dr. Stotskopf. Evensong and the Litany of the Blessed Sacrament were said at 7:30 p. m., followed by a meeting in the parish house, at which addresses were made by Bishop Griswold and Dr. Hopkins on "The Devotional Life of the Communicant."

### New York Conference of the Nation-Wide Campaign.

The opening conference in the Diocese of New York in the interests of the Every-name and Nation-wide Campaigns of the Church, was held at Wallace Lodge, Yonkers, Wednesday night, June 18, and attended by nearly 100 of the leading Manhattan, Bronx and Westchester County laymen and clergy.

Chaplain Bryan McCormick, son of Bishop McCormick, of Western Michigan, wearing the Croix de Guerre with palm, for service in France, struck the keynote of the two campaigns in a story of an experience on a dark night on the firing line. Returning with a detail that had been sent out to bring in some wounded men, he was halted by the challenge: "Who goes there?"

"The Church," answered the chaplain.

"What the hell is the Church doing here?" demanded the sentry.

Quoting this reply, Chaplain McCormick said he thought it typified the present tendency in the Episcopal Church. "The world is asking what the Church is doing, and it is the purpose of the Every-Name and Nation-Wide Campaigns to muster the forces of the diocese and Church to meet the responsibility of the reconstruction era.

Other speakers were the Rev. E. Bland Mitchell, who explained the survey of the diocese which is to be taken as part of the Every-Name Campaign, and the Rev. Milo H. Gates, D.D.; and at a series of group conferences following the main conference, addresses were made also by the Rev. Louis G. Wood, vice-director of the Campaign; Myron Chandler, and Mrs. Wright B. Haff, who will be in charge of the Woman's Auxiliary. William Walker Orr, vice-chairman of the Campaign committee, presided, assisted by Oscar W. Ehrhorn, chairman of the committee on meetings and speakers.



## GLEANINGS FROM EVERYWHERE

Edited by GRACE WOODRUFF JOHNSON.

The Boston Herald has a comment on the commencement class of one, which was graduated from Berkeley Divinity School, Middletown, Conn., this year,—that one being a Japanese, a student from Tokio, Umetaro Uda by name.

It says of the school that: "It is a well-known institution with an excellent record. For sixty-five years its commencements have been annually held, and its graduates have filled high and honorable positions in this country and in many foreign lands."

Then, commenting on the dwindling of its class to one, it says: "Many schools in older times numbered their students in twos and threes. And over, as a victim of theological controversy, saw her classes dwindle in numbers almost to the vanishing point. Yet keen observers of the times assert that during the war religion has been a big and vital thing in the hearts and lives of the men at the front and the families at home. But the visible tokens of religious feeling are not so conspicuous as once they were. Nor are people as much interested in theology as in the past. The theological seminaries and the pulpits gave of their best for the war."

"Of a religion that does things the world has been full of expressions; of forms and formulae the world has become rather impatient."

As I read this, I by no means agreed with some of it. "The world" is rather large and the individuals who compose it are many in number, and no one can say truthfully that "the world" is impatient of forms and formulae. It is much too sweeping an assertion. A few individuals may be,—they have that privilege as their right,—but a few are not the whole.

In the correspondent's column of the Herald, the class of one was explained by Percy V. Norwood, of Beverly: "This morning's editorial headed, 'Berkeley's Divinity Class,' failed to make clear that Mr. Uda stood alone to receive his diploma because the five or six American members of his class had left the school to enter one branch or another of the national service—and this though they

might have claimed exemption. I submit that this fact is not without significance."

Still another centenary! That of Charles Kingsley. Many papers made note of it. The new magazine, "The Review," had a write up, and the Boston Herald gave a long editorial on his character, activities and books. It describes him as: "Not a materialist." But he held with our own Asa Gray, "that the tendency of physical science is not towards the omnipotence of matter, but towards the omnipotence of spirit." He had an intense sympathy with the down-trodden poor, as Benson says, "yet what he loved in them was not their discontent and repining spirit, but the true men they might become!" With the thorough-going radicals he had no sympathy, and his most trenchant writing in "Alton Locke" was directed "not against the classes, but against the demagogic leaders of the masses."

Much as literary fashions change, the vogue Kingsley won is secure. He was a Tory at heart, a believer in class distinctions, a defender of the old order of English society, and so extreme a Protestant, that he was "eternally attacking everything Popish and monkish." He tried his hand at too many things—science, history, fairy tales, religion and political discussions—without attaining to really first rank in any of them. He loved the old English sports, could land his salmon with the best of the anglers, and enjoyed a fox-hunt. He played at cards, smoked a pipe, and was not a total abstainer, though he wished success to the temperance cause. "Muscular Christian" he was, but little relished the epithet. He could fling a flail with the threshers in the barn, take a turn at mowing, or pitch hay, discuss crops or ditching or hedging. And he had a passion for human souls. No clergyman ever took his duties more seriously. He was personally intimate with every soul, from the women at their wash-tubs to the babies in their cradles. In times of epidemic he would serve as both doctor and nurse."

### Home Coming at Greeley, Colo.

Trinity Sunday was a day of unusual interest in Trinity Parish, Greeley. It was the forty-ninth anniversary of the Parish and Commencement Day for St. John's College. Some years ago, the Rector, Rev. B. W. Bonell, set aside Trinity Sunday as the Home Coming Day for the missions connected with the parish. There are four missions; on the Home Coming Day, no services are held in these missions, but the congregations motor to Greeley. After the morning service all have luncheon in the Parish Hall and on the lawn. With this home coming is coupled the commencement of St. John's. This year two were raised to the diaconate by Bishop Johnson, Heber C. Benjamin of St. John's and Thomas J. Halderman of Seabury. Mr. Benjamin was presented by Dean Bonell, Mr. Halderman by the Rev. Harry Watts of Denver. St. John's closed with seven students.

In the afternoon an organ recital was given for the out-of-town guests and at 5 o'clock Dean Bonell presented a large class of adults for confirmation.

The Rev. Mr. Benjamin has been placed in charge of the missions at Ft. Lupton and Brighton during the vacation of the vicar, Rev. C. H. Brady. Rev. Mr. Halderman will have charge of Idaho Springs, Central City, and Georgetown. Both men will return to their respective seminaries for the winter term. Mr. Benjamin received his B. A. from Colorado Teachers' College last week and in connection with his studies at St. John's will take work for his M. A. at Teachers' College. St. John's will open September 12.

### DIOCESE OF NEWARK.

The Newark Diocesan Convention met on May 20th and 21st in Trinity Cathedral, Newark, N. J. The former officers were re-elected without change except where removals required. The delegates elected to the General Convention are Rev. Messrs. C. M. Douglas, E. A. White, D. S. Hamilton, and C. L. Gomph; alternates, Rev. Messrs. W. L. Rogers, Arthur Dumper, A. Elmendorf, and F. B. Reazor. The lay deputies are Messrs. James Barber, W. R. Howe, D. M. Sawyer, and J. R. Strong; alternates, C. Alfred Burhorn, James E. Bathgate, Jr., Percy C. H. Papps, and Henry J. Russell. Archdeacon Ladd was elected a member of the Standing Committee in place of Rev. John S. Miller, deceased, and Rev. Messrs. Carter and Walkley, Messrs. W. R. Howe and G. W. Thorne were re-elected. The deputies to the Provincial Synod are Rev. Messrs. Canon Pennock, J. T. Lodge, M. A. Shipley, and Luke White; alternates, Rev. Messrs. Filkins, Hyde, D. H. Kirby, and Watts. The lady delegates to the Provincial Synod are Messrs. J. S. MacKie, W. Kidde, H. C. Grice, and A. S. Cookman; alternate, Messrs. J. W. R. Besson, DeWitt Cook, Jr., E. B. Camp, and T. W. Dennison. Rev. Messrs. Magill, Plaskett, Rogers, Kinsolving, Messrs. Chastene, Marsh, Sawyer Strong, and Woodhull were elected members of the Board of Diocesan Missions and Church Extension. Dr. Cooder and Mr. Kinsolving were elected members of the Ecclesiastical Court, and Mr. A. H. Baldwin, Treasurer of the Diocese. Mr. John G. Crawford was chosen Historian and Librarian.

Bishop Lines' address dealt with the duties of the Church as regards the question following the war and

the subjects of Church unity, with a statement of what he thought this Church should continue to stand for. He ended with an appeal for honest pride in the history and work of this Church and an appeal for all to go home and make the Diocese and the Parish Church well worth the enthusiastic support of the Church people and the respect of all others. Bishop Stearly's address dealt with the war work of the Diocese and the calling in the autumn of a Convention of the women representing all the Parishes and Mission Churches of the Diocese to counsel and act upon Diocesan interests. This proposition was approved by the Convention. He also reported upon the Bonus Fund, by which the inadequate salaries of clergymen in the Diocese under the average of \$1964 had been increased by the raising and expenditure of about ten thousand dollars during the year. His address also dealt with the Diocesan Missionary work. Building suspended during the war has begun again and the Church Extension Fund has assisted in the purchase of five rectories in the year to which there are nearly four hundred subscribers giving one dollar not more than five times in the year. Various forms of Diocesan activity were reported by him.

On the evening of the first day a service of Recognition and Thanksgiving was held for the soldiers and sailors with large attendance and the service flags of the Parishes were suspended in the church. Mr. John G. Crawford, who has compiled in beautiful form a great book containing more than forty-four hundred names of soldiers and sailors from the Parishes and Missions, read the names of the one hundred and fifty-five men who have lost their lives in the war. With appropriate hymns and prayers, brief addresses followed by Chaplain Tyler for the Chaplains and clergy, Lieut. Redfield a wounded aviator, for the soldiers, Mr. A. B. Leach for the home workers, with a closing address by Hon. Everett Colby on the tasks of Peace. It was a very reverent and impressive Diocesan service.

The various societies and organizations of the Diocese made their reports, some of which required action concerning many new projects.

The budget of forty thousand dollars was laid upon the current expenses of the Diocese, twelve thousand for the support of the Episcopate, eighteen thousand for Diocesan Missions and Church Extension, ten thousand for Diocesan expenses, making a rate of .086 on a basis of something less than five thousand dollars, was voted. The current expenses, as named, of the Parishes are about one-half of the total offerings of the Diocese.

One marked characteristic of the Convention was that there were no set speeches except the short ones in connection with reports of societies and institutions in explanation of the work or in pleas for interest in it. Dr. Patton presented the nationwide campaign and the survey required. The Diocese approved the plan and the efficient committee on the raising of the apportionment was appointed to act in the matter.

The Woman's Auxiliary reported the United Offering recently presented as \$5,000, and the total for the Triennium so far received as \$15,500, a larger amount than ever before. The Sunday School Lenten Offerings were reported as \$1,500, a larger amount than ever, and the Sunday School Advent Offerings, which went to put a building for Church uses near the Caldwell Rifle Range, was about \$1,000.

The general impression of the Convention was that the Diocese is vigorously at work and hungry for increased means to do more.

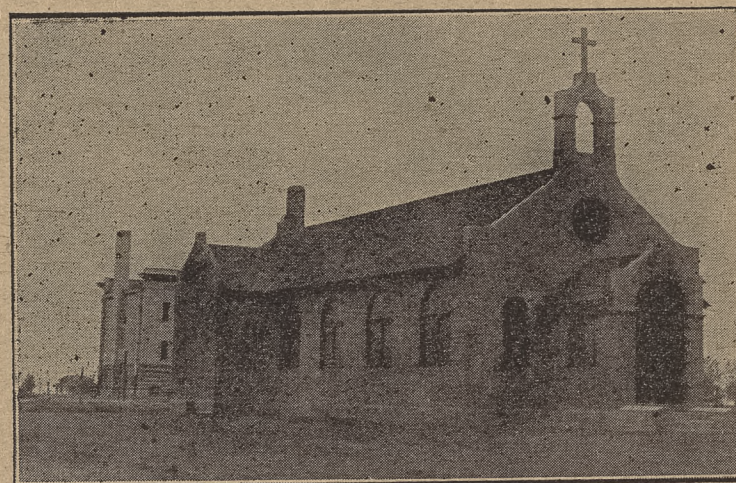
The Rev. Walter E. Bentley, rector of the Church of the Ascension, Brooklyn, N. Y., has sailed for Ireland to be the summer preacher at St. George's Church, Belfast, until September. During his absence the Rev. Robert W. Emerson, rector of St. Mark's Church, Hope, Arkansas, will be in charge of the parish.

## CONSECRATION OF A CHURCH IN COLORADO

The consecration of St. Agnes Mission, Sugar City, on the 11th of June was one of the most notable events which has occurred in the diocese in recent times. The new mission is the gift of Mr. Francis K. Carey of Baltimore, Md., in memory of his daughter, Eleanor Carey. Built at a cost of over \$6,000, in Spanish mission style, it is a fitting tribute to the memory of one whose Christian womanliness and steadfastness in the Faith endeared her to all those with whom she came in contact. Mr. Carey is the President of the National Sugar Company of Sugar City the chief industry in that part of the State. He has spared no pains or effort to make the chapel conducive to the worship of Almighty God. With a seating capacity of about 150 people in the nave, the choir and sanctuary capable of accommodating forty people, St. Agnes Mission is in every respect equipped to minis-

singing of the children was especially good; they were well supported by Mrs. A. S. Cuthbertson, organist of Holy Trinity Church, Pueblo, who played with her usual skill.

A special train had been provided by Mr. Carey which left Pueblo at 8 a. m. Invitations were extended to the church people of Pueblo, also the Pueblo Commerce Club, which sent several delegates; the two Pueblo daily papers were also represented. After the service, a delicious lunch was served on the lawn at the home of Mr. Able, manager of the sugar refinery. This was catered for by the management of the Antler's Hotel, Colorado Springs. The local brass band played a number of selections during the luncheon. The guests were invited to listen to speeches by members of the Pueblo and Sugar City Commerce Clubs. Mr. Carey introduced the speakers. Speaking with feeling, he graciously



ter to the needs of the people of Sugar City and surrounding district. An organ chamber has been provided, and in the near future it is hoped that a pipe organ will be installed. The Rev. C. E. Schmeiser, the priest-in-charge, has worked hard and earnestly in the erection of the chapel. As missionary-in-charge of the missions in the Arkansas Valley, and among his multitudinous duties, he found the time to supervise the construction work on the chapel in all its details. That is not an easy task, as any one knows who has had a similar one to perform, and Fr. Schmeiser is deserving of great credit.

The service of consecration was marked by its simple reverence. The united children's choirs of Holy Trinity and Ascension parishes, specially invited to render the music of the service by Mr. Carey and Fr. Schmeiser, together with the choir of the mission, entered the church singing Hymn 445. This was followed by the Bishop and clergy in procession repeating the opening Psalm for the Consecration of Churches. Each procession was preceded by a crucifer, and the Rev. Fr. Foster of St. James' Mission, Pueblo, acted as Bishop's Chaplain, carrying a plain shepherd's crook, kindly lent by Fr. Casady of Ascension Church, Pueblo. The Bishop preached in his usual forceful manner, drawing a wholesome and timely analogy between the idea of the mission first in the minds of the donor and architect, and the realization of that idea in the consecration of the mission, and applied this thought to the vision and ideal the people of Sugar City should have in God's spiritual kingdom of righteousness. In the procession with the Bishop were the following clergy of the diocese. Fathers Blodget of Grace Church, Colorado Springs; Bolles of La Junta, Schofield of Denver, Savage, Foster, Mack, and Casady of Pueblo. Father Schmeiser read the sentence of consecration, Father Mack was master of ceremonies, and Father Casady, Dean of the Southern Convocation, was the celebrant. On either side of Father Casady and acting as servers were his two sons, MacRay and Simon, two fine-looking boys who looked every inch potential priests. The

thanked all those who had helped to make the day one of blessedness for the people of Sugar City and one long to be remembered by him. The children's choirs came in for special praise. Messrs. H. G. Nuckolls, Alva B. Adams, H. S. Hoag, and W. Harper for the Pueblo Commerce Club, Mr. Able for the Commerce Club of Sugar City, and the Bishop and the Rev. Thomas Casady addressed the meeting. In the course of his address, the Bishop informed his hearers that Mr. Carey, not content with what had already been accomplished, made him an offer of five thousand dollars for the erection of a Parish House in connection with the mission, if the people of Sugar City would guarantee an equal amount. In thanking Mr. Carey for his kind offer, the Bishop remarked that he preferred to wait until later when he would have sufficient time to look into the matter, and he hoped that in the event of such a hall being erected it would be used as a community house for the mutual benefit and hearty co-operation of the people of Sugar City, irrespective of creed or church affiliation.

Too much cannot be said of the manner in which Mr. Carey and his friends catered to the pleasure and comfort of their guests. It was a happy event for all. A notable incident of the occasion was the presence of the local Methodist minister, who was present at the service, placing his auto at the disposal of the guests, and who asked the blessing before luncheon. The special train left at 3:45 p. m. for Pueblo, carrying back on it a company of people thankful for the pleasure and privilege of participating in an event notable in the annals of the Diocese and State of Colorado.

### Presbyterians Plan New York Cathedral.

New York City is to have another Cathedral—a Presbyterian one. The historic First Presbyterian Church, at Fifth Avenue and Eleventh Street, will be remodelled, choir stalls placed in the west end, as in an Episcopal Church, and the organ moved. The cost of making these changes in what is the finest Gothic edifice of any Protestant body in the metropolis, is estimated at \$100,000.



# CHURCH FINANCE.

By the Rev. THOMAS F. OPIE

(Continued from last week.)

3. THE REMEDY. In foregoing paragraphs the remedy for financial shortcoming has been hinted at. The rectory cannot devise, apply and nurse into effectiveness the remedial processes! Indeed the vestry could scarcely be expected to do so! But the rectory, vestry and congregation, co-ordinating in a trinity of activity, sacrifice and service, can solve the whole problem.

If the rector suggest duplex envelopes, for instance, and the vestry does not see fit to adopt them—or adopting them, the congregation refuses to make use of them to a member, this costly lack of team-work hurts the cause of God. You can't hurt the treasury of God's Church without curtailing the effectiveness of the Church's work—and hurt God's work, you bruise and injure the very heart of God! Of course there is nothing new about the suggestion of duplex envelopes. Most of our churches have them. But the difficulty lies in this, that every individual communicant on the church register does not use them every Sunday of the year. One can suggest the remedy, but it takes all to apply it! There are arguments against the duplex system, but I know no sufficient reason why, if regularly and generally used, why they might not solve many of our financial problems. It is not the spasmodic giving of a few comparatively large sums, but the regular, systematic giving of many small sums that makes for the success of any public concern. Witness, for example, the motion picture business!

Every parish should have two treasurers. This is a natural "follow-up" system where duplex envelopes have been adopted. There should be a treasurer, so to speak, for both ends of the envelope—a treasurer to hold and disburse the funds for current expenses and a treasurer to hold and disburse the funds for benevolences and missions. It is not an uncommon thing to hear of a church treasurer applying money which was contributed for missions, for instance, to pay the rector's salary or to settle a coal bill! This is actually misappropriation of funds. Two treasurers would make it impossible.

The system of having specific offerings for stated purposes each Sunday in the month has proved a good one. Offerings in the "Benevolences" end of the envelope on the first Sunday of each month might be applied to Communion Alms; on the second Sunday, to General Missions; on the third, to Diocesan Missions; on the fourth, to Diocesan Expenses; on the fifth, if there be one, to the Educational Society, or some other specified object. These objects should be set forth in conspicuous type on the envelopes. The funds in the other end of the envelope might remain fixed for Current Expenses, the wording so indicating. Of course it is evident that these suggestions would prove profitable only in case they were strictly adhered to by a majority of the contributors. Where adhered to by the whole membership they will work wonders, as has already been proved in many a church where they have had a fair trial.

In suggestions under the head of "Remedies," I quote from The Witness as follows:

"Both religious leaders and shrewd advertising men are agreed that America is at the dawn of an era of intensified religious advertising and publicity which will not only do much to solve the Church's financial problems but also to recruit to its ranks many of the fifty millions of Americans who have no religious affiliations."

And this is from The Churchman: "All churchmen and parish treasurers in particular will be gratified at the announcement in our news columns this week that the Standard Cash Book for small parishes and

missions is practically ready for distribution. The book is the result of many months of work carried on through the office of the Church Finance Committee, of which Bishop Lawrence is chairman. Mr. F. F. Bartrop, the secretary of the committee, who is an expert accountant, has been in constant consultation with parish treasurers and clergymen throughout the Church, with the result that the cash book represents the best that business men and churchmen could give from their practical experience in handling church finance. With the adoption of a uniform fiscal year, a standard parochial report form, and now a standard cash book, it begins to look as though the care-free days of cigar-box banking in the Church were on the wane. Perhaps within another year it will be possible for someone to determine within a few hundred dollars, instead of a few millions, what the annual income and expenditure of the Episcopal Church in America really is! We sincerely hope that parish treasurers will have enough energy and curiosity to buy the Standard Cash Book."

What I have said as to remedies so far, applies mostly to the handling of funds. What of the procuring of funds in larger and more generous sums? The proper handling, with a well-established system, increases the sum total, as has been shown in many an instance.

The rector should keep before his congregation the different objects for which support is expected. He should distinguish between them and explain them. Even so simple a matter as foreign missions and diocesan missions needs elucidating in some instances. They should be differentiated for the benefit of any who might not have a clear idea of the meaning of the words. The various causes for which special offerings are asked should be set forth and explained at intervals. Everyone naturally wants to know where his money is going and what for! And he has a right to know!

## CONVOCATION OF SOUTH DAKOTA.

What was probably the best and most forward looking Convocation that has been held in the Missionary District of South Dakota for many years met in Grace Church Huron, on May 24th, 25th and 26th. The first and greatest thing that gave it importance was the presence, at his first Convocation, of the new Suffragan-Bishop, W. P. Remington, who was consecrated over a year ago, but who has been absent in the overseas service until about two months ago. His presence and enthusiasm has done much to set the work forward, and the meetings of the Convocation reflected his spirit. Three other guests were present, who also brought messages of instruction and progress, the Rev. C. H. Young of Chicago, who spoke on Religious Education, besides preaching the Convocation Sermon on Sunday morning, the Rev. F. J. Clark, Recording Secretary of the Board of Missions, who told us about the "Nation-Wide Campaign" and Mr. Williams, who told us of the "Welcome Home" program the War Commission is urging upon the Church for its boys returning from France.

The addresses of the two Bishops were intensely encouraging reports of the work the Church is doing in this great state and of the wonderful opportunities that face us.

The report of a new venture among the Indians was full of encouragement. It is "The Niobrara Course of Instruction." The General Board of Religious Education kindly sent to the Niobrara Convocation last year, the Rev. Dr. Bradner. He held long conferences with the workers among the Dakotas and devised a plan of instruction to run through five years, based on the Catechism and the

Christian Year. It is printed weekly in a leaflet in both languages, and is being taught each Sunday in the Church service in place of the usual sermon. Thus the congregation receives instruction which the parents are supposed to take home to their children, and the workers in their calling keep in touch with the progress of the work. It is an interesting experiment in the instruction of a simple folk who speak a foreign language. The course has only been in operation since January, but it seems to be meeting with great success.

A children's missionary service was held at which the Bishop's Banner was presented to the school making the largest per capita Mite Box Offering. For the past two years the banner has been held by Grace Church, Huron, but this year the Church School of St. George's Mission, Redfield, with a per capita offering of \$5.68, was awarded the banner. Grace Church School, Huron, came second with \$3.53 and St. Paul's Church School, Brookings, came third with \$3.34. From the returns so far reported our per capita offering for the state has jumped from the 77 cents of last year, to 95 cents this year.

Sunday evening was given up to the discussion of some of the great problems which face the Church today, such as the "Nation-Wide Campaign," the returning soldier, and the new organization of an executive committee to act for the Church between meetings of the General Convention.

Important resolutions were passed in support of the "Nation-Wide Campaign," the redistricting of the provinces in the western part of the United States in accordance with the suggestions of the Council of Missionary Bishops. Very important resolutions were also passed by the Women Workers as well as by the Convocation whereby each of these bodies assume \$1,500 toward the salary of the Bishop of South Dakota. A resolution of sympathy for the family of the late Rev. William Saul, who died May 19th, was passed. He was a native Indian deacon, ordained in 1888 and serving all these years Christ and His Church among his Dakota brethren. Another resolution of congratulation and thanks to the Rev. and Mrs. A. B. Clark was passed. They have been missionaries among the Indians for thirty years and have raised up two sons who, though realizing and experiencing every hardship of missionary life, have voluntarily dedicated themselves to follow the example of their devoted parents. The Rev. John B. Clark is superintending presbyter of the work on the Rosebud Reservation, and the Rev. David Clark holds the same position on the Crow Creek Reservation.

The following elections took place: Secretary of the District, Rev. W. H. Talmage, of Redfield; Treasurer of the District, Mr. C. D. Rowley, of Sioux Falls. Editor of the South Dakota Churchman, Rev. S. S. Mitchell, of Watertown; Delegates to General Convention—Clerical: Delegate, Very Rev. E. B. Woodruff, Sioux Falls; Alternates, Rev. Paul Roberts, Brookings, S. D.; Lay Delegate, Hon. J. H. Gates, Pierre; Alternate, Hon. G. W. Burnside, Sioux Falls.

The long time President of the Women Workers, Miss Mary B. Peabody, resigned and Mrs. W. P. Remington, the wife of the Suffragan-Bishop, was appointed to fill her place. Mrs. J. H. Gates was elected as the Secretary-Treasurer of the Women Workers.

The Convocation adjourned after three days of inspiring and helpful meetings.

The Rev. J. J. Clopton, recently appointed General Missionary of the Diocese of Lexington by Bishop Burton, has made an exhaustive survey of the field he is to cover. During the month of May he conducted and took part in 12 services, made 38 visits, located 38 communicants, visited 14 points and traveled 850 miles.

## Widow of Bishop Greer Is Dead.

Mrs. Caroline A. Keith Greer, widow of the Rt. Rev. David Hummell Greer, Bishop of the Diocese of New York, died at 2:50 o'clock Tuesday afternoon, June 17, at the Bishop's House, Amsterdam Avenue and 110th Street, New York City, after an illness of some months, in her seventy-fourth year. The funeral was private. Surviving are four children, William A. Greer, Lawrence Greer, Mrs. Thomas McLane, and Miss Jean Greer.

Mrs. Greer was seriously ill at the time of the death of Bishop Greer on May 19 last, and on account of her weakened condition she was not told of his death until the day of the funeral. Her condition continued serious, the patient gradually growing weaker, until last Monday morning, when there was a decided change for the worse and she sank rapidly. She remained conscious until the last.

Had Bishop and Mrs. Greer lived until the 29th of June, they would have celebrated their golden wedding, having been married in Coving-

ton, Ky., June 29, 1869. Mrs. Greer was a daughter of Quincy Adams Keith of Covington. They had lived in this city since 1880.

Mrs. Greer was active in Church work until the last few years, when her health failed. The illness that terminated in her death began shortly after Christmas with bronchial pneumonia. Mrs. Greer was a member of the Colonial Dames.

Bishop Greer gave to his wife the credit for having been his greatest help and inspiration in his achievement. Speaking at a service in St. Bartholomew's Church in January, 1914, in commemoration of the tenth anniversary of his consecration, and after several speakers had paid personal tribute to him and told of his labors and achievements, Bishop Greer, who was visibly affected by the praises, referred to Mrs. Greer, who was present, as "the best suffragan in the world."

"You don't know and I don't know," he continued, speaking to the clergy of his diocese, "how much she has meant to you through me. Only God knows that."

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### THE SPOKANE CONVO- CATION.

The twenty-sixth annual Convocation, held at All Saints' Cathedral, Spokane, May 19th to 22nd, proved to be full of life and interest. A number were in attendance from Idaho, where Bishop Page is in charge until the Convention. A conference on Church music was held, at which the Rev. F. J. Mynard spoke on "Responsibility of the Clergy for the Music." Mr. Morton Jarvis, the Cathedral organist, talked on "The Choir in Relation to the Music of the Church," and the Rev. W. A. Sharp took as his topic, "Training Our Children to Sing."

Bishop Page gave addresses on "Consecration," "Loyalty" and "The House of God." In his annual address the Bishop said: "The Church has had a remarkable year, despite the war and epidemic of influenza. In a financial and material way the results have been particularly good, and there has been considerable progress of affairs in the district." The Bishop sounded an optimistic note throughout the sessions.

At a dinner there were 250 representatives of the Episcopal and Congregational bodies, including two Bishops, all the clergy of the district and local Congregational ministers and laymen, Bishop Robert H. Paddock, of Eastern Oregon, and the Rev. T. R. Ludlow, for five years a missionary of the Church in China. Bishop Page presided and introduced the speakers.

Addresses were made at the meetings of the Woman's Auxiliary by the Bishop, the Rev. L. K. Smith, Mrs. Page, Mrs. W. H. Farnham, Mrs. M. B. Taylor and Mrs. Irving Baxter.

The Convention endorsed the League of Nations after a spirited debate, in which the resolution was strongly opposed by a vigorous minority. The proposed plan looking toward unity with the Congregational Church was also enforced almost unanimously.

Delegates to the General Convention.

The Rev. W. G. Hicks was elected as delegate to the General Convention, with J. P. M. Richards as lay delegate; the Rev. J. A. Palmer as alternate, with Carl L. Shuff as alternate lay delegate.

The secretary and registrar is the Rev. H. H. Mitchell, of Colfax, Wash. The Rev. Fred Luke was appointed as assistant secretary.

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### Erskine's Retort to Balfour.

The late Henry Erskine, meeting his acquaintance, Jemmy Balfour, a barrister, who was fond of hard words and circumlocutions sentences, and perceiving that his ankle was tied up with a silk handkerchief, asked the cause. "Why, my dear sir," answered the wordy lawyer, "I was taking a rural, romantic ramble in my brother's grounds, when, coming to a gate, I had to climb over it, by which I came in contact with the first bar and have grazed the epidermis on my shin, attended with a slight extravasation of blood." "You may thank your lucky stars," replied Mr. Erskine, "that your brother's gate was not as lofty as your style, or you must have broken your neck."

### THE MARQUETTE CON- VENTION.

The twenty-fourth annual convention of the Diocese of Marquette was held in St. Paul's Cathedral, Marquette, May 21st.

Bishop Harris in his address briefly reviewed the events and causes of the war and at length the year's work in the diocese, pointing out the remarkable progress made both in parishes and missions, and the opportunities for missionary work. Appeals from many quarters have been made to the Bishop by denominational bodies, asking him to supply them with ministers and they would gladly furnish the buildings and congregations

ed treasurer of the Diocese, and Mr. A. E. Miller treasurer of the Episcopal Fund.

The Rev. F. J. Clark, of the General Board of Missions, presented the matter of a survey of the whole Church, and at the missionary mass meeting in the evening presented the Nation-Wide Campaign, preceded by Bishop Harris, who made an address on present day dangers and their solution.

### THE LORD'S PRAYER WITH MEDITATIONS.

By M. PIERRE BERNARD.  
"Our Father,"  
By right of creation,

"Give us this day our daily bread,"

Of nourishment for our bodies,

Of eternal life for our souls.

"And forgive us our trespasses."

Against the commands of Thy law,

Against the grace of Thy gospel,

"As we forgive those who trespass

against us,"

By defaming our character,

By embezzling our property,

By abusing our person.

"Lead us not into temptation, but de-

liver us from evil,"

Of overwhelming afflictions,

Of Satan's devices,

Of errors' seductions,

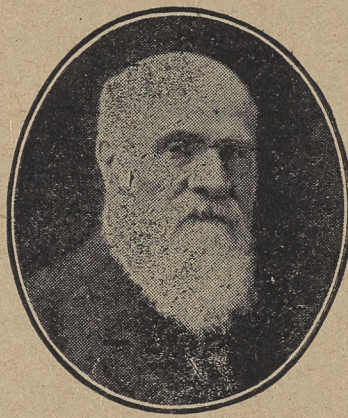
Of sinful affections.

"For Thine is the Kingdom, the power

and the glory, forever and ever."

"Amen...."

*"To inform the mind and awaken the conscience"*



## The Voice of the Presiding Bishop:

"Roads and cars everywhere are filled with soldiers discharged from service, breaking ranks for home. But their hearts do not break ranks. Hearts and minds and wills are fixed at 'Attention', unceasingly loyal to flag and country; and loyalty is love. They are watchful and waiting if so be that a call for re-enranking come.

"In our Nation-Wide Campaign be we also, with no breaking of ranks for rest or seeking of home for ease, at fixed attention. Fall in. Close up. Hold steady. Carry on. "The Master is at the head. Follow."

St. Louis, Mo., June 23rd

*Paul J. Zant*

NEARLY all of the spiritual leaders of the Church are on record in words like these.

THE Church faces its hour of greatest opportunity; the Nation-Wide Campaign is the Church's promise that it shall not be found wanting in this great hour.

## The Nation-Wide Campaign for the Church's Mission

and partial support. In some of the small towns in the upper peninsula there are no less than thirty-six languages spoken, and these people are responsive to kindness and service from our clergy. The Greek population at the Soo voluntarily raised \$450.00 to help free St. James' Church from debt.

The Rev. James E. Crosby was elected secretary and the Rev. A. S. Gill assistant secretary.

Clerical deputies to the General Convention: The Rev. Wm. Reid Cross, the Rev. J. A. Ten Broeck, the Rev. C. G. Beigler, and the Rev. Stephen H. Alling. Lay deputies: Messrs. C. J. Shaddick, J. P. Olds, Geo. J. Webster and John J. Stone.

Mr. George J. Stone was re-elect-

By bountiful provision,  
By gracious adoption.

"Who art in Heaven,

Throne of Thy glory,

Portion of Thy children,

Temple of Thy angels.

"Hallowed be Thy Name,"

By the thoughts of our hearts,

By the words of our lips,

By the works of our hands.

"Thy kingdom come,"

Of Providence to defend us,

Of grace to define us,

Of glory to crown us.

"Thy will be done on earth as it is

in Heaven,"

Toward us without resistance,

By us without compulsion,

Universally without exception,

Eternally without declension.

Thy Kingdom governs all,  
Thy power subdues all,  
Thy glory is above all.

The Rev. Dr. George Craig Stewart, rector of St. Luke's Church, Evanston, Ill., has taken a prominent part in the commencement functions of Northwestern University, presiding at the alumni dinner of the College of Liberal Arts and at the great rally of all the colleges of the University, presenting acting President Holgate a gold watch on behalf of the alumni and introducing President-elect Hough to the thousand men who had assembled, was in charge of the alumni day procession and program, and offered the invocation at the commencement exercises.

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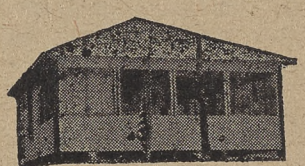
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