

The Witness

FOR CHRIST AND THE CHURCH

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CURRENT EVENTS

Where Are the Men?

A demonstration of the extent to which the many revolutions through which Haiti has passed have interfered with the normal life of the people is to be seen on the trails of the country districts. On them one passes a never-ending stream of women—miles off and nothing but the female of the species—most of them with baskets on their heads. "Where are the men?" involuntarily rises to the traveler's lips. And the reply comes quickly that they never leave their huts, or at least never go abroad since the sorrowful experience of years and years has taught them that when they are at large they are apt to be impressed into service by roving "revolutionists." Hence, one never sees anything but women as one wanders through Haiti.

Conditions Among Navajo Indians.

Miss Mattie C. Peters, superintendent of the Mission Hospital of the Church, situated near Farmington, New Mexico, in a recent report, says: "It is a common sight to see children, who should be in kindergarten, or primary schools, trudging over the desert following the sheep and goats, and caring for the baby lambs, which are so easily lost—the little shepherds and shepherdesses, themselves, so many lambs neglected and straying. The mission is to some of them a resting place, where the cup of cold water will be given, and more. The missionary cannot let these little ones pass by without reaching out to help them, especially when they look in, all ragged and weary, with hungry, tired eyes. Our work will never be satisfying and effective, until we do something to save these little ones, so many of whom are early victims of neglect and disease. As there are probably some two thousand such Navajo children in New Mexico, there is evidently a great field for useful missionary effort."

Shoe Manufacturer Gives Entire Time to Nation-Wide Campaign.

Just as hundreds of men gave up their business and professions during the war to help the government in its hour of need, Alderman Frederick J. Bowne of Utica, N. Y., chairman of the Nation-Wide Campaign Committee of the Diocese of Central New York, has volunteered all of his time for the next six months to the great project in which the Church has engaged. Besides his political position, Mr. Bowne is head of the Bowne-Gaus Shoe Company. The Rev. F. C. Smith, rector of St. Luke's Church, of Utica, secretary of the Central New York Committee, has followed Mr. Bowne's example and is sacrificing his vacation in order that Central New York may be the first diocese to complete the exhaustive survey necessary to the success of the Nation-Wide Campaign. Mr. Bowne was among the laymen in attendance at the June Nation-Wide Campaign Conference in Chicago, and was taking in his declaration that the Church's necessity, like the government's, calls for as great sacrifice, by both clergy and laymen, as did the war.

Board of Health Asks Diocese to Use Individual Communion Cups.

The following is a copy of a letter sent by Bishop McElwain of Minnesota to the State Board of Health: "Your communication regarding Communion cups duly received. No individual diocese or individual parish of the Episcopal Church has any canonical right to change such a customary feature of its public worship as the Communion cup. Consequently, I must respectfully decline to accede to your request to use individual Communion cups or to urge the use of the same throughout this diocese. But I have urged our clergy to use every precaution in administering the cup in the Holy Communion, by the use of the practice of intinction. This practice is one whereby the wafer is dipped in the wine and given to the communicant without the lips touching the cup. The individual Communion cup where I have observed its use is not particularly sanitary or healthy. In fact, unless a very large number of cups were provided it would be open to the same complaints as is the common Communion cup. I cannot close this letter without pointing out to your honorable body that the first case of communication of disease from the Communion cup is yet to be recorded."

The Deaf Mute Ministry.

The heavy depletion in the ranks of the deaf mute missionaries of our Church is causing grave concern to thousands of the silent communicants throughout the country. Of the twenty men ordained for the work, six—the Rev. Thomas Gallaudet, D. D., Rev. Henry Winter Syle, Rev. Job Turner, Rev. Austin W. Mann, Rev. Brewster R. Allabough, and Rev. Harry Van Allen—have died; one, Rev. J. M. Koehler, has retired; three, Rev. J. H. Cloud of St. Louis, Mo., Rev. C. W. Charles of Columbus, O., and Rev. H. L. Tracy of New Orleans, La., are obliged to devote the major portion of their time to secular employment while only ten, Rev. John Chamberlain, D. D., of New York, Rev. C. O. Dantzer of Philadelphia, Rev. Oliver J. Whildin of Baltimore, Rev. F. C. Smielau of Selinsgrove, Pa., Rev. O. F. Flick of Chicago, Rev. H. G. Hefflon of Hartford, Conn., Rev. H. C. Herrill of Washington, D. C., Rev. J. H. Kelsor of New York, Rev. Roma Fortune of Durham, N. C., and Rev. Clarence Webb of Los Angeles, Cal., are now on the active list. It is recalled that of the six who have died, four succumbed to heart failure brought on by excessive labors and worries of their

extensive missionary fields, which consisted in not a few cases of a dozen or more dioceses.

In order to meet this serious deficit in the number of missionaries a systematic effort is being made by a committee of the Society for the Promotion of Church Work Among the Deaf in the Province of Washington to induce qualified deaf young men to become candidates for Holy Orders. This committee, which consists of Rev. C. D. Dantzer, chairman, Rev. H. C. Merrill and Rev. O. J. Whildin, Secretary-Treasurer, reports that some success has been attained among the students and graduates of Gallaudet College for the Deaf. The committee will be glad to receive information and suggestions from friends who may be interested. With hundreds of deaf mutes being brought into the Church every year and only ten missionaries in the whole United States to minister to them, a serious condition of affairs has certainly been reached.

Advocates an Intensive Policy in Church Work.

"When I became Bishop of Western Colorado over two years ago," says Bishop Turret, "I tried to fit into the general scheme of enlarging our borders. From now on, I believe we had better address ourselves to the task of lengthening our stakes. Let us try what might be called 'intensive farming.' Not more missionary stations, but better missionary stations. Not more confirmations, but more communicants understanding what their enlistment in the King's army means. Not more services, but present services more fully attended. The time has come, I am convinced, for us to select a certain number of places to which we shall give a large proportion of our time, maintaining Sunday services regularly, and going as often as possible to the outlying posts for week-day ministrations. In other words, let us try an intensive policy and see if we cannot get better results than have been obtained by trying to spread our efforts thin."

The Bishop presented in the address from which this excerpt is taken three definite ways in which such intensive policy might well be expressed, along the lines of religious education, social service, and an eight-hour day for every clergyman. "I propose," said the Bishop, "an eight-hour day for every clergyman in Western Colorado. I understand that, in some of the dangerous occupations, like mining, six hours a day is being considered a full day's work. But, until we begin to live underground, I think eight hours not exhaustion. I wonder how many of you really put in eight hours a day on your job? Let me analyze an eight-hour day for you. In your study (or, if you are a traveling missionary, on the train,) from 9 to 1. Two hours for lunch. Most working men have only one hour, and some do not get that. Making parish calls, from 3 to 6. In the evening, doing some kind of definite reading, from 6 to 8. That leaves an eight-hour day. Is it like your average day? If not, there is little wonder that there is often disappointment in your work. Your neighbor works as hard as this. He wonders why you do not! I am not surprised that the hard-working physician, lawyer or business man becomes impatient with clergymen who expect to live in a world of special privilege!"

An eight-hour day would produce certain results. It would mean more study. Your monthly reports, except in a few instances, tell me that your reading is done in a desultory manner. And it is too bad, for with a sympathetic arrangement of your time, you would accomplish much of your time. An eight-hour day would mean more calls. And more calls would mean a closer relationship with your people. An eight-hour day would mean more self respect. You would be more proud of yourself if you worked as hard as other men in other fields of labor. When clergymen begin thus to live, the cynics will no longer be able to say 'The world is divided into three great classes—men, women and clergymen.'"

Bishop Anderson Gives a Resume of His Trip Abroad

How he steamed through seas strewn with floating mines was told by Bishop Charles P. Anderson at a luncheon in the University Club, Chicago, at which he was the guest of the clergymen of his diocese, on June 30th. The phase of dodging mines was only one of the many interesting details which the Bishop gave in the course of his informal narrative of the World Conference Mission. As he had given his formal report of the mission at the Cathedral ceremonies the previous week, Bishop Anderson digressed to give the color and human interest when he rose to address the clergy.

The Rt. Rev. Sheldon M. Griswold, Bishop Suffragan, presided, and introduced the Rev. John Herbert Edwards of Lake Forest, who greeted "the cosmopolitan Bishop" in the name of the assembled clergy. In replying, Bishop Anderson traced his journey from London, where he met the Archbishop of Cyprus and the Acting Patriarch of Constantinople, through war-torn lands to Rome, Turkish capital and back by way of Scandinavia. As he is already universally known, he received assurances of co-operation and promises to participate from practically every church but the Roman.

In crossing the Ionian Sea he encountered floating mines, which were fired upon and exploded, the force of the explosion having an effect on the vessel "not much different than if the ship had struck the mine," said the Bishop. Through these perilous waters he finally reached Greece, passing over a military road to Athens, where they remained nine days. In the course of that time the mission presented its case to the synod of the Greek Church of Athens and received continuous rounds of courtesies. Again reverting to the lack of transpor-

tation in that part of the world, Bishop Anderson said that there were Americans there who had been trying to get away for two months without success. He added that for seven weeks he was without word from western Europe let alone America. A five-day trip on a crowded Italian tramp vessel landed him in Smyrna in Holy Week. There he had an echo of home when a wounded Greek soldier who had been a fruiterer in Chicago, recognized him in a hospital.

From Smyrna the party went to Gallipoli, where the British and Anzacs fought their desperate, losing campaign. Bishop Anderson told of seeing seven stranded British war ships lying there. Reaching Constantinople, the party was received hospitably. The Bishops and Patriarchs of the Armenian Church signified willingness to enter the conference. There also the mission met the Metropolitan of Odessa in exile.

Bulgaria furnished a surprise, its people being friendly and hospitable to the extent that a restaurant played the "Star Spangled Banner" to which the Americans sang the words, after which the natives applauded. Bishop Anderson said that Roumania struck him as the saddest land, its people unsmiling and in need of food as the enemy had swept the country bare. In Belgrade, capital of Serbia, the mission met with success. Three Balkan states proposed sending theological students to American seminaries and to arrange for exchange professorships.

Rome received the party with great politeness and cordiality, although the answer was the only important negative received on the trip. Norway and Sweden interrogated interestedly and gave enthusiastic support. Sweden, said Bishop Anderson, is the cleanest country he was in and its people the most polite. He concluded his address with a strong plea for support of the League of Nations which, he stated, was the hope of southeastern Europe.

Will the Church Meet This Situation?

To put a church on logs and roll it nearly two miles is a project being considered in Ames, Iowa, where the Episcopal church is so far away from Iowa State College as largely to lose its usefulness. Architects who have examined the edifice, however, say that because of its composition of stone, the moving is likely to be disastrous. The church is open only on hours or two on Sunday afternoons. There is no resident rector and the church stands at Iowa State College only occasionally see the missionary who comes twenty miles to conduct the Sunday afternoon services.

Through the Nation-Wide Campaign it is hoped to bring about a consciousness of the need of an adequate church plant and so lead to the construction of a new building at the very door of the college. Importance of Iowa State as an education center cannot be overestimated. The student body averages 5,700; the faculty, 292. Although most of the students are from two-thirds of the states of the Union were represented last year. The college is known internationally as one of the best agricultural and engineering schools anywhere. China sends students there to study engineering.

Other churches have not been backward in serving the spiritual needs of the students. The Methodists are building a Sunday school and class room with a parish house at a cost of \$125,000. The Presbyterians have a collegiate church costing \$60,000 and plan to acquire more property and to spend \$125,000 for a recreation room, parish house and pastor's residence. The Congregationalists also have an attractive student center, which, although these are old, is already too small for their needs. All of these denominations have resident pastors while the church is nearly two miles away, is closed on week days and has no resident rector.

The church that is closed is valued at \$3,000 and its lot at \$2,000. It could be sold and \$50,000 could be secured for a new effort in the great Middle West, where it is now so weak.

Great Work of Church School in China.

The largest Church School in point of attendance in the district of Anking, China, is the Cathedral School which has grown out of the Choir School of the Cathedral of the Holy Saviour. It receives graduates from the fifteen primary schools in Anking and its outstations, and takes them through the Central China Educational Association. The boys who come from the primary schools are nearly always Christians and the Cathedral School has never graduated a boy who was not baptized. It is probable, as a result of this Christian character of the school, that in future a large proportion of the graduates for the ministry from the district of Anking will be graduates of the Cathedral School. The Board of Missions has never been able to make a special appropriation for the Cathedral School, which must find six hundred dollars for its expenses for the next half year. It is hoped that friends in this country will come to its aid.

Church Woman's League for Patriotic Service.

Parishes throughout the country would likely find it greatly to their advantage to interest the women in the Churchwoman's League for Patriotic Service, which has for its aim the maintenance of the spirit of the war for carrying on activities in Church and community. According to the constitution all officers of the League shall be communicants of the Church, but any woman in sympathy with the work of the League is eligible for membership. Groups of women who have been working for war relief as a unit, are welcomed to work in the League and keep the name by which their unit has been known heretofore. The League was inaugurated at a large conference held in New York City early in April and it is hoped that it will become a National movement. Anyone wishing to start a branch may obtain information by writing to the Corresponding Secretary, Miss Maud Leland, 563 Park Avenue, New York City.

A Story of Religious Work in the Bad Lands.

That there are places in the United States where Christmas is not always celebrated on December 25th may come with a sort of shock to some readers, nevertheless it has more than once been the case. It has happened in the desolate Sand Hills of Western Nebraska.

It was not many years ago when there were no people living in the Sand Hills and Bad Lands of that state—not even Indians. Then the "Kineaid law" was passed by which a man could pre-empt a farm of 160 acres and after living on it for five years "prove up" his claim when the government passed the title to the land over to him. He paid nothing for the land nor any rent.

The law brought a straggling stream of farmers into western Nebraska and soon log and sod houses, and occasionally one lumber sprang up, followed by frame schoolhouses. But there were no churches. Neither were there ministers.

The owner of a large cattle ranch—an Episcopalian—abandoned his business and, with his wife, started out to preach to the new settlers and give them an opportunity for public worship. The farmers gathered in school buildings and farm houses. Finally a Bishop of the Church visited the section and confirmed 158 persons.

Sunday Schools were established and met in the school houses and the farmers' homes, but still there was no church to which they could repair and no priest to hold a service if they had the chance.

One winter it was decided to observe Christmas in the fashion to which many of them had been accustomed "back east," with Christmas trees, gifts for the children, and with appropriate religious services. Arrangements were made to observe the day at fifteen school houses among the Sand Hills, but no priest was available to conduct the religious side of the observance except the missionary who had given up his cattle business to travel through the country preaching the gospel.

It was a physical impossibility for him to visit all fifteen of the far-flung school houses on Christmas day, even if he had been provided with a present day airplane, so the neighborhoods decided to postpone Christmas until the missionary and wife could get around to their own little white school house. It was three weeks before the final and fifteenth school house was reached, but Christmas had kept—and so had the gifts of eatables for the children, for it was cold—and was properly observed as it used to be in the east with a church service in conjunction with the Christmas tree.

The Church situation in western Nebraska is not so very much better now than it was when Christmas had to be postponed—so that was only a very short time ago. The Church, through its Nation-wide Campaign to arouse the Church to its great obligations and opportunities and to mobilize its resources in both men and money for the work ahead of it, hopes to better the situation not only in western Nebraska, but in all the thinly populated western states where the Church is admittedly weak.

Cattle rancher, sheepmen, farmer, cowboy and "hired hand" alike in that part of the country turn out on the rare occasions when they have an opportunity to attend public worship.

This statement is amply borne out by the trouble they will take to attend a service. Whole families will travel by wagon a distance of fifteen or twenty miles of a Sunday. Sometimes, after a rain, in the Bad Land section, the gumbo soil makes it almost impossible for any sort of vehicle to travel. Gumbo is the most pertinacious, obstinate, persistent, stick-to-it mud in the world. Wagon and buggy tires gather a new layer of it with every revolution, and one could assert with almost complete truthfulness that none of it ever falls. Wagnons drive up to the church or school house where a service is held with the spokes clogged with mud clear to the hub. The horses' hoofs seem as big as mal-bushel baskets.

Cowboys and farmers' daughters ride great distances on their favorite bronchos, children often come on mules and horses, sometimes one to the animal, sometimes three or four. Often a sudden rain swells the streams until they have to be forded, or a sudden, terrific hail storm will drive them to shelter under blankets, while the horses are turned loose to protect themselves as best they can.

The need of the Church's fellowship, socializing, educational and moral work can be found in any community throughout the hills and prairies of the west. Children often backward because they have seen little if anything of the various things which go to make up the education of the modern child in civilized countries. Not only are they without school and church advantages in many cases, but do not even know what a band is.

What eastern child of three or four years even would be frightened almost out of his wits by a brass band? Yet that very thing has happened in western Nebraska. A formal opening of a frontier town to which a railway had just been built was in progress. "Buffalo Bill" and locally prominent men were met on the first train by the citizens with a brass band, guns and other things suitable to the occasion.

An Episcopal clergyman was among the passengers on the first train. As the procession of vehicles progressed through the streets, lined with farmers and cowboys, who gave expression to their exuberance with shots, shouts and hat-waving, the minister saw a woman standing in the middle of the street with a little boy clinging frantically to her skirts and crying at the top of his lungs in very evident fright. The churchman observed that the driver of the vehicle he was in that it was no wonder the child was frightened by all the shooting of guns and the yelling that was going on.

The driver prefaced his remarks with several words which are omitted, and observed: "It ain't the shootin' or the yellin', partner—the kid's afraid of the band!"

The earnestness of the people in that part of the country and their desire to be help was eloquently borne witness to by a letter received by an Episcopal clergyman who was arranging for a four-day con-

vocation at Mullen. The letter was from a man who had spent most of his life on a ranch. He wrote the minister that he was going to attend the convocation and wanted to do anything he could to help out the program. He was not able to lecture on the Bible or to teach a class, he stated, but he would give an exhibition of riding a bucking broncho or roping a wild steer. This writer was not joking, but in all sincerity was offering to give of the best he had.

Extensive Improvements in Baltimore Edifice.

Emmanuel Church, Baltimore, is closed for the summer while a great work of constructive improvement is going forward. The galleries are being removed and the whole west front is being rebuilt. This transformation will bring the whole structure into harmony and will produce a most impressive effect. The building will be greatly enhanced in dignity and beauty under the architectural supervision of Mr. Ralph A. Cram and Mr. Ritter. The dominant feature will be the Christmas Tower, which will rise to a height of 137 feet and will occupy the central part of the western front. It will have granite facings with limestone trimmings, growing lighter in shade towards the summit. Its proportions have been studied in accordance with the precedents of mediaeval churches, using theories of Viollet le Duc and others. Suggestions have been drawn from the finely proportioned tower of Malines Cathedral, the chief of these being three strong buttresses upon each side, the accentuation of the up and down lines, and the cresting of the summit. It will be known as the Christmas Tower because Mrs. Black, of whom it is a memorial, entered into life eternal upon Christmas Day. The great doorway will be flanked by two carved figures representing the Old and the New Testaments. As these meet in the Incarnation, the statue of the Madonna and Child surmounts the doorway, accompanied by St. Anne and St. Joseph. Round the arch are eight niches filled by a chorus of angels. A little above, upon the front of the tower, are the figures of the three Magi. Through the front of the church there will be three direct entrances giving ample room for ingress and egress. It is hoped that the interior may be finished in time for use early in October, but the exterior will require a longer time for completion.—The Maryland Churchman.

Will Assist Chaplains to Obtain Parishes.

At the last meeting of the Executive Committee of the Church War Commission, among other measures, action was taken on the subject of automobiles. Ford cars were given to Chaplain Arthur W. Stone for use at Naval Station at Guam, P. I., to the Episcopal chaplain for use at Naval Training Station, Newport, R. I., and to the Rev. Archer Boogher for work at Camp Bragg, N. C.

One thousand dollars were appropriated as a guarantee for the publication of a book to be written by certain chaplains on their experiences overseas.

Five thousand dollars were appropriated for expenses incident to nation-wide conferences between chaplains and clergy and laity, between October 1 and December 1.

An important work is being started at Ft. Benning, Ga., under the direction of the Rev. S. A. Wragg, Columbus, Ga. Ft. Benning promises to be a permanent military school.

By the middle of July nearly all the overseas chaplains will have returned. The Parish office of the commission therefore will be closed on July 15. Thereafter financial assistance to the chaplains will be rendered from the home office.

The chaplains who return to civilian life frequently are without parishes. The Commission is sending a letter to the chaplains so that it may have on file information which will prove valuable when writing to the various Bishops. The letter is being sent to all the Bishops throughout the country. In this way the Commission hopes to be able to assist the chaplains to obtain parishes.

The Church Should Get Into Politics.

A conference between the Executive and General Committee of the Every-Name and Nation-Wide Campaigns in the Diocese of New York, and representatives of the three federal boards of the Church, was held Wednesday afternoon, July 21st, in Trinity Church House. Bishop Lloyd, speaking for the Board of Missions, describes the Campaign as the "Challenge of the Hour to the Church." Dr. William E. Gardner, general secretary of the General Board of Religious Education, told how the Campaign must awaken the Church to the vital need of religious education. One-half of our children are growing up without any religious training, he asserted, and asked what kind of a coming generation America could expect.

The Rev. Charles E. Hutchinson of East Orange, N. J., speaking for the Joint Commission of Social Service, urged greater interest by the Church in legislation. "Getting into politics is not a bad thing for the Church, if it gets in on the right side," he said. He told how a certain bill in the New Jersey Legislature which became a law, was known as "The Bishop's Bill," because it was sponsored by the Episcopal and Roman Catholic Bishops of the state.

Sunday Schools May Secure a Nest Egg.

In response to requests from many parts of the country, the August issue of the Spirit of Missions will contain a number of articles, fully illustrated, in addition to an eight-page duo-tone section—telling of the successful methods used in parishes and missions in widely-separated dioceses and districts to arouse interest in the Lenten offering. In accordance with the letter sent out to all the clergy, copies of this number will be sold by Sunday School children on the same terms as the Lenten offering number is sold, half the proceeds of such sales to be retained by the Sunday School as a nest-egg for their next Lenten offering. For particulars write to The Spirit of Missions, 281 Fifth Avenue, New York, N. Y.

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Editorial

PERSISTENCE.

We are frequently reminded that such a small proportion of men are regular communicants of the Church. On the other hand, we find that most men have had a religious experience at some time in their lives.

But something has arisen to shake their faith, and, like folks, they are disposed to lay the blame for their lack of persistence on some one else.

Some minister has offended them; some church member has deceived them; some church trouble has alienated them; and now they have deliberately chosen to be outside of the ranks of those who bear witness to Christ.

They have deserted their Master because somebody or something has offended them.

If preachers are more interesting, or other Church members were more consistent, or they could get rid of their grouch, then would they be glad to serve Him once more, but as it is they have lost their grip on religion. But religion is as it is because it is made up so largely of human elements, human faults and human limitations.

These same folks do not quit business because fellow business men are dishonest.

They accept this as a fact and make good or fail independently of these conditions.

As a matter of fact, the proportion of business men that make good is about as small as is the proportion of Christians that succeed in leading the Christian life.

Again, our high schools aim to educate a large number of students but the numbers who are really educated is not large.

So thousands learn to play the piano, but few adults keep it up.

In short, to live up to any ideal, one must be persistent and overcome obstacles and not mind irritation.

* * *

To become a real Churchman requires several qualities without which we are bound to make shipwreck of the faith.

(1) We must want to be righteous. It must be a consuming desire like wanting to be rich or wanting to be a musician. It must be a persistent desire that no one experience, however gruelling, can turn aside. There is a mine of wealth in the simple statement of our Lord "Seek, and ye shall find." If you are of that disposition which allows some personal feud or unpleasant experience to defeat this aspiration, you have proven yourself a quitter.

You must play the game according to the rules. The game of religion must be played with love and sacrifice. If you do not really love your neighbor whom you have seen, how can you love God, whom you have not seen?

There are a whole lot of panaceas for human need that miss the mark because those who peddle them are full of bitterness toward those who differ from them.

Bitterness is the touchstone by which you can be sure that a person is far from Christ.

The man who wants to shoot the man who has been successful or visit condemnation on those who are prosperous, is the man who, like the Huns, complains of the slightest restraint being placed upon himself. He would shoot others if he were in power, but he demands the fullest liberty when he is the under dog.

Envy and bitterness are always the marks of the Devil.

If you seek righteousness and free yourself from the rock of bitterness, then you have a long hard persistent pull in attaining righteousness.

It is not a job that you will accomplish by caprice—you need to attend

drill faithfully and to accept the discipline of the Christian life gracefully, and to put up with the unpleasantness of the camp as well as the sacrifices of the service.

It is a great thing for a man to overcome; to him that overcometh the Lord will give that which his perseverance has won. To attain righteousness is the hardest job that a man has; it cannot be done by merely having a good time in our religion. We must be willing to pay the same price for success in that line as we do in any other; it is the price of eternal vigilance in watching ourselves and praying the Lord God to help us.

QUESTION BOX

Conducted by Bishop Johnson.

Did God ever make more than one gift of Himself and Holy Spirit to man?

The questioner goes on to state that God endowed man with Himself at his creation and what is needed is not a new gift of the Holy Spirit at Pentecost, but a new reminder.

This was the theory of Pelagius, a Celtic monk who lived at the end of the fourth century, and it involves us in that theory of sin which Pelagius held.

Sin is merely a mistake that can be rectified, like a soiled face.

The Church has always taught that sin goes deeper than that.

"Sin when it is finished produceth death," and the "soul that sinneth, it shall die."

"As in Adam all die, even so in Christ shall all be made alive."

That what Christ did was to build a new creation, which He called the "Kingdom of Heaven," and which the apostles called "His body" and which St. Paul called the "Church."

Now the gift of the Holy Spirit at Pentecost was not a gift to the world, for Christ said that He prayed not for the world but for those whom God had given Him. These were called out of the world, and became His Church or Ecclesia (the word Ecclesia meaning those who have been called out).

The first gift of the Holy Spirit was the gift of life, but not necessarily eternal life. It was a life like that of the animal creation, that could die.

The gift of the Holy Spirit that we receive from God through Christ is the gift of eternal life, to His Church.

Of course there is but one spirit, but there are diversities of gifts, and when we say that the Holy Spirit gives us Himself, we mean that He gives us of Himself.

Not that we become God's by this gift, but creatures subject to sin and death.

But when Christ came we were made sons of God because through Christ we inherit eternal life.

In the Old Testament the gift of eternal life is scarcely mentioned, so that the Sadducees held that there was no resurrection, but Christ came that we might have life and have it more abundantly.

The Holy Spirit given us in Christ is that gift by which Christ overcame sin and death.

The Holy Ghost is the Giver of all life from that of the insect up to that of man, and the last gift of the Holy Spirit was the life of Christ which we receive in Baptism and which is nourished and fed through the sacrament of the altar.

Church Has Not Yet Begun to Adequately Use Her Laymen.

The report of the Committee on the State of the Church for the Diocese of Southern Virginia brings out some facts of general interest and offers some good suggestions. The diocese extends from the Atlantic seaboard to Kentucky and Tennessee and constitutes about two-thirds of the entire State of Virginia. Exclusive of the two bishops there are 104 clergymen canonically resident within the diocese. Some are teaching, some are retired and others are not engaged in parochial work. Eighty men are actively engaged in parish work. Thirty-one of these live in cities and forty-nine are left for all the parochial and missionary activities of sixty-two counties. Twenty counties are without a resident clergyman. The report asserts that "The Church has not yet begun to make adequate use of her laymen. These could more often take the place of clergymen in vacant parishes and missions, and clergymen in central locations might build up series of Sunday Schools and Missions in the surrounding country to be served regularly by faithful laymen. In fact, we believe that the clergy of our diocese should more seriously consider the opportunities knocking at their doors from the surrounding country, where work could often be established and maintained through the missionary labors of the members of their congregations and stimulated by periodic visits of the rector. Such points could be more easily developed by any clergyman who has the extension of the kingdom at heart because of the fact that he has at his disposal either his own means of transportation or could readily obtain the same from those interested in such efforts. Your committee believes that the usefulness of the country clergy could be considerably increased by the provision of better transportation facilities, and suggests the raising of a fund to provide and maintain automobiles for these men."

New York Letter

By the Rev. JAMES SHEERIN

Annual Children's Services.

If one is in London during May and June, and is a loyal Churchman, he is delighted with the excitement and enthusiasm of the annual services of various great Church organizations. Now that the New York Diocesan Convention has been changed from November to May, Easter will not be, as it sometimes seemed, the beginning of a slump in Church life. Besides the convention this year, one heard a good deal of meetings connected with such movements as the Every-Name Campaign, the great children's missionary service in the Cathedral, the Ascension Day service at Trinity, and annual out-door processions and services of Sunday School districts.

Washington Heights and Audobon are comparatively recent districts in upper West Side New York, and in each of them there is a union of all Protestant Sunday Schools, in which our own join.

The great naturalist, Audobon, who helped found Intercession Chapel, lived next to what is now the beautiful Trinity Cemetery, which lies between 153rd and 155th Streets north and south, and has Amsterdam Avenue on its east, the Hudson River on its west and Broadway passing through its center; an act, by the way, of a former Tammany government done, it is said in a vandal way to show contempt for religion as represented by Trinity Parish. The great gash, however, is not ugly if one just looks across it from the steps of the beautiful Chapel of the Intercession; and takes in the fact that the passing through of Broadway makes two beautiful small cemeteries, instead of one larger one.

It was around the eastern part of Trinity cemetery that the Audobon District Sunday School procession marched a Sunday morning in May, some three or four thousand children and teachers. In front of the fine stone cloister were the reviewers, the Rev. Milo H. Gates, D. D., and neighboring pastors. Massing in front of this stand the combined Sunday Schools joined in national and Christian hymns, heard a couple of brief addresses, gave salutes to the flag and the cross, and dispersed for the summer vacation.

The Washington Heights district was led by St. Luke's Sunday School, whose rector is the Rev. Wm. T. Walsh, once a Roman Catholic priest, now one of the most earnest and useful of our own clergy, a good reader and preacher as well. The Sunday Schools of this district were led along Convent Avenue by the band of a Lutheran orphanage, and held their service in the auditorium of the City College, one of the most beautiful buildings in America, where a program similar to the one already described took place, with the addition of the presentation of a banner to St. Luke's as the Sunday School having the best attendance of scholars and teachers during the various winter and spring competitions.

Dr. Walsh was the originator of a children's church in his former parish, St. Mary's in the Bronx, "where everything was children's size and the service was intelligible to children from four to eleven years old." It is understood that he is now writing a book descriptive of the practice and theory of a children's church. He has a remarkably vigorous and intelligent group of laymen aiding him in the successful Sunday School of St. Luke's.

"Who Shall be the Next Bishop?"

In my long article of June 21st on this subject I said about as much as should be said unless I had added other names, such as the Rev. Theodore Sedgwick, D. D., or the Rev. James E. Freeman, D. D.

Dr. Freeman has not been mentioned much although known in this diocese where he was the successful rector of St. Andrew's, Yonkers, before going to Minneapolis. Absence makes a man forgotten, sometimes, but this ex-New Yorker has become a national figure, and brought himself widely to mind at the New York Convention, where by a single speech he caused the clergy and lay delegates to reverse their former vote on the National Campaign. Large in body, mind and voice, as well as large and practical in his sympathies, he is a good deal of an orator and would personify much that is ideal in a Metropolitan Bishop. I see that he said recently out west that he was probably the only clergyman trained personally for orders by the late Bishop Potter. This and other factors in his make-up would make him fit somewhat into the requirements of a diocese that has good reason to hark back to that great Bishop as a model. But it also bears within it a weakness rather much emphasized by some. It is probably a fact that a Bishop, any-

where, should be a college or university man, and nowhere is this so true as in New York City, where a Yale and a Harvard club are dominating influences among business and professional men. Of course if a Bishop were only a university man, without sympathy or understanding of the poor, he would be a calamity.

It is a curious thing that Bishop Potter, who emphasized scholarship so much, and whose most characteristic book was a series of lectures before Yale University, entitled "The Scholar and the State," was not himself a university man, though a fellow student of Phillips Brooks in Alexandria. He was, however, the son of a great Bishop who had been president of a college, and it is to be remembered that probably the best school in the world is the home of a book-loving parson. Of how much more worth then, is the training of the home of a Bishop of similar tastes, ready to make his son work in the study as Alonzo Potter did his son Henry? His switching off into business for a time cut Henry Codman Potter off from the bachelor's degree, but did not reduce his love of scholarship as such.

There is no more lovable minister in New York than Dr. Sedgwick, who has taken the old Calvary Parish, noted for its great work and the great rectors, Drs. Washburn and Satterlee, and has not only kept it from dying, but has made it a living helpful force among thousands, in a simple home-like way. At its recent commencement, Berkeley Seminary showed its appreciation of Dr. Sedgwick by conferring the degree of doctor of divinity on him and making him president of its associate alumni.

In my reference to Dr. Stires June 21st, there was an omission of a word that made a difference. The word happens to be "not"—a little word, but mighty! I had said, "It would NOT be unfair to call him a moderate high churchman, who is by nature unable to forget the great value of the evangelical message." The "not" before "unfair" was unfortunately left out. To me personally there is no desire to have one man bishop more than another, for as I indicated they are happily all good men. But it is "a fond imagination" of mine that the future can be won quickest and best by the clergy who have enough of the "High" to make Church loyalty easy, and enough of the "Low" to make preaching of the Gospel, in simple eager terms, the easiest thing of all. Therefore, I am not content to let the types spoil my definition!

As to Dr. Stires and his "withdrawal" it would be unfair (and here I do not want any NOT in!) to the Diocese and probably to himself to accept it as final. His work in France showed him a good deal of a soldier and the chances are strong that if the diocese called him to be Bishop he would leave the easier, and as yet more loved parochial place to obey the Church's imperative call. He has in himself a union of much that is fine in Southern honor, and an exalted ideal of Christian ministry, which make him revolt against what seemed in the daily papers a willing use of his name as a popular "candidate." It was the call of dignity and honor that made him respond as he did to the newspaper man's questions. But if he were elected September 17th spontaneously and without anything like politics, it is a fair guess that he would accept, as would in all probability Dr. Manning, Dr. Slattery, et al.

We are fortunately of a Church that has very little scheming to become bishop, and as I have indicated before, the men named have much reason to wish not to be chosen.

Attention Called to a Misquoted Verse of Holy Scripture.

The Rt. Rev. Dr. Edward W. Osborne, retired Bishop, residing at Savannah, Ga., in a letter to The Witness, writes as follows:

"During the last three weeks I have seen a verse of Holy Scripture quoted at least ten times by persons writing on Christian Unity, and always quoted wrongly. It is time for some one to make a correction. I write to you, sir, because the very latest instance is in 'The Witness' of June 21st at the bottom of the second column on page 7. The words as quoted from the 'Antidote,' a Roman Catholic publication, are as in nine other writers, 'They shall hear My Voice and there shall be One Flock and One Shepherd.'"

"The origin of the error is a mis-translation in the authorized English version, the true translation is in the English Revised, and in the American Standard Version."

"See the full beauty of the Lord's words. Many Folds, American English, Greek, Russian, Serbian, Roman, Armenian, a multitude of folds in which the sheep are gathered for feeding, direction, protection, dotted over the world, but all one great Flock, all one in Christ Jesus, all gathered into the life of God in and through Jesus Christ and His Love."

"One Flock and One Shepherd."

The Annual Rose Fair and Pageant in connection with All Saints Cathedral, Spokane, was held recently under the auspices of All Saints Ladies' Guild. St. Matthew's Church, Spokane, is to be congratulated upon having paid off the mortgage on the property, and it is hoped to celebrate the event early in the fall.

An Informed Ministry

By the Rev. JAMES E. FREEMAN, D. D.

"Made all things to all men."—1 Corinthians, 9 p't. 22 v.

It would be a sad thing for the Church if in this day of mighty changes it did not readjust and readapt its machinery to meet the new and unprecedented conditions. Some with limited vision seem to think that the Church as an institution is to play a smaller part in the new age that lies ahead. There are even a few who think that it will lose its place of power and distinction and ultimately pass away. Such a thing will never be so long as religion holds its sovereign place in the minds and hearts of men. The Frenchman was right; "man is incurably religious," and religion, whatever form of expression it may take, demands a channel for its transmission and interpretation.

Our concern is not for the permanence of the Church, but rather for its larger efficiency. There is an increasing demand for a ministry that is sympathetically in touch with the living issues and problems of the hour, and there are multitudes of sane laymen over the land who believe that, if the ministry is to function in any large way in the days that lie ahead, the curricula of the seminaries where ministers are trained must be vastly changed. It would sometimes seem that the training of ministers is designed solely to meet their own peculiar and professional demands and largely for their own personal satisfaction.

It is safe to say that, in the new testing days upon which we have entered, demands will be made upon the minister such as it has never before known. After all, Paul's conception was the reasonable and sane one. He sought to be made all things to all men, and his power was in no small part due to the fact that, he had lived his life as a tent-maker and knew not only man's spiritual aspirations, but as well the pressure of those deadening influences that tend to impair and destroy his spiritual vision.

A minister must be a diagnostician and diagnosis is the result of intense personal observation and study. We have been getting too much from books and too little from human life and experience. The man of the street thinks of the minister as living in another world, whose concerns have to do with some "far off Divine event." We do not believe that spiritual realities and concerns are unrelated to present conditions and problems of life. On the contrary we believe that most of our present world problems must find their explanation and solution through a clarified spiritual vision.

Obviously, the Church can no longer hold the confidence of men, simply as the purveyor of a spiritual pabulum administered once a week. It must function in all human concerns, and to do this it must have a ministry that is intelligently and sympathetically informed, and this means more of the practical and less of the theoretical. It were well if every applicant for Holy Orders were compelled to take a three-year's course in some business enterprise, and in lieu of this, that some of the studies now prescribed be omitted from his theological training. If the Master knew what was in men, it was because He talked with them, talked with them and lived with them. He even followed the trade of an artisan, and it is this likeness to the common toiler that makes Him universally loved and revered.

There are doubtless men in business life today who, with their ripe and full experience, might become great prophets and teachers, exercising a ministry of incalculable power in and through the Christian Church. One such came to us recently, trained on the "ground floor," strengthened and enriched by this war experience, fitted in mind and heart to lift men to higher levels of thinking and living. Must such a one be compelled to begin anew a course of training, the very prosecution of which would hinder him in proclaiming the truth which he has consciously experienced?

The demand for a trained ministry, adapted to twentieth century life with its complex problems, is urgent and insistent. It was Paul the tent-maker, who became Paul the mighty Apostle. It was Jesus the carpenter who from His uplifted cross drew all men unto Him. It is the minister today who has lived in the midst of life's surging problems, experienced something of its stern hardships, witnessed something of the seductive allurements of temptation, felt the enervating strain of pain and sorrow, plumbed to the depth of human sin and its resultant suffering, who is most capable to interpret to his time those eternal truths, upon which is builded man's hope of salvation here and hereafter.

Current Events.

More Men Attend This Church Than Women.

St. John's Parish, Cuyahoga Falls, Ohio, has won a good reputation for the splendid attendance of men at the services, especially at the celebration of the Holy Communion who are as a rule in the majority. On Sunday, June 22nd, out of thirty-two at the early service, twenty-four were men and boys. The doors of the church are never locked, the pews have been free or unassigned for forty-five years, and the weekly communions have been observed for over twenty-five years. The Senior and Junior chapters of the Brotherhood are active, and the parish has the honor of having two men preparing to take Holy Orders. Raymond Hawkins, recently graduated from Kenyon College, has been placed by Bishop DuMoulin in charge of the Mission at Peninsula for the summer.

Southern Churchwoman Sends Contribution in Advance.

Among the recent contributions to the Nation-Wide Campaign fund from communicants too impatient to wait for a request for funds to be made of them was a check for \$2 from a Mississippi Churchwoman received the other day at headquarters. The accompanying letter read: "I am enclosing check for \$2, one for my twenty-year-old grandson who has been in France for one year, and one for myself, for the Nation-Wide Campaign fund. (There is no parish here, Church has been closed for nearly three years. There are one or two lukewarm members of the Church here, who never give one cent to the Church, so I have grown weary writing and asking them. I wish I felt able to send more, but I have to answer and give to all the calls made on this so-called parish. I get letters (begging) from Alaska to New York. Praying you every success in your laudable undertaking, I beg to remain,

Ordination to the Priesthood and the Diaconate.

The Rev. John Henry Schacke, A. B., assistant minister at St. John's Church, Lancaster, Pa., and headmaster of the Yeates School, was ordained to the priesthood, and Mr. Edward Leeson Bell Pielow was ordained to the diaconate, by Bishop Darlington in St. John's Church, June 22. The Very Rev. Wm. P. Leavelle, Dean of Berkeley Divinity School, preached the sermon. The presenters were the Rev. H. B. Pulsifer, M. A., of Marietta, O., and the Rev. George J. Browne, M. A., rector of St. John's. The Most Rev. Archbishop Alexander Rodosdolou of the Greek Orthodox Church in America was present and assisted in the service.

Large Attendance at Wawasee Summer School.

An attendance that more than doubled that of last year proved the interest of the Diocese of Northern Indiana in the annual School of Religious Education that was held recently at Vawter Park, Lake Wawasee. Not only did the school attract many delegates from parishes and missions of the diocese, but friends from nearby cities enrolled. The splendid weather, the ideal location, the helpful lectures and conferences, the recreational features so splendidly planned and executed by the recreational committee, the kind hospitality of Bishop and Mrs. White, the enthusiasm manifested by all, and the fervent services conducted in All Saints' Chapel made this school the best in the history of this institution. The school is indebted to the Rev. Charles H. Young, rector of Christ Church, Chicago; Miss C. C. Griswold, Educational Secretary of Chicago; the Rt. Rev. John Hazen White, D. D., Bishop of Northern Indiana and other clergy and lay people of the diocese for the enlightening conferences and lectures. As a result of the school one young lady will attend St. Paul's, New York City, to prepare for missionary work in foreign fields. At least five delegates will attend the Racine Conference this year. Every delegate to the Wawasee school is most enthusiastic and have signified their intention of attending next year. The next school will be held the last week of June, 1920. Already the program committee is obtaining noted speakers for the next school.

Story of Nation-Wide Campaign to Date.

Conferences in practically every province and diocese in the Church have been held or will be held, during July in the interest of the Nation-Wide Campaign. New England was covered the week of June 22 with conferences at New Haven, Springfield, Portland and Providence at which the Rev. W. H. Milton, D. D., of Wilkes-Barre, N. C., the Rev. Eugene S. Pearce of Rome, N. Y., and the Rev. William P. Niles of Nashville, N. H., spoke. The clergy summer school at Ashbury Park, N. J., the same week also heard details of the great plan to regenerate the Church from the Rev. R. Bland Mitchell, manager of the Central Campaign Office, New York.

The annual Wellesley summer conference, June 22-26, had daily conferences conducted by the Rev. Louis G. Wood, vice-director of the Campaign. Dr. Robert W. Patton, national Campaign director, spoke at Blue Ridge, N. C., June 24-July 3. Dr. Milton was the speaker at the two-day conference of clergy at Muncie, Ind., July 1 and 2.

The dioceses of Atlanta, Georgia, Florida, South Carolina, Southern Florida and Tennessee were represented at a regional conference on the Campaign, June 26th, in St. Philip's Cathedral, Atlanta.

Two of the largest summer conferences were held at Geneva, N. Y., July 3rd to 9th and at Racine, Wis., July 8th-18th. Although every phase of the Church's work and activities was discussed at both conferences, the Nation-Wide Campaign's vital importance was fully recognized and the scores of men and women in attendance at both are expected to go home realizing for the first time what a great project the Church has undertaken. The Rev. Arthur R. Gray, D. D., Latin-American Secretary of the Board of New Brunswick, N. J., were the speakers at the Geneva conference. Rev. H. H. Hadley, rector of St. Paul's Church, Syracuse, N. Y., was scheduled to speak and conduct a study class on the Campaign at the Racine Conference.

These conferences are looked upon as vital to the success of the Campaign for, as Bishop Lloyd points out, "All of the machinery the Church has devised to carry

on this campaign will be useful only as the diocesan committees do that which they are constituted for. The best machinery at the center will be futile except as the diocesan committee, standing for the life of the diocese, does the telling in God's name. In other words, the diocese is the unit and as each diocese rises to its opportunity the thing will be accomplished and the diocesan committee with the Bishop at the head of it has got to set the pace.

Sixty-eight dioceses were completely organized for the Nation-Wide Campaign on June 21st and ten others have endorsed the project but have not yet reported their organization.

The personnel of the National Committee to be composed of the diocesan chairmen and others to be named by Bishop Lloyd, chairman of the present Campaign Executive Committee which also includes Dr. Patton, the Rev. E. Bland Mitchell, Miss Grace Lindley, the Rev. William E. Gardner, D. D., and the Rev. Augustus Eimendorf, will be announced early in July. The appointment of this committee is in accordance with the resolution passed at the Chicago Nation-Wide Campaign Conference in June and which also provides for a supplementary survey of the needs of each province as well as the individual dioceses and parishes for which blanks have been sent out and in most cases returned already to the Campaign's Central Office, 124 East 28th St., New York City.

Not only are the columns of the Church press being filled with details of the Campaign but the secular press, especially the New York newspapers, are printing a number of stories each week telling of some phase of the Church's work such as the Church Periodical Club, the Seamen's Institute, the Board of Missions, the Girls' Friendly Society, and the Daughters of the King. Churchmen owning newspapers or having a strong editorial influence with their local press, may obtain copies of numerous feature stories for publication from the News Bureau of the Campaign Headquarters. "Publicity Pointers," an invaluable aid to diocesan and parish publicity committees was published in full in the June 21st issue of The Witness and copies may be obtained in any quantity from Headquarters.

The Summer Training School at Sewanee.

There is not more delightful place in the country for a summer school than at Sewanee, Tenn., and the program for the school to be held there August 5-14, inclusive, promises to be of unusual interest to those who may attend. Bishop Knight, Vice-Chancellor of the University of the South, the Rev. Dr. Mercer P. Logan of Charleston, S. C., the Rev. Dr. Walter Mitchell, rector of Porter Military Academy, Charleston, S. C., Dr. W. B. Hall of Selma, Ala., and Mr. E. B. Mearns of Savannah, Ga., compose the Board of Managers. Each day there will be periods devoted to Bible study, instruction in missions, instruction on Christian education, a Forum and a conference. The Forum subjects are: "Causes of decline in the enrollment of scholars in Sunday School," "Race Problem," "Young People's Work in the Church," "Church and Country Life," "Nation-Wide Campaign," "Religious Education in Institutions of Learning," "Labor Movement and the Church," and "The Trained Social Worker." Subjects of evening addresses: "Red Cross Overseas," "Race Problem," "Individualism and Social Salvation," "Nation-Wide Campaign," "Solution of Present-Day Problems," "The Need of the Church at the Present Time," "Church Schools and Colleges." Among the instructors and speakers will be Mrs. George Biller, Miss Francis S. Withers, the Rev. Gardiner L. Tucker, the Rev. Dr. Mercer P. Logan, the Rev. Dr. Loring Clark, Miss M. P. Ford, Mr. Bernard Suttler, Bishop Gadsby, the Rev. Dr. E. W. Patton, the Rev. Paul Micou, Dr. P. T. Bailey, the Rev. Walter Mitchell, Miss Ada S. Woolfolk, the Rev. Dr. C. L. Wells, the Rev. W. A. Jonnard, the Rev. I. H. Nee, the Rev. Dr. H. W. Starr, Miss Mable Lee Cooper and Mrs. F. G. H. Frey will assist in the department of education. Ample opportunity will be given in the afternoon to visit the scenes of interest around Sewanee. The expenses of the school will be met by a registration fee of \$3. Those wishing further information should address the Rev. Dr. Mercer P. Logan, until August 1st, Charleston, S. C., after that date at Sewanee.

IN MEMORIAM.

The Rev. Brewster R. Allabough, General Missionary of the Mid-Western Deaf-Mute Mission, died suddenly from apoplexy at Middletown, Ohio, Monday evening, May 19th.

His body was taken to Cleveland, where he resided, and was buried from Grace Church the following Thursday. Bishop Leonard, the Rev. George F. Flick of Chicago, and the Rev. C. W. Charles of Columbus, officiating. Interment was held at Norrlitstown, Pa.

The Rev. Mr. Allabough leaves a widow and two children. At the time of his death, his jurisdiction of ministry to the deaf-mutes consisted of the dioceses of Southern Ohio, Indianapolis, Ohio, Michigan, and Western Michigan. The Rev. Mr. Allabough was a constant traveler and unsparring in his devotion to his people.

At the meeting of the Synod of the Fifth Province at Gambier last autumn, a resolution was adopted, authorizing the Provincial Board of Missions to take over the work of the Mid-Western Deaf-Mute Mission, and administer it under provincial machinery.

At a February meeting of this Board, it was decided to defer final action until the meeting of the Synod in Detroit October next.

In view of the decision of the Synod to take over the deaf-mute work, no successor to the Rev. Mr. Allabough will be appointed, pending the aforesaid meeting in Detroit.

The Rev. Frank Erwin Brandt, rector of St. Martin's Church, Chicago, has issued a neatly printed booklet as a memorial to the late Rev. Edmund Francis Xavier Cleveland, pastor of Souls and Doctor of Medicine, which will be greatly appreciated by the relatives and friends of the deceased. It contains a Foreword by Mr. Brandt, and the address he delivered at the burial of Dr. Cleveland, and appropriate poems and letters of sympathy by others. Upon Dr. Cleveland's retirement from the active ministry and as rector of St. James' Church, Dundee, Ill., the Rev. Mr. Brandt succeeded him.

The trustees of the Church Pension Fund have elected to the Board of Trustees as successor to the late Bishop Gibson, Mr. J. Stewart Bryan of Richmond, Va. Mr. Bryan is editor of the News-Leader at Richmond and is a delegate from the Diocese of Virginia to the General Convention.

A Little Old Church in a Little Old Town.

"Town Tattler," in the Houston, Texas, Chronicle, contributes the following good story which will be read with pleasure and profit by those who love the Church and the friends of Bishop Quinn and the rector of Trinity Church, Houston, the Rev. Charles Clingman:

THERE is a little
OLD church in a
LITTLE old town
SOMEWHERE in Texas
CALLED St. Stephen's,
AND Sunday I was
BACK there in spirit
AND I saw a little
OLD mother leading a
LITTLE old boy to the
CHURCH she always
CALMLY asserted traced
IT'S birth direct to the
APOSTLES, and she
BELIEVES that the
"LAYING on of hands"
WAS divinely appointed,
AND that Bishops of the
EPISCOPAL Church
GOT their authority
TO confirm those who
"COME to years of discretion,"
BY Apostolic succession,
AND Sunday at the new
TRINITY Episcopal Church,
WAY out Main Street, I
HEARD the same beautiful,
IMPRESSIVE service
AND saw good
BISHOP Quinn reverently
LAY his hands upon the
HEAD of each child
KNEELING at the altar rail,
AND say

"Defend, O Lord, this Thy child with Thy heavenly guard, that she may continue Thine forever, and daily increase in Thy Holy Spirit more and more, until she comes into Thy everlasting Kingdom. Amen."

AND then we all repeated the
LORD'S Prayer, some
FROM memory and
SOME from the Book,
AND we Te Deum'd,
AND recited the creed, and
CONFESSED our sins
AND it rained and rained,
AND Chaplain C. H. Reese of the
90TH DIVISION talked and
RECTOR Clingman read the
TRINITY Sunday epistle.
AND there was another prayer,
READY made, it is true,
BUT when a Bishop
SONOROUSLY reads:
"LET thy
FATHERLY hand, we
BESEECH Thee, be over them;
LET Thy Holy Spirit
EVER be with them,"
YOU know those same
WORDS have been uttered
AT the same kind of
SERVICE in every
PART of the globe
FOR years beyond the
MEMORY of man, and
IT doesn't matter
WHEAT you believe or
THINK, no man can
HEAR that Episcopal
SERVICE, or see the
LAYING on of hands,
WITHOUT feeling something
TWITCHING at his heartstrings
AND have a faith in
AND a reverence
FOR the Church,
AND join in prayer
OUT of the Book,
BUT deep from the heart
FOR those who on this day
DO solemnly "renounce the
DEVIL and all his works."

PUBLICITY LEAGUE BULLETINS

By PAUL J. BRINDEL

Severe criticism of the "Let George Do It" attitude of some Churchmen towards publicity for the divine institution of which they are members, was voiced by the Rt. Rev. Frank Hale Touret, D. D., Bishop of Western Colorado, in his convention address, published in The Witness last week.

Of course apathy towards religious publicity and advertising is not confined to the Episcopal Church. During the last few months the writer has discovered our clergy eager to learn something about this art or science and there is little doubt that the Church at the Detroit Convention will take steps to provide not only a national publicity bureau but to at least discuss the need of teaching the theory of advertising and publicity in the seminaries. For it is only when every clergyman in the Church appreciates the value of publicity and sees that his parish is kept constantly before the public for favorable consideration, that the problem will be solved.

This week the first of a series of propaganda advertisements is illustrated. Its significance will be appreciated when it is realized that the Methodists in recent years have taken great care to see that as little mention as possible of Wesley's Anglican leanings is left in official Methodist histories given to their laity and seminary students. Of course this advertisement will not only start discussion regarding the beginnings of Methodism but also regarding Church unity.

A Book Advertising Religion.

Clergy who used the advertisement illustrated in the June 29th Witness, will confer a favor upon the writer if they will report the effect of this copy in their community. Technically it was all that could be desired, yet it received much adverse criticism from the members of one parish, where it was used.

A number of other rectors to whom

it was shown, expressed no disapproval of the advertisement. For this reason, it is desired to check the results in several other localities.

Churchmen to whom these articles have appeared, probably will be interested in the announcement of publication in the fall by The Witness of a handbook on "Advertising Religious Publicity" methods be discussed and analyzed, but there will be illustrations of sample advertisements for a year's campaign, together with an explanation of each and how to write similar ones. The book will comprise at least 250 pages. It will embody practically all of the points to course on advertising religion, now being prepared for the General Board of Religious Education. The course, however, requires students to submit sample advertisements for criticism.

"Calling Home the Church of Wesley."

That is how the Literary Digest recently termed the proposal of English Methodist ministers to seek re-ordination in the Church of England, the church of which John and Charles Wesley were members until their death, and in which nearly every Protestant sect had its birth. In America a number of leading Congregationalist clergy have asked the Episcopal Church for re-ordination.

"What difference does that make to me?" you ask. Considerable, if you have any interest in belonging to the historic church founded by Christ Himself, rather than a mere man-made sect. For the basis of the three historic churches, the Eastern Orthodox, Roman Catholic and Episcopal churches, is their apostolic ministry which traces its lineage back to when the Master said: "Go ye into all the world. Whosoever sins ye do remit they are remitted, and whosoever sins thou dost retain they are retained."

If you are a part of the 72 per cent of the people of this city and state who belong to no church, why not worship in an Episcopal Church tomorrow morning? The educated man or woman who appreciates dignity and reverence without superstition or absurd formalism in their religion, is usually an Episcopalian.

Grace Cathedral,
Polk and West Eighth.
Sunday Services—7:30-11:00 a. m. Sunday School, 9:45 a. m.

The Rev. Wythe Leigh Kinsolving, who made addresses to some 50,000 on his return from France and who served with St. Paul's Church, Chattanooga, Tenn., for nine months, has recently been engaged by the Y.M.C.A. of the State of Virginia and made addresses throughout the state. Mr. Kinsolving was rector of Mt. Calvary Church, St. Louis, Mo., and assistant at the Church of the Holy Communion, New York City, the first part of the war.

The vestry of St. Andrew's Church, Fort Worth, Tex., has recently purchased a beautiful modern dwelling in "Westmoreland Place" for a rectory. This is one of the most attractive residence neighborhoods in the city. The Rev. Edward Henry Eckel and family will occupy the new rectory at once. One hundred new confirmations were added to the parish last year, and nearly as many new families have been received within the past few months, drawn to Fort Worth by its wonderful development as the oil center of the Southwest.

A threatening calamity in the Church General Hospital, Wuchang, China, has been avoided through the kindness of Bishop White of the Canadian Diocese of Honan. One of the staff has been seriously near a breakdown from overwork. No help seemed to be in sight when Bishop White offered the services of one of his missionary nurses for six months, the Canadian Church continuing to pay her salary. The offer has been gratefully accepted.

One hundred and twenty-nine delegates attended the summer normal school of religious education held at Wytheville, Va., June 16-20. These, with the Wytheville people, made a splendid attendance upon all lectures and conferences. The faculty attending and taking part were: Mrs. Chas. Hancock and Mrs. John Loman of Philadelphia; Canon Augustine Elmendorf of Newark, N. J.; the Rev. Mercer P. Logan, D.D., of Charleston, S. C.; the Rev. C. A. Ashby of Raleigh, N. C., and the Rev. C. F. Smith of Lynchburg, Va.

About ten communicants of the Church at Bergus Falls, Minn., lost their property in the tornado mentioned in The Witness last week, and St. James' Church was totally destroyed. The church was a frame building and nothing is left but splinters and boards. The rector and vestry have issued an appeal for funds to assist in rebuilding the church. Those wishing to contribute may send their contributions direct to the Rev. S. J. Hedelund, the rector.

WOODBERRY HALL COMMENCEMENT.

Woodberry Hall closed its eleventh annual session in Atlanta, with a graduating class of fourteen young ladies. Bishop Mikell preached the baccalaureate sermon at All Saints' Church and the Rev. W. W. Memminger, the Rector, offered the prayers at the graduation exercises. A beautiful prayer book and hymnal was presented to the Chapel accompanist, Miss Virginia Carlton, who was also first honor graduate.

Woodberry Hall is a Church college preparatory school with resident pupils from various states of the South, and a large local patronage. It is built on commanding terraces on Peachtree Circle in colonial style. The young women graduated from it are among the leaders in good works and culture in the state.

THE CHURCH AND THE NEW ERA.

By the Rev. GEORGE P. ATWATER

(Continued)

In what situation would our nation have been in this war if the land had depended on Congress to carry out its program? Our General Convention corresponds to Congress. Its executive functions are tardily and haltingly expressed in cumbersome commissions, who report, at length, if at all, three years later. The General Convention is not the final expression of the federal government which we need. It has indeed created a new departments which are doing national service. The Board of Missions, the General Board of Religious Education, the Social Service Commission, are doing splendid things. But they are not co-ordinated under a higher command.

There is no man or group of executives commissioned to think and act nationally on every matter affecting the life of the Church. We need a council that will be concerned with every phase of the Church's life and will co-ordinate all the independent thinking and acting that now expends itself in grooves. We have outgrown the principle of local, diocesan or even provincial determination of issues that affect our national life.

Now I am not suggesting a papacy. The war has punctured that bubble. The papacy may meet the fate of the Holy Roman Empire, which expired even as a title in 1806, with the death of Francis II. I mean a great executive council, in which every important interest of our Church shall be represented, and which will co-ordinate the various interests instead of allowing them to struggle for the attention of the Church. I mean a council of men constantly in session and constantly at work, who will do for every interest of the Church what Bishop Lawrence, given a fair field, did for the Pension Fund. The value of such a council would be enormous, without in any way affecting the independence of dioceses, or of organizations already in existence. The mind of the Church is confused by the multitude of unco-ordinated general agencies. Our mails are filled with appeals for the support of various projects. We have not caught the national view of the Church.

We are entering upon the uncharted sea of a new era of democracy. Enormous problems face us. If each diocese sets sail under its own captain with only its journal of the General Convention as its guide, the craft will soon be scattered over the broad ocean. We must sail as a unit under some supreme command.

The supreme command ought to be representative indeed of the Church at large, and it ought to be empowered to act. If it were merely a council of advice or strategy alone, it would result in a symposium, no doubt interesting, but somewhat ornamental. It must have qualities of leadership and ability for performance. The men composing it must give all their time and energy to this supreme task. They must be generously paid and wholeheartedly supported by the enthusiasm of the Church.

Such a national council, with a chief executive who ought to be the strongest man the Church can summon to the task, would find an enormous field of work. I am not concerned as to the title of such an officer, and would vote impartially for either archbishop, patriarch, chairman or cardinal, if we had a man who preferably did not know himself what his title was, but did know what his task was. I am not concerned, about the personnel of the council; they might be bishops, priests, or laymen, if they loved this Church and knew how to propel it with national vision.

Such a council would have no concern with questions of Faith and Order, of course. The General Convention alone has that responsibility.

What practical things could such a federal council do? They are almost countless. Inasmuch as I was asked to present this matter in a practical way I shall venture to suggest a program.

(1) Such a federal council could create a great foundation to propel this Church. The Methodists are about to raise \$80,000,000 and the Presbyterians \$75,000,000. With all the wealth of this Church we ought to raise \$200,000,000. It would take time, but I am assured by a man who knows as much about the financial strength of this Church, probably, as any man in America, that it could be done if the program were big enough to justify the foundation, and if leaders equal to achieving the program were secured. But someone will object, "Of course, we could all do wonders if we had money. Every bishop could have a model diocese if he could get the money to upbuild it." I doubt it. There are so many projects that

need co-operative national effort before the result can be seen in diocesan strength, that money used distributively, not collectively, would but exaggerate conditions that are unhappy enough now. A central foundation would make it possible for us to affect the roots of our difficulty. Such a foundation would attract bequests which often how go toward projects which do not stimulate the growth of the Church.

(To be continued)

ANNOUNCEMENT.

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An endowment of \$100,000 for All Saints School, raised in its home city of Sioux Falls in only eighteen days, is the record just made by the Missionary District of South Dakota. As a result Bishop Burleson has sounded a challenge. "If this is possible in South Dakota, what can be counted as impossible for the great Church at large in the Nation-wide-Campaign?" A second \$100,000 is being raised by South Dakota outside of Sioux Falls for new buildings and equipment.

For Boys and Girls

By GRACE WOODRUFF JOHNSON

This space in The Witness has been set apart for you, and if you will look each week, you will find a letter from me to you. Some time I am going to ask you to write some letters to me. In that way we shall get very well acquainted, and can talk over many things together.

It will be a great help to me to hear all about your Church and Church School, as well as your teacher and your rector, what you enjoy the most in school and during the service, and how you pass your time during the week. You will also tell me, I hope, what you like in this column, as you read it each week.

I must tell you what happened to me the other day. I am not in my own home state at present, but in New Jersey for a few weeks. If you will get your map and find it, you will see Raritan Bay on the eastern coast of the northern part of the state. A little beyond the bay is the Atlantic Ocean. Right where Sandy Hook (which is a long peninsula of sand extending out into the bay on one side and the ocean on the other) joins on to the mainland of New Jersey, I was walking, watching the ocean waves dash up with a roar, all over the immense stones placed there to protect the railroad tracks from being washed away. My nephew, eleven years old, was with me. You know boys! So you must know also that he would be running along the top of that stone fence, dodging the waves. I started to say, "Look out, you will get wet!" when a big wave came over the top and washed all over me, soaking my hat and dress, and

trickling down my back.

We had a good laugh, and on the way home I asked my nephew what I should say to The Witness boys and girls. He answered, "You had better tell them about how you watched me and got wet yourself."

I suppose we can all get a lesson out of this,—not to be so interested in telling our companions what to avoid that we forget to avoid the same things ourselves.

Do you get the point?

Your friend,
Grace Woodruff Johnson.

Would Go After Men With a Gun to Get Them in Church.

To be out in No Man's Land as a chaplain failed to satisfy Rev. Olin Clarke Jones—his red blood demanded that he handle a gun in the thick of the fight. So he entered a machine-gun school. There, under a cursing colonel, he found himself in a new theological school, and obtained real methods in religious work with men. His story is told in the July Association Men, by Benjamin Emmerson Cushing.

"You've got to cut the camouflage out of religion," Rev. Mr. Jones declares. "The doughboy wants to know plainly what you are saying, clearly where you are going, and wants you to stop when you get there," said Jones. "He wants you to hit hard and straight, and so does any man. But don't try to preach what you aren't sure of, or don't believe, or he'll get you every time. It is suicide to beat around the bush. Go straight to the heart of things. Before that which is really sacred the soldier bows in reverence, but cant, affectation, hypocrisy, soft stuff don't go at all."

"I'm going to have men in my church if I have to go out with a gun and get them. I'll preach to men and if I can't get them in my own denomination, I'll go to another where I can. I am going to have these men sing the old hymns of the Church. How the soldiers used to sing Faith of Our Fathers, Jesus, Lover of My Soul, Abide with Me, Onward Christian Soldiers. In the Sunday School I shall cut out the side issues and concentrate on the fundamentals."

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