

The Witness

✠ FOR CHRIST AND THE CHURCH ✠

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HALF-HEARTED CHRISTIANITY NO LONGER ADEQUATE

Jesus Christ Must Dominate the
Whole of Life.

The Rev. Robert W. Patton, D. D., national director of the Nation-Wide Campaign and Bishop Reese of Georgia spoke at a two-day conference of representatives of the Dioceses of Virginia, Southern Virginia, West Virginia, North Carolina, East Carolina and Asheville, which opened here on Tuesday.

"The Episcopal Church stands for the recognition of the principles that nothing short of Christian government, Christian society and a Christian economic order must be developed at any cost," declared Dr. Patton. "Never in the history of civilization has there been so universal a recognition by thoughtful people that human progress must henceforth find its security in Christianity, not in a philosophy of life based upon materialism. The world war and the issues it raised cleared the atmosphere of confusion, and the alternative stands forth in all its brutal significance.

"We cannot deceive ourselves any longer by pretending that half-hearted Christianity, which does not involve great sacrifices, is adequate. Jesus Christ must dominate the whole of life or civilization based in the last analysis on a doctrine of self-interest, will assume control everywhere. Not only must there be individual Christians wholly consecrated to the Christian life, but we have arrived at the point where nothing short of Christian government, Christian society and a Christian economic order must be developed at any cost.

"The Nation-Wide Campaign stands for the recognition of these principles. In its conception it recognizes that the whole power of the Church must be mobilized as one whole if the end is to be realized. Its purpose is to inform the mind of every member of the Church in order that the whole Church may know what the problem is with all its implications, and through the knowledge thus imparted, make an equal appeal to the conscience and to the will of the Church to measure its strength against the task at whatever cost in life and treasure.

Brotherhood Activity in Michigan.

A hot meeting night and the prospect of many such ahead did not prevent the Michigan Assembly of the Brotherhood of St. Andrew from the first enthusiastic meeting on July 2nd at Detroit and planning a program of steady work right through the summer.

Mr. Frank J. Weber was elected chairman of the committee which is to prepare for the National Convention scheduled to meet at Detroit October 1st to 5th. Mr. Weber asked the co-operation of every one present, stating his conviction that the spiritual message of the convention was of the utmost importance to the men of the Church today and that we must make it possible for a very large number to enjoy the mass meetings and to participate in the Annual Corporate Communion and in the various practical conferences regarding the work of laymen in the church.

Lawrence E. Midworth was elected president of the Assembly, vice John D. Alexander, who recently entered the field service of the National Brotherhood as a traveling secretary.

The Blue Ridge Missionary Conference.

For the third time within the last four years, the Episcopal delegation at the Blue Ridge Conference was the largest. And again by far the larger number of the delegation were very young men and women. Of the sixty-one present almost half came from Richmond and other places in Virginia with Miss Sallie Deane, Junior Educational Secretary of Virginia; one came from Florida; one from Asheville; three from Georgia and the remaining ones from East and North Carolina. Among these from East and North Carolina there were nine girls from St. Mary's School, Raleigh, and two young men from the University, chaperoned by the wife of the Governor of North Carolina, Mrs. T. W. Bickett. Rev. P. A. Arthur, of Richmond, celebrated the Holy Communion for the delegation on Sunday morning and in many other ways made a splendid contribution to the conference. Mrs. C. L. Pettigrew of Atlanta, presented the Nation-Wide Campaign and the Bishop of East Carolina and Dr. R. W. Patton were among the conference speakers. All addresses and classes were very fine; surpassing, as a whole, those of former years. Always the morning watch group and the Period of Intercession are the heart and soul of the conference and this year there were, in addition, prayer groups at other times of the day and at night. It was a sane, normal and joyful ten days—days in which some of the older ones, as well as the young, seemed to learn that a life of Christian service does not mean "giving up something." People say the Blue Ridge Missionary Conference is the happiest place in the world! Why?

The diocesan leaders present were confident that if sixty-one gathered this year when the Mission House could send no official representative, no leader of a class and no returned missionary speaker (because the management of the conference had to delay its plans until so late) that next year with these three things assured it would be no difficult matter to get together a delegation of 150 Episcopalians. This then is THE AIM FOR NEXT YEAR: 150 Episcopalians, with as large a proportion as possible COLLEGE STUDENTS. St. Mary's School and the University of North Carolina give every indication of "coming strong" and a scholarship fund was started, which it is hoped will be large enough to enable (for next year) four girls to come from Stuart

Hall, Staunton, Virginia. Mr. George Denney, Student at the University of North Carolina, Chapel Hill, N. C., is treasurer of the fund. All who know St. Mary's School, Raleigh, the largest Episcopal Church school for girls in America, know that the Blue Ridge Missionary Conference is having quite a remarkable influence upon its religious life and so the St. Mary's girls present this year seemed, perhaps, more eager than any others to have the school at Staunton, and the others in the South, come under the influence of Blue Ridge. To illustrate their attitude: The weather was fearfully hot and the train was filled with Fourth of July picnickers but in spite of this the St. Mary's girls travelled back to their homes, a journey of ten hours or more, in the day coach in order to make their Pullman fare a second gift to the scholarship fund. Someone said this summer "What can the Episcopal Church be thinking of to let all this splendid youthful enthusiasm go undirected—some of it, perhaps to waste." And so a strong appeal has been made, not only for an officer from the Mission House next year (and hereafter) and for some Episcopal teachers on the faculty but for some really great Church—returned foreign missionaries to call these young men and women to big, difficult and daring work for The Christ as our government did when it waged its Great War. Nothing short of this will catch the imagination and win the heart of the youth of America now.

A Bit of the History of This Conference. Since the Educational Secretary of the Board of Missions said publicly last summer that he had never quite seen how Church Unity could be until he came to the Missionary Conference at Blue Ridge those who know this conference best have been thinking back over its history: Miss Grace Lindley, far more than any one else, has brought this condition about—that is, so far as the Episcopal part of it is concerned and those who are the leaders and directors say the influence of the Episcopal Church at Blue Ridge is great. For most of the years since its beginning, Miss Lindley has been present for the ten days. Four years ago the number of Episcopalians had never been greater than ten. That year the present agreed to her suggestion that we try to change this condition. It was decided to pray daily at 12 o'clock that many instead of the few might come the next year. Letters were sent out over the South and when the next conference met 59 Episcopalians were present—the largest class room could barely hold the delegation which had come from Louisiana to Virginia. And never but one year since has a delegation been larger than the one from this Church.—C. W. H.

Business of the Whole Church the Business of Every Parish.

Strong impetus to the Nation-Wide Campaign of the Episcopal Church was given at a conference called by Bishop Charles P. Anderson at the offices of the Chicago diocese July 22 and attended by prominent laymen as well as clergy. The Rev. Dr. William H. Milton, of Wilmington, N. C., who has been relieved from parochial duties to do field work for the campaign, came on from New York headquarters to equalize the Chicago workers with the objects and methods of the drive for men, women and money to extend the church's missions, religious, education and social service.

"The objects of this campaign," said Dr. Milton, "are to enlist men and women for service, increase our equipment and meet our debts."

He told of the encouraging progress being made in various parts of the country to further the campaign and stressed the necessity of promptly making the survey of every parish and diocese which will give the foundation of facts upon which the campaign can be made. Survey blanks were furnished for distribution to every parish, and Bishop Anderson announced he would send these out with a letter urging the prompt making of the surveys and the returning of the forms. The filled forms will give the campaigners statistics of the church's resources and needs upon which can be based the budget to be submitted for approval by the General Convention. "The Nation-Wide Campaign will make the church act as a unit instead of as 7,000 distinct parishes," said Bishop Anderson. "Summed up the campaign means: The business of the whole church is the business of every parish and the business of the weakest parish is the business of the whole church."

He announced that he would add several clergymen to the campaign committee which comprised laymen, headed by Edward P. Welles, president of Charles Besly & Co. Mr. Welles is ideally qualified as a campaign chairman, having had wide experience in Liberty Loan and other war drives. Dr. Milton urged that the committee recruit every Episcopalian who had been a Four-Minute-Man in the war for the Information Men who will do similar work in this campaign.

Rev. George Long, of Warsaw, Ill., provincial secretary, demonstrated with a chart the need and function of the survey. Dr. Milton and Mr. Long had an equally successful conference with Bishop McCort and the campaigners of the Western Michigan diocese at Grand Rapids, Mich., on the day preceding the Chicago meeting, and left for Cincinnati to hold a regional conference of the dioceses of Ohio, Southern Ohio and Lexington on July 30.

Preceding its expansion by Bishop Anderson, the Chicago committee consisted of Edward P. Welles, chairman; H. H. Adams, Courtenay Barber, Henry H. Brigham, Mrs. H. B. Butler, C. W. Fields, Deaconess Helen Fuller, George K. Gibson, Angus Hibbard, Mrs. J. H. Hopkins, W. S. Powers, Mrs. E. J. Randall, and W. R. Townley.

She was much embarrassed by Sunday afternoon callers, when she wanted to attend the 5 p. m. service at church. The way she met her difficulty was to put on her hat and take in hand her gloves an hour before service time. Then when she answered the door bell and visitors asked if she were going out, she replied: "Yes, after a little while I am going to church and I want you to go with me." Many a person did she bring with her to the evening worship in this way.—Rev. Wm. Galpin.

THE CHURCH IN THE SHOE BOX

A Rector in South Dakota Makes
Things Hum—The Box is
Discarded.

This is the story of a Shoebox. It was no ordinary shoebox made of pasteboard and marked "Size 8". It was too big for that, for it was twenty feet wide and forty feet long.

In Brookings, South Dakota, where the Shoebox stood, it was called St. Paul's Episcopal Church. It was made of wood and painted white. It was nicknamed the Shoebox because of its appearance.

Now, Brookings is the seat of the State Agricultural College. The college had more than a thousand students when the Shoebox was built and was growing rapidly. But the Shoebox was all that the Episcopal Church did to minister to those of its members who were attending the college. The reason for that was that the work was left to Brookings. Brookings did the best it could, but the best was wholly inadequate. Now through the Nation-Wide Campaign Brookings can be assisted, for the Nation-Wide Campaign is a campaign to enlarge all the activities of the Church.

But to come back to the Shoebox. After it was built Brookings realized that it was in the wrong place. So the Shoebox was moved and that did not improve its general appearance. Even then it was a mile away from the college.

Under these circumstances the Shoebox had about as much chance to succeed as an iceberg has of worrying along in mid-Atlantic in the region of the equator. By the end of ten years it had had five rectors. One stayed only nine months.

But at the end of ten years there came to Brookings and to the Shoebox a young man who looked upon Brookings and the Shoebox as an adventure. He stood six feet, that young man, and would have made a good farmer or a topping full-back on a football team. Naturally in such a community he made a good priest. His name was the Rev. Paul Roberts.

Things began to hum in Brookings after the arrival of the Rev. Mr. Roberts. True, students and professors sometimes came down to the Shoebox only to find it locked, but that was because it was the pastor's turn to preach in the country.

At first when Mr. Roberts came to town hardly anybody knew the Shoebox did business as a church. Few of the students knew it. Fewer of the faculty knew it. But the six-foot rector was not the sort of man to hide his light in a Shoebox.

Not long after he arrived, he decided to help to coach the football team at the college. What was the result? Before long the student body determined to come one Sunday to St. Paul's in a body. But the Shoebox was too small. To get in they would have to go in sections. So the plan fell through.

But the Rev. Mr. Roberts was not going to let a little thing like that stand in his way. The Shoebox was too small. The congregation was growing. He started out with twenty members and one Easter Sunday he had ninety-one present. Mr. Roberts squeezed the ninety into the church, but one had to sit in the vestibule. And he was one of the college professors.

And so the rector of the Shoebox began to lay plans for a church that would meet the needs of Brookings. At the end of five years he gave up the Shoebox. Nearer the college, on what is generally conceded to be the finest situation in the town, there stands a new brick church and rectory, designed by Ralph Adams Cram, architect of the Cathedral of St. John the Divine.

The new St. Paul's at Brookings was consecrated a year ago, but its rector soon leaves. He showed what can be done through the Nation-Wide Campaign to continue the work, for the Campaign is to encourage churchmen in gifts and services.

We appreciate very highly the protests that have come to our table from many of our most ardent friends against the reduced size and type of The Witness. We wish to assure them that in the course of a few weeks the paper will be restored to its accustomed eight pages and larger type. The small type is the same as used regularly by most of the leading dailies of the country, but we realize that it is exceedingly difficult for many to read.

English Conference Resolutions on Church Unity.

The following resolutions, recently released to the public press, were passed last January at a conference in Oxford, England, by some members of the Church of England and of the Free Churches:

It was resolved that they should be sent to the Archbishops of Canterbury and York, to all the Diocesan Bishops of England and Wales, and to the heads of the Free Churches, with the names of the signatories.

It was also resolved that subsequently they should be sent to the public press:

i. We welcome, with profound gratitude to God, as a token of the manifest working of His Spirit, the manifold evidences around us of better relations between the Christian Churches, resulting in a fuller understanding of each other's positions, and in a more earnest longing for complete fellowship in a reunited Church.

ii. We are in entire accord in our mutual recognition of the communions to which we belong as Christian Churches, members of the one body of Christ and we record our judgment that this recognition is fundamental for any approach towards the realization of that reunited Church, for which we long and labor and pray.

iii. We hold that this recognition must involve, for its due expression, reciprocal participation in the Holy Communion, as a testimony to the unity of the body of Christ.

iv. We recognize, with the sub-committee of "Faith and Order," in its second interim report, the place which a reformed episcopacy must hold in the ultimate constitution of the reunited Church, and we do not doubt that the Spirit of God will lead the Churches of Christ, if resolved on reunion, to such a constitution as will also fully conserve the essential values of the other historical types of Church polity, Presbyterian, Congregational and Methodist.

v. As immediate practical means of furthering this movement towards unity, we desire to advocate interchange of pulpits, proper authority; gatherings of Churchmen and Nonconformists for more intimate fellowship through common study and prayer association in common work through local conferences, joint missions, joint literature, and interdenominational committees for social work.

Aged Indian Chief and Church- man Dies in Nevada.

Captain Dave Numana, chief of the Pahrute Indians, died July 12th at the age of 92 and was buried the next day by Bishop Hunting. He was a most faithful communicant of the Church and the last time he could get out to Church he had to be assisted to the altar rail by the Government Agent, also a communicant and who knelt by his side. Numana was a splendid man and always stood for right things. He was a most potent influence for good among his people. Many times, in the early days, he kept them out of warfare with the whites. During Church services he always sat in his chair in the aisle and now and again would interrupt the preacher to interpret something he felt might be obscure, and when the offering was taken he always spoke in his native tongue evidently urging all to be generous. He was a Christian gentleman and his loss will be sorely felt. The man who will probably be elected chief in his stead is also a communicant of the Church.

Women in Church Councils.

The recent conventions of the dioceses of North Carolina, South Carolina and West Missouri, voted to admit women as delegates. The last named diocese also adopted an amendment admitting women as voting delegates along with the clergy. The diocese of West Michigan adopted a constitutional amendment providing that one-half the delegates to its convention from any parish may be women. (When there is but one delegate in attendance from a parish, and that a woman would they give her half a vote?) The diocese of Rhode Island, which admits women as delegates to its convention, recently passed a resolution petitioning the General Convention to admit women to its membership. The diocese of Harrisburg has voted to admit women as vestrymen. In a large number of dioceses, Quincy among them, women are admitted as voters at parochial meetings. We are getting on.—Diocese of Quincy Light.

A Unique Community Service.

Sunday evening, July 20th, St. Stephen's Church, Wilkensburg, Pa., was solely responsible for the arranging of an Open Air Community Service in a residential street, between two very large church structures, the South Avenue Methodist Episcopal and the Second Presbyterian churches. 1,500 chairs were loaned by the latter churches for the service. 30 laymen of St. Stephen's Parish volunteered their services for the arranging of these chairs. The rector, the Rev. William Porkess, was the preacher, at the request of the Wilkensburg pastors, and the order service was also arranged by him. An instrumental quartet, considered to be one of the finest in Pittsburgh, played selections. The Rev. E. J. Harry, rector of the Church of the Nativity, Crafton, read the Scripture lesson. The congregational singing was led by an expert director. There were present at least two thousand people, and the Monday papers described the service as one of the largest in point of attendance, in the State of Pennsylvania, and also as one of the best organized.

This Rector Gets Good Results From Publicity.

"For some time I have used your Publicity League Bulletins and find them the greatest aid in the community," writes the Rev. LeRoy A. Jahn, rector of St. John's Church, Elkhorn, Wis. "I used your bulletin of June 29th and found it to bring better results than any of the others I used. This year I am having my vestry set aside \$100 for publicity. I am glad to know there are men in the Church who realize that one of the greatest needs today within the Church is publicity."

THE REV. DR. JAMES E. FREEMAN IN RAILROAD ACCIDENT

Train Wrecked, Several Killed
and Injured—He Escapes
Injury.

A limited train of ten Pullman cars, on which the Rev. Dr. James E. Freeman, of Minneapolis, was travelling, ran into a train standing at the station at Dunkirk, N. Y., on June 27th. He had filed an engagement the previous day at Yonkers, N. Y., "speaking to the fathers and mothers, wives and relatives of one hundred and fifty-nine men formerly resident in the city who made the supreme sacrifice in the great war." "I left Yonkers," writes Dr. Freeman to his parish paper, "on Monday, the 27th, en route to Tacoma, Washington, little dreaming of the tragedy that was impending. Our train of some ten Pullmans left Buffalo one hour and twenty minutes late just past midnight. According to the dispatcher's report we ran the forty-eight miles from Buffalo to Dunkirk in forty-two minutes and it was at this high speed that we struck the train standing in the station at Dunkirk that had been stalled there by a hot-box.

No one will ever know precisely the cause of the accident, but they found the mutilated body of a man, probably a former soldier, on the forward trucks of the first car next to the engine. He was evidently stealing a ride, but it was a costly one for him. They also discovered, so it was reported, that the air valve where he was riding had been turned off so that when the great engine in the emergency applied the brakes they did not respond and the heavy train plunged on its way to the destruction of life and property. The train we struck was standing in the station, the track was perfectly straight and under normal conditions such an accident was seemingly impossible.

The accident occurred at 2:35 a. m. and it was greatly intensified by the exploding boiler of the engine and the fire that was quickly put out. The scene was indescribably frightful. So far as we are able to learn all of the casualties occurred in our train rather than the train ahead. We understand that there were thirteen deaths and some forty people injured. The great wreckage was hurled over on its side and the wreckage blocked all tracks and extended over a wide area. One would hardly attempt to describe in detail the scenes attending this catastrophe, it were better to forget them.

We were grateful beyond measure for the gracious Providence that safeguarded us in the hour of extreme peril.

We were able to continue our journey after some three hours' delay, but in the confusion attending the accident I became detached from my car and found myself in due time on a train for Pittsburgh, thereby losing, for the time being, my handbag, which I hope to recover.

I reached Chicago in due time, missing my western connection but was able by another route to reach Tacoma in time for the great meeting on Sunday. This Western city has been holding a carnival in celebration of the coming of peace and with that zest and enthusiasm that characterize the life of the West, it celebrated on a large scale. The meeting on Sunday night was held in the great stadium which is one of the finest in America. The service was under the auspices of the representatives of all the churches in the city, and a great throng attended it. It was a most impressive sight and there was an earnestness and sincerity about it that was compelling."

Arrange for Six Nation-Wide Campaign Western Regional Conferences.

A series of six western regional conferences in the interests of the Nation-Wide Campaign is being arranged for early in September by the Rev. Dr. Charles C. Rollitt, of Minneapolis, provincial secretary of the Province of the Northwest.

In Kansas City the team from New York Campaign headquarters will meet diocesan leaders from St. Louis, Topeka and Des Moines. These leaders will then organize local teams for supplementary regional conferences in these three cities for the Dioceses of Missouri, Kansas and Iowa. In Denver the second regional conference will be held followed by similar supplementary Conferences in Grand Junction for the Diocese of Western Colorado; Cheyenne for the District of Wyoming and Salt Lake City for the District of Utah.

A third conference will meet in Minneapolis or St. Paul, followed by conferences for the Diocese of Duluth in Duluth; in Fargo for North Dakota and in Sioux Falls for South Dakota. Churchmen from Montana, northern Wyoming and Idaho will gather in Helena with supplementary conferences in Havre, Mont., Boise, Idaho, and Sheridan, Wyoming.

Two regional conferences will be held on the Pacific Coast, the four California dioceses and missionary districts and also Nevada and Arizona meeting at San Francisco, with supplementary meetings in Sacramento, Fresno, Los Angeles, Reno, Nevada, and Phoenix, Arizona. Churches from Olympia, Spokane, Oregon and Eastern Oregon will gather in Seattle with later conferences in Portland and Paducah, Oregon, and Spokane. Dr. Rollitt will come to Nation-Wide Campaign Headquarters in New York August 1st to give all his time to the Campaign and arrange similar regional conferences in the East.

The Rev. Dr. J. F. Barwell-Walker, rector of St. Paul's Church, La Porte, Ind., is taking summer duty at St. Cyril's Church, Toronto, Canada.

The Rev. William Porkess, Rector of St. Stephen's Church, Wilkensburg, Pa., who plans an extensive home missionary work, has invited the Rev. William Horatio Anthony, Rector of St. Mary's Church, Mitchell, South Dakota, to be his associate on September 1st.

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Editorial

GIVING FREELY

I used to say, when I was Professor of Church History at Seabury, that very few people received a salary for doing that which was a perpetual recreation; for all of the things I loved most was to study Church History, and one does not really study a thing until he teaches it.

Knowledge is like love—it has to be imparted to be alive. And now I am further privileged as Bishop of Colorado to have my duties placed in such a beautiful setting as Estes Park and Evergreen.

Usually a man goes to such places merely for a vacation, and he has it always in the back of his head that he ought to be on his job, but when one's job carries him into such fields of beauty, and that job so easy that it is not a burden, surely one is doubly blessed.

I am teaching a Bible Class each morning at the sessions of the Missionary Educational Movement in Estes Park and this year we are having a full house, every cot taken. So at last this district has its Silver Bay or Lake Geneva, our enrollment reaching three hundred, about the same size as that at Silver Bay, but the proportion of our own Church people at Silver Bay is, I understand, about a third of the conference, and here about one-tenth.

These conferences are very valuable as showing us the points of contact in our various religious denominations, without officially committing us to anything. Of course being spiritually worth while, they are financially hard up, which is usually the case, I am afraid. Money is that commodity which is most generally spent foolishly, and the poor seem to be the more endowed with spiritual wisdom. Money seems to blind its possessors to spiritual opportunities.

I believe that the Church is never so effective as when it is maintained by the offerings of those who make great sacrifices in the giving.

It all means but one thing and that is that whether one is teaching history, conducting a conference, or doing Church work, the way to do it opens up only when one gives of himself in faith, and believes that the way is there and will be found if one honestly tries to give oneself to the enterprise. It is just in proportion as we give of ourselves that we learn to give more.

The smug, well appointed parish that pays its rector a large salary, has a good balance in the bank and has no vision beyond its own interests, is a business success but a spiritual failure.

The Lord did not found the Church to be a business success, but a spiritual one. If it seeks the Kingdom of God and His Righteousness first, the other will invariably be added unto it, but as a secondary thing, not the primary one.

Business is all right, and business-like things should be done in a business-like way, but the business man as such knows just as much about running a Church as such, as the pastor of the Church knows about running a bank, no more and no less.

It is remarkable how fixed the doctrine of absent treatment is in the minds of many people.

I am well acquainted with the man who never goes to Church and never gets in touch with the religion of today, who will tell you all about the faults of the Church and how it ought to be run.

His entire fund of knowledge was acquired when he was a young man in some particular locality where he did not approve of the way in which things were done.

Similarly we have plenty of men in the Church who do not say their prayers, read their Bibles or engage in spiritual opportunities, but who bring to the Church much business sense and no spiritual vision.

Their assurance is often equalled only by the poverty of their spiritual idealism. So just because a man knows law, or makes money, or can run a factory, is no sign that he knows how to run a church, rather the opposite.

Probably this was the reason why the Lord left such people off from that body which bore the same relation to Him as a vestry does to the rector today.

So it seems that one group has the money and the other has the spiritual vision, and the two are seldom united in the sacred bonds of matrimony, or if they are, the divorce is imminent.

Personally I feel that the Church has often made a mistake in not looking to the millions for dollars, rather than looking to the few for millions.

The thing that really goes spiritually, is not the thing that is subsidized from without, but the thing that is financed from within. I have never been able to extract large sums from a few people. I am afraid, speaking in the language of golf, that I fizzle my approach, but I have found that better results can be secured in the long run from securing many small sums from a large number of people, for where a man's money is, there his heart is also.

Unless wealth will realize its stewardship, its reign is doomed as surely as the reign of other kings has been doomed, and wealth never will realize its stewardship until it is willing to recognize that the talent which it contributes must be joined to the other talents which others contribute, and that the one is no greater than the other. Money that controls because it exaggerates its own importance is sure to make a mess of the whole thing, because it is not really given. There is no talent that we have, which can be of value to Christ, unless it is given wholeheartedly and with the recognition that it has no special privilege or imperial rights.

When all the people see that they must give generously to the Church, in order that the Church may be free, then will the Church give back generously to the investment.

But when the poor say that the Church is supported by the rich and therefore is not in sympathy with them, they are not reflecting upon the rich, but upon their own selfishness, for the Lord has determined that those who give to Him are those whose faith shall be rewarded.

If labor stands aside and accuses God of being a hard master, and refuses therefore to give its one talent, it can learn from the parable, the result of its own consciousness just as much as when wealth tries to control, because it gives, will learn of its own failure.

When you and I have given anything to the Lord, we ought to realize that what has been given, has been given for better or worse.

The millennium will not come until rich and poor both give freely and without reserve, and then God will bless rich and poor alike.

But the Lord will never bless the selfishness of rich or poor, nor the censorious bitterness that withholds because it cannot have its own way.

THE LEAGUE OF NATIONS

The underlying reason for most of the opposition to the League of Nations is a desire to keep the United States free from the responsibilities and duties which all civilized Nations now owe to the world. And this is neither sensible nor honorable. The human life on this planet has come to such conditions that the heresy of Cain—"Am I my brother's keeper?"—is as reprehensible in Nations as in individuals.

Those who claim that we should try to enclose our people inside a wall, and only issue forth when we happen to choose to do so, ignore the facts that we cannot build such a wall and that it would be disgraceful to build it if we could.

At present the honor of the United States is resplendent. We have just done great things, generously and nobly. We have taxed ourselves in money and in blood for the preservation and advance of justice and liberty for all peoples. We have made no base profit out of our share in the war. The record is magnificent, and must not be dimmed by cowardly selfishness now.

And it is worth thinking of that had we been in a League of Nations in 1914, had we been guarantors of Belgium's neutrality, the World War, with its frightful devastations and its millions of graves, would not have been started or would have been ended speedily.

The League of Nations, however novel it may seem, is imperatively demanded by the present world-con-

ditions. A French wit has said "It is impossible and indispensable." But a nobler and truer saying is that "It is a venture of faith." And "the just shall live by faith,"—the just Nation as well as the just man.—Bishop Mann.

THE DEPUTATION AND THE POPE

There has been some facetious sneering at the visit of three of our bishops to the pope, in behalf of the movement for a world conference on faith and order,—at which conference might be taken some steps towards the reunion of Christians. His Holiness promptly declined their invitation and informed them that the only road to unity is that which leads to Rome.

And some editors are merrily asking what else they could have expected unless they were simpletons.

Well, doubtless they did not expect anything else. But they felt it due to the august cause they represented to endure any humiliation, rather than to let it be supposed that they deemed the Roman Church outside the Christian pale and not to be reckoned with in a scheme for Christian Unity. They were determined that Rome should be offered a welcome, even if the offering only gave Rome a chance to show contempt for it.

It was a "forlorn hope" on which they adventured, but brave men do go on "forlorn hopes."—The Palm Branch.

A good and well authenticated story is going the rounds in this connection. It is said that after the address to the Pope was in writing, as is required by the Vatican, for presentation in advance of an audience being granted, and sometime before the arrival of the deputation in Rome, Bishop Anderson reduced to writing what he felt confident would be the reply of the Pope. The Pope's reply proved to be almost an exact copy, in substance and language, of what the Bishop had written. The deputation was not taken by surprise.

WHEN THE SALOON IS GONE

The Rev. Dr. JAMES E. FREEMAN

In the midst of the multitudinous questions and problems that now confront the world, less heed is being given to the question of what is to be done when the saloon is gone from our midst, than the urgency of the situation demands. We have, with righteous indignation, smitten the saloon unto death and for the first time in history a great nation has determined to displace King Alcohol.

The saloon has been a cancerous growth in the body social and the body politic and its extirpation was demanded for the saving of our institutions. It had grown arrogant, self-assertive, and powerful, and even the liquor interests themselves had come to feel its baleful influence as a factor in our community life. Years ago we talked with leading brewers of the country and at that time they expressed their contempt for and disapprobation of the saloon's growing power and insolence. All this having been said, we are reminded that apart from its traffic in liquor, the saloon, especially in large centers, has become more and more a social center and in part a place of recreation for the wage-earner. It were idle to deny this there is no need for such social centers.

In developing a saloon substitute, some twenty-five years ago, a building was erected which has since grown into one of the costliest and finest workingmen's slubs in the world, namely, the Hollywood Inn, Yonkers, New York. We maintained then, that if the saloon influence was to be combated and curtailed, a substitute must have conceived that had all of its attractions with none of its baleful features. [Since that time we have developed more than one saloon substitute and seen its value, and we have no reason to change the position we took a quarter of a century ago.

Recently, we read in a Methodist periodical that no substitute was needed for the saloon. "Our only need is to get rid of that which has been doing the substituting. The Church says, no substitute; the community says, no substitute; the home says, no substitute." We are in cordial disagreement with the above, and we believe from wide observation that covers not only this country but Great Britain, that before we have done with the problem which the closed saloon creates, we shall be compelled to set up a substitute that will meet the gregarious instincts of those who have hitherto been largely drawn to the saloon for this reason.

It is all very well to say that the workingman, when he is through with his day's toil, should find his recreation and satisfaction in his home, but this is such a shallow observation that it is unworthy of large consideration.

We believe that the Christian Church over this country should not only begin to think about this whole matter, but to plan definitely to meet the requirements which the closed saloon presents. In this connection, speaking again from a rather wide observation and experience as well as from a very costly experiment, we

beg to say that, no semi-ecclesiastical substitute will meet the needs of the case. An adequate social center must have an atmosphere not unlike that of the saloon. In other words, it must provide the recreational features and freedom of social intercourse and entertainment which the saloon now furnishes. If the Church thinks it can set up substitutes where restrictions are imposed, it is reckoning without knowledge of the situation. It is not what the Church thinks the workingman ought to have, but rather what the workingman himself thinks he ought to have, that must determine both the form and the method of administering the saloon substitute. There is altogether too little recognition of and adaptation to well defined needs and conditions in much of the Church's enterprise.

Again, may we say that even the Y. M. C. A., and kindred institutions, however broadly conceived and administered, will not meet the demands of the present situation.

In Minneapolis, co-operating with one of our generous laymen, a substitute was created some years ago and given the popular and appropriate name, "Citizens Club." A building well constructed, ample in size, furnished with four bowling alleys, nine pool and billiard tables, card rooms, committee rooms, assembly hall for dancing, etc., with modest gymnasium apparatus, was created, with dues of three dollars a year. The administration is largely autonomous and the membership averages about five hundred. Of course, there is a deficit each year which is met out of a fund provided by the donor. The charge for games is lower than that in the saloon, and the facilities are taxed to capacity.

It is hoped to multiply clubs of this kind throughout the city, and to this end the original donor provided in his will a considerable sum. In this instance, the Citizens Club bears no relation whatever to the Church, but it does stand for all that makes for civic order and decency.

In the Nation-Wide Campaign, one of the planks in its platform calls for the recognition by the Church of adequate saloon substitutes, and in our judgment it constitutes one of the most statesmanlike moves which the Church can make at this time. We believe that more money will be forthcoming for the Church's distinctively religious work as well as its missionary enterprise, if it assumes its obligations in dealing with the vital questions which the closed saloon presents.

The more clearly the Church can relate itself to the great social and economic problems of the hour, the more it will command the respect and allegiance of those who are intimately related to these problems. As a matter of fact, it is altogether demonstrable, that the indifference of the Church to these weighty matters has in no small measure alienated vast numbers of our so-called working people.

In closing let us say, that in contributing its part to the solution of the present grave problems the Church must exercise scrupulous care, lest it seem patronizing or unduly superior in dealing with those whom these problems affect.

INSTRUCTING WOMEN VOTERS

By GRACE WOODRUFF JOHNSON

A school has been opened in Durham, New Hampshire, this month, to instruct women voters.

The Boston Herald tells us that: "This is the first example of such co-operative endeavor on the part of a state college and women's organizations in the United States."

Non-Partisanship appears to be the keynote so far.

Mrs. Mary I. Wood of Portsmouth, N. H., is presiding and at the opening session said: "If women's voting means 'doubling the votes of men, our object is defeated. We must contribute strength and intelligence of our own. There can be no division upon strictly party lines. There must be an aim of good principles, good men, good government, and when we turn down partisan politics we shall also turn down sectarian religion."

There is a registration of over 100, and included in the faculty are prominent former anti-suffragists as well as leading suffragists.

President Ralph D. Hetzel of the college has opened all the college buildings for this purpose and the college faculty are offering valuable assistance entirely gratuitously.

This seems, to me, the right plan to follow. If women are to vote, it behooves us to do so intelligently, which can only be done by acquiring knowledge along that particular line. It seems to me, also, that more than knowledge is needed, if we are really in earnest.

We shall need to view things in a very sane manner and to have honesty, conscientiousness, and courage to take a stand for high ideals and against the things which we know are wrong.

More than this, as all women may vote so all should be trained—not only those who are already loyal Americans and educated, but those who have had little or no chance to acquire knowledge along any line, else, all that we now have to endure in the political world will go on as it has all the ages, only of course, doubled two fold.

Women have a chance to become missionaries in the Political sphere as they have had always, the chance in the Religious sphere. But let us see to it, in our interest in the former, that we do not become slackers in the latter. That would be a world calamity!

Bishop Sessums, of Louisiana, has appointed a representative diocesan campaign committee for the Nation-Wide Campaign. The Rev. Alfred R. Berkeley, rector of St. Paul's, New Orleans, is chairman of the committee, and Warren Kearny, one of the most prominent laymen of the south, has accepted the position of secretary. Mr. Kearny has been a leader in the Church's work for General Missions and is a member of the General Board of Religious Education for the province of Seawane. Mr. Berkeley stated after the first meeting of the committee that although the committee was late in getting into action, it would make every effort to give the diocese of Louisiana its proper place in the Nation-Wide Campaign.

Bishop Coadjutor Moore has given notice of the deposition from the sacred ministry of the Rev. Francis C. Berry, a Presbyter of the Diocese of Dallas, at his own request.

Saint Katharine's School

Under the care of the Sisters of St. Mary. A thorough preparatory school for a limited number of girls; beautifully situated on a bluff overlooking the Mississippi. Address the Sister Superior, Saint Katharine's School, Davenport, Iowa.

To Be Published This Fall

"Advertising Religion"

by

PAUL J. BRINDEL.

A Church Publicity Handbook of at least 250 pages, treating all phases of advertising and publicity methods from the Church's standpoint. Sample advertisements for the entire Church year will be shown, with explanation of how to write similar copy. Type faces suitable for religious advertisements will be discussed and explained.

Every Deputy to the General Convention and every Bishop should read this book so as to understand the crying need of a national Church Publicity Bureau which the General Convention must answer. Advance orders at \$1.25 per copy, plus postage, are now being booked. Deliveries will be made to Convention delegates and others requesting it, by October 1st. Why not order your copy today?

The Witness Book Department

6219 COTTAGE GROVE AVENUE
CHICAGO

New York Letter For Boys and Girls

By the Rev. JAMES SHEERIN

The Church in Newburgh.

I have not been informed whether or not "lobster à la Newburgh," that rare bit for expert eaters, came from the granite city on the Hudson, but I can testify to certain other things that are there which I trust and like much more. One is the Washington Headquarters, a little old stone residence of Revolutionary days, where Washington made his headquarters in the campaign about West Point. The state now owns it, and there is a fine museum and an imposing monument of the great churchman who was Father of his Country.

The city itself is a good combination of new and old ranged along a hill extending up from the Hudson, and has about 30,000 inhabitants, with a relatively small proportion of foreigners brought in mostly of late by government shipbuilding.

To a churchman the interesting and rather astonishing thing is the strength of the Episcopal Church, which has four organized congregations here, in addition to a new Italian mission. Three of the four are substantial parishes—St. Georges, the mother church, with the Rev. Frank Heartfield, rector; Good Shepherd, the largest in numbers, with the Rev. John Marshall Chew as rector; and St. Paul's, the Rev. J. Lyman Cotton, rector. St. Agnes' is in charge of the Rev. Frederick B. Whitney. St. Georges is a fine old stone building more than 100 years old, with a royal charter of incorporation antedating the Revolution. For many years it was presided over by the Rev. Octavius Applegate, D. D., who was president of the Standing Committee of the Diocese, as is his successor, Dr. Heartfield. It has ample ground on the best street with two attached stone buildings for parochial use. The other two leading churches have fairly good modern buildings. Mr. Chew has been in Newburgh more than a quarter of a century and is influential in the Diocesan Convention. If one may judge by appearances, he is an ideal pastor and priest. Mr. Heartfield has the love of everybody, and the Episcopal Church now going through so much criticism by departing priests and bishops may be proud and thankful that it is so splendidly and sanely represented in this ancient town.

New York City and Philadelphia are powerful in Episcopalianism when they show, as they do, about one communicant in thirty inhabitants, whereas Cleveland, Chicago and Milwaukee make us only one in hundreds. The astonishing thing about both Poughkeepsie and Newburgh, both ambitiously spoken of recently as see cities, is that we are found in them to have a proportion of one communicant in every sixteen inhabitants, which probably means an Episcopalian of some sort in every three. Each city has nearly 2,000 communicants.

It is also interesting to note in Newburgh how strong the Presbyterians are, though it is a rather split up strength. I noted one century old "Associate Presbyterian" Church, two "Reformed" one "United," and two of the whole cloth. The secret is that Newburgh, having been settled first and soon abandoned by German religious refugees, before the Revolution, became the headquarters for some of the Scotch and Scotch-Irish settlers in America who "stayed put" and when they stay, as Pittsburgh shows, they generally come to own the earth, even if they do differ strenuously in theology.

I recommend Newburgh to Episcopallians and Presbyterians who are looking for a healthy place to retire to.

A CONTINUOUS RECTORSHIP.

Speaking of Scotch-Irish, a race so much dreaded by those whose feelings are not deep, I ran across, in a recent day, a sturdy example in William H. Meldrum, who was born on a farm in Dutchess County, near Patterson, and who in athletics and study proved himself to be one of the first half dozen St. Stephen's college men of his time. He went with his bachelor's degree to the General Theological Seminary, and, not content with the S. T. B. of that great school of the prophets, worked hard at Columbia University, and took his Master's degree in Arts at the same time. One looks for big things from a man like that, especially when he has the zeal and the sense of the Rev. Wm. H. Meldrum. But "big things" is a strange phrase which may mean anything according to one's prejudices or ambitions. What Mr. Meldrum did, after a little service in the city, was to settle down in his native place, Patterson, where he has been faithful for twenty-five years as rector and friend to everybody. He has proved that America can do successfully what old England has so often done—take an educated man back among his own people to lead a continuous life of usefulness as example and leader to those whose parents knew him as baby and boy. Our two years' average of pastorship is relieved of its shame somewhat by men like Mr. Meldrum, still a young man in the best sense, who remains all his vigorous life in one place and others like Dr. Lea Luquer who not far off from Patterson, had spent 53 faithful years as rector in an equally small parish. Those of us who are wanderers first and settlers afar off join with all the Christians of this little Dutchess County parish in doing honor to one quiet pastor who neither wandered nor wept for the flesh pots of Egypt!

BIG TYPE BIBLES

For eyes that need that kind. They are OXFORD books with large clear print, on the famous Oxford India paper, the thinnest and lightest paper used in book printing.

Ask for a copy of "Easy to Read."

It's a circular showing various styles of binding and prices, and it's free.

Church Literature Press
Publishers

Two Bible House, New York

By GRACE WOODRUFF JOHNSON

This is the circus season, and I am sure that all of you will bend every effort to go should one come near enough to enable you to do so. I never missed a chance when I was your age and I didn't miss many when I was lots older, for, wasn't it my real duty to take my little boys?

Of late, the pleasure has been mingled with a question in my mind as to how much the animals are made to suffer during their training.

Before that, when I thought about it at all, I imagined the training done by love and kindness. Then, by degrees, I read here and there, hints that it was only accomplished by fear; but no one ever came out frankly and said so. So, to this day, I do not really know the truth.

Some years ago, Jack London, who wrote books, wrote two, about two dogs, named Jerry and Michael. In Michael, he described very frankly the dreadful treatment the dog received at the hands of his trainer, which made me think that there must be some truth about the cruelty, or so well known a writer would not put it in a book which would be read by many people.

Of course this trainer was a very cruel and ugly type of a man. There may be many trainers who are naturally very kind. There must be.

Just so with girls and boys, there are cruel natures mixed along with the kind ones. I have seen boys, yes, and girls, who took delight in torturing some helpless animal or insect. And men who being ugly, made their dumb animals suffer for it, by are those who are thoughtlessly cruel, running horses up hill, or making them pull too heavy a load, or exposing them to the hot sun, or neglecting to feed them or give them water. There are women who move away

and leave the dogs behind to starve.

Now it rests with you to help remedy all this. First, see to it that you do nothing cruel yourselves. Then, do all you can for the dumb beasts. Always be on the lookout to help them. In every city and town there should be a society for the prevention of cruelty to animals. If you have none in your home town, get one started, then you have some one behind you to help you in the work and some one to report cases that you see and know of.

Trained animals are now being shown in the "movies," and very enjoyable they are to watch, too. But if they are cruelly treated, in order to give us pleasure, then it should be somebody's business to stop it. Here are some rules for success, from The Congregationalist:

What is the secret of success? asked the Sphinx.

"Push," said the Button.

"Never to lead wrong," said the Pencil.

"Take panes," said the Window.

"Make light of everything," said the Fire.

"Be up-to-date," said the Calendar.

"Never lose your head," said the Barrel.

"Do a driving business," said the Hammer.

"Aspire to grater things," said the Nutmeg.

"Find a good thing and stick to it," said the Glue.

"Do the work you are sooted for," said the Chimney.

Your friend,
GRACE WOODRUFF JOHNSON.

MEMORIAL.

To the Glory of God and in loving Memory of the Rev. Marcus Alden Tolman—1832-1917—Godfather and sometime Rector of St. John's Church, East March, Pa. Presented by his wife, Mary Whitaker Tolman, 1919, is the inscription on a pair of eucharistic lights of Gothic design in brass recently dedicated at St. John's by the Rector, Archdeacon Durell.

Bishop Tucker Issues Pastoral Letter.

A pastoral letter in the interests of the Nation-Wide Campaign has been addressed to the clergy and laity of the Diocese of Southern Virginia by Bishop Tucker. After recounting that "the work is not primarily that of the raising of millions of dollars, but that of awakening the dormant patriotism of the citizens of the Kingdom of God, and of developing the latent strength of all of our missions and dioceses," Bishop Tucker says:

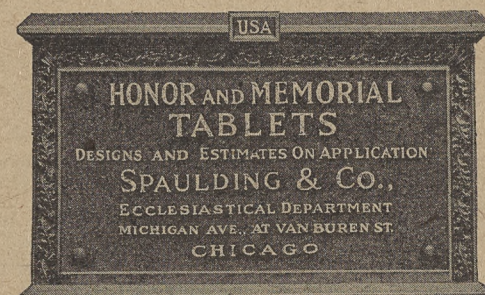
"Welcome it, labor for it, put your heart into it, and pray for it."

The pastoral has been read in all of the churches and missions of the diocese and has done much to arouse enthusiasm about the campaign.

The Rev. R. W. Plant, Chairman of the Maine diocesan campaign committee of the Nation-Wide Campaign, announced July

26th, that Bishop Brewster and members of the committee had accepted his invitation to devote the month of August to a speaking tour of the diocese in the interest of the Nation-Wide Campaign. Mr. Plant has planned a campaign to avoid all waste of time, energy and material and yet obtain the widest possible publicity for the campaign. He is organizing a publicity force with representatives in every parish and mission. The September number of the diocesan paper, The North East, will be almost exclusively devoted to material which concerns the campaign.

The Rev. W. A. R. Goodwin, rector of St. Paul's Church, Rochester, N. Y., addressed two conferences of the clergy and laity of the Diocese of Harrisburg at Williamsport on July 23, and at Harrisburg the following day. He spoke at the invitation of Bishop Darlington, who is anxious to speed the survey of the Church's resources upon which the program and budget of the Nation-Wide Campaign are to be based.



ST. STEPHEN'S COLLEGE

invites your attention to the following facts:

IT IS AN OFFICIAL EPISCOPAL CHURCH INSTITUTION, definitely

adopted by the Province of New York and New Jersey, by the diocese of New York, by the diocese of Long Island, and by a number of others at a further distance from the College. These metropolitan dioceses believe in the College and commend it to the Church at large.

IT IS ALSO BACKED BY DISTINGUISHED INDIVIDUALS, among scores

of whom are such men as: Bishop Leonard, of Ohio; Bishop Fiske, of Central New York; Bishop Longley, of Iowa, all alumni; Dr. Houghton, of "the Little Church Around the Corner"; Dr. Upjohn, rector of St. Luke's, Germantown, Philadelphia; Dean Treder, of Garden City Cathedral; Dr. Jessup, rector of St. Paul's, Buffalo; Dr. Hegeman, archdeacon of Syracuse, all alumni; Dr. Manning, rector of Old Trinity, New York; Dr. Cole, warden of Trinity School, New York; Mr. Haley Fiske, president of the Metropolitan Life Insurance Co.; Senator William J. Tully. Many more names of equal prominence can be furnished.

IT IS EXCELLENTLY EQUIPPED. Twelve modern buildings, ten of

them permanent, crown the bluff. The chapel is one of the really good pieces of English Gothic America. The library is a gem of classic beauty. The dormitories are large-roomed and modern. The class rooms have just been modernized, as have the laboratories. The refectory has every modern appliance. A circular with photographs will be sent on request.

ITS SCHOLARSHIP IS ABOVE CRITICISM. There is a faculty of eleven

men, decently paid, who do teaching the quality of which is endorsed by the Commissioner of Education of the State of New York.

ITS MORALE. St. Stephen's prides itself upon its *simplicity of life* and its

democracy of fellowship. Its morale is designed to perpetuate all the good elements of life in the army and navy, with none of its military monotony. Downright sincerity and a "liking for folks" characterize everything done and said. The religious activities are natural and simple. The President directs personally.

ITS COST. Four hundred and fifty dollars pays *for everything*, a price

within the reach of many who cannot afford luxury, but a price which buys scholarship and college life as good as any in America.

Address the president: the Rev. Bernard Iddings Bell.

Post Office: Annandale-on-Hudson, N. Y. Station, Barrytown, on the New York Central Railroad.

PUBLICITY LEAGUE BULLETINS.

By PAUL J. BRINDEL.

The first half of the Rev. H. M. Kellam's admirable publicity article in the July Texas Churchman, is reprinted this week. The Rev. Mr. Kellam, who is rector of St. Cyprian's Church, Lufkin, Texas, is planning to spend \$500 for publicity and education in connection with a week's Mission to be held this fall in Lufkin. Bishop-Coadjutor Clinton S. Quin will be the missionary.

The advertisement illustrated this week is the first of the educational series dealing with the Church. A number of these will be illustrated in "Advertising Religion," the publicity handbook to be published this fall by The Witness. Orders at \$1.25 plus postage are now being received by The Witness Book Department.

By the Rev. H. M. Kellam.

"Advertising the church in a newspaper or on a billboard should not be considered different in principle from advertising the church by personal invitation, by the example of a Christian life, or a tiny and inconspicuous notice board in the church porch, with the thrilling announcement that morning prayer is said at 11 o'clock and that the seats are free. When St. Paul preached in the Areopagus, or when we ring a church bell, the idea is the same, either to carry the message of the church to the people or to induce the people to come to the church. St. Paul's success in winning many souls to Christ lay chiefly in the fact that Christianity has a universal appeal and, secondly, because he was not too timid or too respectable to descend to the market place to let them know the good news of Jesus Christ and His church.

"There are several principles of general advertising which should be as carefully followed in church advertising as well as in business life. These two main principles are (1) To impart information, and (2) To create a desire. Both of these points must be present in any ad that will produce the best results. You cannot arouse an active desire unless some definite information is imparted, nor will mere facts be worth while unless these facts are of such a nature as to create a desire for testing the truth and reality of them. To mention that "ham is good" is a fact that few doubt. To advertise that "Smith's hams are good" is a fact that may lead some one to test the truth of the advertisement. To announce the regular hour of service in the Church of St. Charles the Martyr would be stating facts that none would care to deny. To pay good money for a full-page ad in a city daily to advertise the work of the church, in army camps, in the cause of Christian unity, or to show how Christ still heals, are facts that often strike chords of desire in the hearts of many earnest men.

"Under the above principles are minor points which should not be overlooked in any kind of advertising. "Advertising must never appear skimpy. By that I mean that to a given number of facts a sufficient space should be devoted to give the proper setting and emphasis to more important words. In most cases it is best to leave the mechanical arrangement of the advertising matter to the printer. However, important words and phrases in the copy may be underlined to give the printer his cue.

Create a Desire for the Church.

Advertising must be fresh—never printed the second time or merely re-hashed. This does not mean that certain trade terms or slogans may not be used repeatedly to advantage. But these must be few and easy to remember and the rest of the matter entirely new.

Advertising must be solid and true, never merely sensational. This does not mean that strong statements must be omitted, or that pompous language is to be used. New and terse wording should be constantly employed, but more and more the best advertisers are depending on short, true statements which any man may test for himself.

Above all else, try to word your ad so as to create a desire for further information and to test out that which has been given. Leave something unsaid for the imagination or curiosity of the reader to find out. For example, most people in the average town know where the Episcopal Church is. Therefore, in your ad refer to it as St. Paul's or St. Jude's. I know by experience that they will take the trouble to inquire where on earth St. Paul's or St. Jude's Church is and why it has lately made such a stir in town.

Now let us examine the different methods that may be used in church advertising. All but two of the following have been used by the writer and have proven successful.

I have not tried billboard advertising but there is no reason why a large church with a good income could not use this effective means of attracting the eye of the public while riding on country roads or along the streets. The only objection that could possibly be raised is that this method of advertising is somewhat in disrepute because billboards are often placed in a position which destroys a beautiful landscape or mars the effect of an otherwise beautiful street.

Newspaper advertising is the usual method first employed by the progressive church. Most newspaper publishers are very glad to print, free of charge, regular church notices and any real information that will be acceptable to the public. While I have found it impossible to give very strong teaching in this manner, yet it is only fair to those who differ with us to make no statement that will be interpreted as a slur on slight of other religious beliefs. On special occasions, paid ads should be used. Don't expect to get all your advertising free. I have found that the more I pay for the more I can get free of charge. No other business gets as much free space as the church, if the privilege is not abused.

Advertising During the Influenza Epidemic

Most of my paid newspaper advertising has been to inform the public of some special service or in regard to certain facts about the church. But I hope soon to be able to pay for a definite amount of space daily which will advertise religion generally as well as our own branch of the church. Yet even here I shall let it be known in some less striking way that St. Cyprian's Church took the trouble to call their attention to the truths contained in the ad.

In towns where there is more than one church, co-operative advertising may be

worked out at less expense. This is in line with recent articles on national church advertising.

During the recent influenza epidemic, I had hand bills printed and distributed throughout the town. There was practical advice about the care of the sick and methods of prevention and finally two prayers, printed in full, one for the sick and the other for the well—that God would spare them from the disease. This form of advertising is especially valuable for it shows the people that the church cares for their bodies as well as for their souls and that this interest is not limited to members of the Episcopal Church. I used Boy Scouts to pass these dodgers about town.

Henry Clay Said:—

"Years of observation and study have led me to the conclusion that the stability of our government depends upon the perpetuation of two institutions. One of these, and the more important of the two, is the Episcopal Church, and the other is the Supreme Court of the United States."

The man who "would rather be right than be President," was not given to making extreme or exaggerated statements. Even the hasty reading of an Encyclopedia article about this historic Church with its 1,300 years of unbroken lineage, will make you realize the justification of Clay's remarks.

If you are a part of the 72 per cent of the people of Kansas not members of any Church, why not get acquainted with the Episcopal Church by attending service tomorrow morning? At a time when chaos rules over half the world, Christianity is a good thing to put your trust in.

GRACE CATHEDRAL

Sunday Services: 7:30-11 a. m.
Sunday School, 9:45 a. m.

When Henry Clay was in his prime, a young man announced to his wife, with pride, that Henry Clay had accepted an invitation to dine with them next Sunday. "On Sunday?" echoed the wife. "Yes, on Sunday." "But you know I never give dinners on Sunday," she said. The husband protested and urged, but the wife was firm, and a letter had to be written withdrawing the invitation. An answer came from Henry Clay, saying: "I should like to make the acquaintance of a woman who can stand for principle and I am coming the next evening to do it."

CHURCH UNITY

By The Rev. THOMAS F. OPIE

In them and Thou in me, that they may be made perfect in one. Jno. 17:23.

And there shall be one fold and one shepherd. Jno. 10:16.

Excepting perhaps the word "SERVICE" there is no word that is stirring the hearts of Christendom today as the magic but evasive word, "UNITY". No thought or dream scarcely is so inspiring, so inviting, so impelling, I believe, and at the same time so mockingly will-o'-the-wisp-like and so tauntingly just-beyond-the-circumference of the Christian circle.

Unity was and is the sublime grand idea of Christ and the high grand ideal of Christians. Judging from the texts UNITY does not mean mere union of divided forces or even unity of spirit or purpose. It would seem to mean absolute and perfect union, absolute and perfect unity. It would appear to mean oneness of instrument, purpose and action—oneness of idea, effort and force.

This was the prayer of the Christ nearly two thousand years ago and it was a direct statement of prophecy:—"There shall be one fold and one shepherd!" Yet how far we still are, apparently, from that sublime grand ideal! How divided we are in forces! How asunder in purpose! How out of concert in action! But this generation will probably witness the most signal revolution in this respect since early Christian times. The world has suffered much for want of concert of Christian action! Christians everywhere are thinking

unity, praying unity, desiring unity—the one thing lacking is practicing unity! With only one important exception, the communions of the entire world have consented to representation at the coming conference on "Faith and Order", otherwise on "Christian Unity"!

The baneful results of our unhappy divisions are distressingly apparent. Our disunion is UN-CHRISTIAN, UN-SCRIPTURAL, UN-ECONOMICAL, Christ founded a single society of Apostles and later the Holy Ghost descended upon a single band of believers. For centuries the Church was one in doctrine, discipline and worship. Now it is hundreds in doctrine, thousands in discipline and tens of thousands in worship. Whereas some say, I am of Christ, I of the Baptist, some, I of St. Peter, or I of Calvin, or of Luther, or of Wesley, or Mrs. Eddy, or Mr. Campbell or Pastor Russell, or I of Who-or-What-Not—are we not un-Christian, and un-Scriptural? Whereas there are two, ten, a score, a hundred separate houses of worship in this town or that city, all maintaining distinct buildings, distinct corps of workers and separate (not to say separated) forces on the firing line, out on the missionary battlefields, are we not un-economical and un-businesslike?

Suppose the Christians of this or any other town should get rid of our many church buildings with their numerous items of expense—pastors, sextons, lights, heat, rent and upkeep of all kinds and in their places put up one or two (in large communities, a dozen if need be) church structures where all CHRISTIANS could worship their common Lord, regardless of shades of difference in doctrine and interpretations—I say SUPPOSE! Would it not be inspiring! NOW, it is impossible, but when a

few of the present generation of bigots and hair-splitters die out, it ought to become a possibility and a reality. Would not one great Christian army of say, six hundred million souls, speak out with certainty and power sufficient to deter any nation or people from attempting the world's destruction?

Some years ago the Episcopal Church launched a significant movement looking to church unity. In spite of opposition from within and ridicule from without, this movement is being felt the world over. God forgive any who hinder the process of mending the broken body of our Blessed Saviour.

Proposals looking to an approach to church unity have been drawn up, and though there are those of us who may not concur in the manner of procedure, we dare not condemn its spirit and purport. Recently several of our eminent Bishops toured the continent of Europe to create sentiment in favor of a world-wide conference on unity. God seems richly to have smiled upon their efforts. They were received with courtesy everywhere and received only a single rebuff.

The Presbyterians have called for a nation-wide conference on the subject to be held in 1920. All sincere Christians await results with acute concern. The theme equals if it does not indeed transcend in weight and significance that of the League of Nations. A league of Christians would insure the efficacy of the league of nations!

Our divisions are not primarily "creedal" since those holding to the same Creed are far apart. They are not primarily "baptismal" since those holding to strict modes of Baptism are far apart. They are not primarily "governmental" since those holding to the Congregational and those holding to the Episcopal idea are far apart. They are not primarily "ministerial" since those holding to the "single" ministry and those holding to the "three orders" are also far apart. In fact the church differences do not seem to be fundamental but casual and opportunistic! On investigation there seems real basis for hope of Church Unity as the one divine event towards which the whole Christian creation moves.

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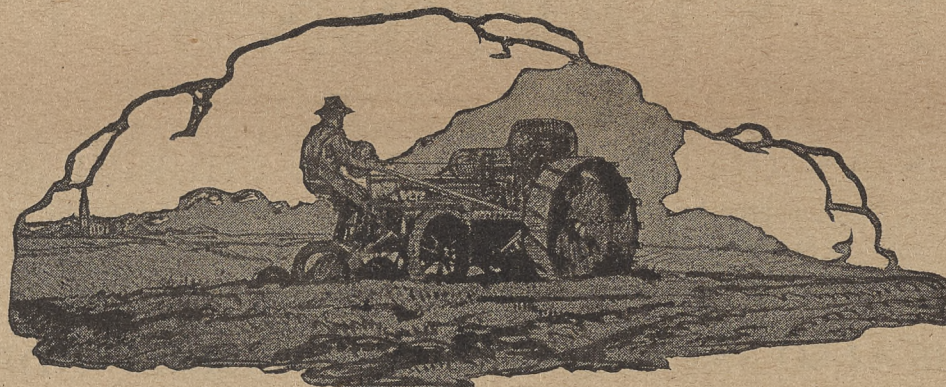
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The Nation-Wide Campaign for the Church's Mission