

The Witness

✠ FOR CHRIST AND THE CHURCH ✠

Vol. III. No. 36.

CHICAGO, ILLINOIS, SEPTEMBER 13, 1919

\$1.00 A YEAR

LEADING LAYMAN ENLISTED IN CAMPAIGN

Mr. Lewis B. Franklin Will Direct the Every-Member Canvass of the Eighty-Seven Dioceses.

Lewis B. Franklin, who as Director of the War Loan Organization of the Treasury Department had charge of the great organization which managed the four Liberty Loan campaigns of the Great War, as well as the campaign for the Victory Loan floated following the signing of the armistice, yesterday assumed charge, in a volunteer capacity, of the Every Member Canvass of the Nation-Wide Campaign of the Episcopal Church.

Mr. Franklin's enlistment in the Nation-Wide movement to muster the full resources of the Episcopal Church for national service in the after-the-war reconstruction, adds one more notable recruit from the ranks of leading men of affairs in New York and elsewhere who have joined hands with the clergy in the promotion of a practical, efficient religion to meet the demands of the new era. It is a movement, Mr. Franklin declared yesterday, which, while not sacrificing any of the spiritual aims of the Church, seeks, by a co-ordination of effort, an economic business administration, and a recognition of the real fellowship of man emphasized by the war, to bring religion and the Church into the closest touch with the spirit of the times.

Mr. Franklin will direct the canvass of the eighty-seven dioceses of the Episcopal Church in the United States for the unique and unprecedented attempt on a given date, November 16th, in the Diocese of New York, where a special Every Name Campaign is being waged, and December 7th throughout the rest of the country, to have every person whose name is enrolled on the membership list of the Church personally visited and urged to a reawakened interest in Church work and the responsibilities of Christian citizenship in coping with the problem which the nation faces.

To the discharge of this important, self-assumed task, Mr. Franklin brings a long organizing experience in both private and public affairs. A native of old Flushing, he was educated in New York and in 1895 entered the service of the banking firm of Spencer, Truck & Co. There he remained for twelve years, until in 1897 he accepted the position of Manager of the Bond Department of the Guaranty Trust Co. of New York, and two years later he was made Vice-President in charge of its investment department, which was largely developed under his management. When the Investment Bankers' Association was organized in 1912, Mr. Franklin was made a member of its first Board of Governors, and successively served as Vice-President and President of the organization, during which time he was also actively connected with the management of a number of large corporate enterprises.

With the entrance of the United States into the World War, Mr. Franklin was called to Washington by Secretary of the Treasury McAdoo to assist in the work of distributing the First Liberty Loan, and ultimately he became Director of War Loan Organization, in charge of the Liberty Loan and War Savings Committee throughout the country. He

served until the Victory Liberty Loan Campaign was brought to a successful conclusion, resigning June 15, 1919.

The special feature of his work in organizing the Liberty Loan drives which will make his services of the utmost value to the Nation-Wide and Every Name Campaigns of the Church, is that it brought him into intimate touch with loan committees in all parts of the country. He has probably as wide a circle of acquaintances as any man in America among the earnest men and women whose patriotic energy and zeal made the national loans so successful. At the height of these campaigns, Mr. Franklin had an organization of over two million men and women enlisted in the work, while more than twenty million people became purchasers of Liberty Bonds.

Mr. Franklin was loath yesterday to discuss his plans for the big job he has undertaken.

"It seems to me," he said, "that the work here is similar to what was done in Washington in organizing for the Loan Campaigns. In those campaigns we made the Federal Reserve District the unit of organization; but in this campaign it is plain that the Diocese will have to be the unit. I believe in the utmost measure of home rule in connection with such work. The job of the central office is to help out in organizing the diocesan committees, advising and supplying speakers and information, but in each diocese the chosen leader ought to do the active directing in accordance with local conditions. I see no reason why enthusiasm cannot be created for this splendid movement precisely as it was for the loans. The people will always respond where the cause is good, and I can see nothing that is not only good but necessary to the welfare of the whole people in a Church movement which seeks to 'inform the mind and awaken the conscience' of the people for national betterment."

Like the scores of other prominent laymen who in this movement are sacrificing business interests to promote the success of the campaign, Mr. Franklin is earnestly in favor of a large participation by business men in the work of the Church. He said yesterday:

"I think one of the greatest mistakes made in the administration of the churches is in leaving their financial affairs in the hands of the clergy. They are called to higher duties than that of raising money, and money is the last thing they ought to be compelled to think about. It is a shame to have clergymen going about constantly with hat in hand, begging for funds. The business of the Church ought to be run by business men, and I believe if it can be arranged that in every diocese and parish of the Episcopal Church throughout the land there shall be a layman, a successful business man, entrusted with the task of managing the business and finances of the Church, the Church will prosper to a degree not hitherto attained, the needed funds will be raised in a dignified way and the odium of constant begging will be lifted from it."

The Rev. Charles Caleb Cresson of St. Paul's Parish, Oaks, Pa., recently presented to the Bishop twenty-two persons for Confirmation none of whom had been raised in the Church. The parish is fortunate in not having lost a single member during the past six months by death, removal or otherwise. The total communicant membership is 151. Baptized souls in the parish under the spiritual care of St. Paul's clergy and lay workers number over 400.

SHALL WE HAVE AN OPEN HOUSE OF BISHOPS?

The First Test at Detroit as to Whether the Church Has Heard the Challenge of the World.

Just as before the Paris Peace Conference the subject of "Open Covenants Openly Arrived At," was an interesting and important subject, so on the eve of the Church's triennial General Convention, is the question of an open House of Bishops.

Like many other important events this one, however, has not "cast its shadow," at least not in the columns of the Church press.

That this preliminary discussion has been omitted, does not mean, however, that the secrecy which has heretofore surrounded the upper house of the American Church's supreme legislative body, may not be eliminated at Detroit.

Few writers in Church publications in considering the General Convention which convenes on October 3rd in Arcadia Hall, Detroit, mention the tremendous events since 1916 which have changed completely the world, mankind and civilization and have shaken the life of the Church as it has not been disturbed since the Reformation. Officially and therefore legislatively, it is the same Church, however, that convened in St. Louis three years ago. And naturally, a pre-bellum Church or any organization is illfitted to cope with post-bellum problems. Incidentally, the 1919 Triennial Convention of the Church is the first religious legislative body of any importance to convene in America since the nation has entered upon its era of reconstruction to find the problems of peace infinitely more complex and difficult than the problems of war. That is why more than one thoughtful newspaper owner, with not one Churchman reader in a thousand, regards this year's General Convention as the most important religious legislative assembly in years and will overcome the usual prejudice against religious gatherings by sending a carefully trained correspondent to report the Convention.

For it is an old saying and sometimes a true one—"As the Episcopal Church, so the nation." If the Detroit Convention should attempt to deal with the manifold social problems confronting the world today, in the spirit of broad Christianity, then perhaps the nation itself will choose to use the precepts of the Nazarene, rather than the present gospel of selfishness. If the Convention, as historic Churches too often in the past have done, chooses to ignore the social gospel of Jesus, then it can almost be written on the wall of destiny, that America will do likewise and that either the policies of repression or apathy will be pursued to their logical ends.

That is why the question of an open House of Bishops looms large to thoughtful Churchmen. Disregarding the positive and negative sides of the question, the fact remains that it will be the first test at Detroit as to whether the Church has heard the challenge of the world today and proposes to first answer it by letting the entire Church and Nation be the audience of its bishops in their deliberations, that influenced by public opinion and criticism, they may be inspired to answer the cry of a sick world with the counsel and advice of Christ Himself.

Interest Aroused in the World Conference.

The following address of welcome by Bishop Tandberg, of Norway, at a dinner given for the Deputation to present the invitation to the World Conference on Faith and Order to the Churches of Europe and the East is a fair sample of the spirit in which the Deputation was welcomed everywhere. Bishop Tandberg said:

"Mrs. Tandberg and I feel greatly pleased for the opportunity to bid our distinguished American guests a hearty welcome here in our home and we all sincerely wish you success in the great cause that has brought you over to Europe.

At these times when the spirit of war and strife seems to rule the world, it is more than ever the sacred duty of the Christians in all lands to work with all the means available towards the great goal, which Christ has set before us: 'Ut omnes unum sint.' May God's blessing rest upon your task."

Mr. Robert H. Gardiner, Secretary of the Conference, writes that letters are arriving from all the churches which the Deputation visited saying that the interest which they aroused is continuing.

Hospitality for General Convention.

The Detroit Hospitality Committee for the General Convention is being somewhat hampered in its efforts to make reservations for all Convention and Woman's Auxiliary delegates by reason of the fact that about 450 delegates and deputies to the Woman's Auxiliary have not replied to the letters of the Hospitality Committee with regard to hotel reservations. As but three weeks remain before the vanguard of Church men and women reach Detroit and but four weeks remain before the Convention opens on October 8th, the Committee is particularly anxious to hear at once from all who desire help in making hotel reservations. The Committee has ample reservations in hotels and in some private houses, for all of the bishops, delegates and visitors to the General Convention, but it must call attention to the fact that the high cost of living has affected hotel rates, so that it is now impossible to secure a double room under \$5.00 per day, that is \$2.50 per person. The Committee has no single rooms left in any of the large hotels. It has however a large number of double rooms and a number of large rooms with bath attached in which are from four to six single beds. These can be had at from \$1.50 to \$2.50 per person per night.

Request for a General Amnesty for Political Prisoners.

The following petition has been addressed to the President of the United States, to the Attorney General and the Secretary of War, signed by Emily Morgan, Companion-in-Charge of the S. C. H. C., and fifty-seven Church women from Massachusetts, Connecticut, Rhode Island, New Hampshire, New York, Pennsylvania, Delaware, District of Columbia, Illinois and California:

South Byfield, Mass., Aug. 26, '19. "The undersigned, members of the Society of the Companions of the Holy Cross, now in Conference, respectfully express their conviction that the longer retention in our prisons of men and women sentenced for loyalty to their conscience or for the expression of their opinions is contrary to the most sacred American tradition; and we hereby petition for the immediate release of all such persons."

THE EAST AND THE WEST WILL MEET TOGETHER

Detroit Will Entertain the Largest Gathering of Ecclesiastics of the Historic Churches in Over 1,000 Years.

By PAUL J. BRINDEL
(Special service for The Witness and the New York Tribune)

The largest gathering of ecclesiastics of the historic churches of the East and West in over a thousand years, will mark the opening of the forty-sixth triennial General Convention of the Church in Detroit on Wednesday, October 8th.

The Right Rev. James Henry Darlington, Bishop of Harrisburg, has announced that prelates of practically all of the Orthodox Churches of the East, have accepted the invitation of the Anglican and Eastern Association to attend the Convention and speak. Several Canadian Bishops and arch-Bishops of the Church of England also will attend as has been their custom for some years at Episcopal Conventions. All of the visitors will march in the opening procession with the 105 bishops of the Episcopal Church, representing sixty-eight dioceses in the United States and missionary districts in China, Japan, the Philippines, Alaska, Hawaii, Cuba, Porto Rico, Mexico, Southern Brazil, and Liberia.

"Not since the sixth and last ecumenical council of the primitive Church in the seventh century, has there been such a representative gathering of representatives of the historic churches of East and West as will take place at Detroit," according to good students of Church history. It was soon after the last ecumenical council that the first split in the primitive Church came, the Eastern Church with its see at Constantinople, refusing to acknowledge the claims of supremacy of the Bishop of Rome and also protesting against the doctrine of the filioque—"descent of the Holy Ghost from the Father" instead of from the Father and the Son, as is stated in the Nicene and Apostles' Creeds.

As a result the Orthodox Churches of the East refused to recognize any but the first ecumenical councils and the Anglican Church, acquiring independence from the See of Rome which she had anciently enjoyed, took the same position. An active alliance or even unification of the Eastern Orthodox and Anglican Churches is expected to result from the world conference on faith and order which will be held either in 1920 or 1921 in the United States. It will be along lines of the Lambeth Conference in 1887, and overtures will be made not only to the Eastern Churches but to practically all of the Protestant denominations.

Considerable political importance is attached to the visit of Archbishop Platon, Metropolitan of Koerson and Kiev and acting Patriarch of the Russian Church, to the Convention. At several previous addresses to clergy of the Church he urged sentiment be created and pressure brought to bear on the Administration in behalf of Admiral Kolchak. Following his address it is expected that a resolution will be introduced in both Houses of the Convention, giving the Church's endorsement to American and Allied intervention in Russia.

"To perceive a truth is to begin to live it."

A SUCCESSFUL SUBSTITUTE FOR THE SALOON

A Club House With a "Kick" in it Established by the Church at Cordova, Alaska.

Hunting for a substitute for the saloon has become a favorite form of indoor sport among editorial writers, newspaper reporters, politicians, clergymen and men in the street since the execution of John Barleycorn was set for July 1st.

All sorts of theories have been advanced, from taking over the old city "thirst parlors" and pioneer "last chances" and serving soft drinks in them to turning the church buildings into a social imitation of "the poor man's club" during week days.

But the theories, facing a new situation, lack the "kick" which characterized the saloon—a "kick" not entirely alcoholic, but increased and made human by sociability minus the frigidity of formal gatherings and the personal freedom which permitted any man to say whatever he pleased in whatever way he pleased.

Recourse altogether to theory is not necessary in this far from still hunt for a substitute for the saloon. There is in operation in Cordova, Alaska, a successful rival of the saloon that points the way to what may prove the substitute for "the poor man's club" not only in Alaska, but, adapted to local conditions, in the United States as well.

It has been weighed in the Alaskan balance for ten years and not found wanting.

It is the Red Dragon club house, first opened in 1908.

With more than two score saloons in the little town of slightly in excess of 1,000 inhabitants, not to mention numerous dance halls and dives, the Red Dragon has held its own and made a name for itself not only throughout Alaska, but in many parts of the world.

The Red Dragon has a "kick" in it, although no alcoholic beverages have ever been served in there. Any man, drunk or sober, is welcome there. He can read, write, box, play pool, talk "trade" with men from all parts of the territory, drink coffee, swap stories, or express his opinion on any matter that comes up, from ten o'clock in the morning until midnight every day in the week. If he is too drunk to navigate, friendly hands will be found to steer him to his cabin or to a bunk, where he can sleep off the effects of a spree.

The Red Dragon club house was opened in Cordova by the Church many years before it had a Church building there. In fact, St. George's Mission has just been completed.

In 1907, when the Copper River & Northwestern Railway Company was preparing to build a terminus near the native village of Nyak and lay its tracks into Cordova, which then existed only on paper, the Rev. E. P. Newton, a Church missionary, visited Nyak. The railroad company assigned a site near its proposed terminus in Cordova where the Church could erect a building. Mr. Newton decided that a seven-day and seven-night club house was needed in that rough, pioneer community much more than a church. Work was soon begun on the Red Dragon.

It was a neck and neck race between Mr. Newton and the proprietor of the first saloon to be built in Cordova to see which would be finished first. The saloon was, but the Red Dragon was the second building to be finished in the new town.

It was then and still is a very crude affair. A one-story, one-room, frame building, twenty-four by thirty-six feet, with a storm porch, it had little to differentiate it from its rival saloons, dance halls or stores except for the equipment which it housed. It contained a fireplace, a piano, a large "mission" table with

writing pads and magazines, three bookcases filled with a thousand volumes (most of which were the gifts of individuals later), boxing gloves, a pool table, a large davenport, two couches with pillows, morris chairs, and a stack of folding chairs, three game tables, an alcohol coffee urn and chafing dish, and an altar with its equipment, which was kept in a closet until Sunday, when the one room was transformed into a place of worship.

It was decided to call the place the Red Dragon club house to convince those shy of anything religious that it was not a place where religion would be obtruded upon those unwilling to hear it. It has not dealt with dogma, church standards or imposed a test of moral character on those who entered. Everyone has been welcomed. A second reason for selecting the name Red Dragon was that the church, when it should come to be built, was to be called St. George's and the Dragon was deemed a fitting name to be used in connection therewith because of the story of St. George and the dragon.

And then Mr. Newton wanted a name which, with a dragon printed in red, could be used on the stationery of the club house to help advertise it throughout Alaska. It soon became famous. Letters to men who expected to be in Cordova were frequently addressed in care of the Red Dragon Saloon, the writers knowing the proclivities of the persons addressed.

The Rev. Leonard E. Todd, of Fall River, Mass., spent his vacation in 1908 in charge of the Red Dragon. In January, 1909, Eustace Paul Ziegler, of Detroit, since ordained and now rector of St. George's in Cordova, was placed in charge and still directs its destinies.

The history of Alaska could be reconstructed from the persons and events that passed under Mr. Ziegler's vision in the Red Dragon club house. He made strange friendships with rough and desperate men, with drunkards, spendthrifts, miners, foreign laborers employed on railroad construction gangs, gamblers, college boys of good principles seeking fame and fortune, and the word spoken in season when, in trouble, they appealed to him for advice or aid, has often borne unexpected results. The Red Dragon has greatly extended the field of its usefulness.

Now that the saloon is going out of business, Cordova should have no difficulty in finding a substitute. It is already there, prepared to begin substituting. And it will not be without a "kick," albeit a non-alcoholic one.

What Cordova, and through Cordova, Alaska, has tried and proved, may be the active suggestion which will solve the problem puzzling many lay and clerical brains at home as to what shall be substituted for the saloon.

A community center or a club house with a "kick" in it, such as the Red Dragon is, may prove adaptable to many American towns and rural centres. It would not be surprising if the Church, as part of its three-year program, during which some tens of millions of dollars will be raised to further its religious and social welfare work at home and abroad, should transplant the Red Dragon idea, no longer an experiment but a successful fact, to several communities in the United States.

In the Diocese of Texas, Bishop Quin, who was consecrated as Bishop-Coadjutor last October, has entered upon his work with vigor and enthusiasm. Bishop Quin believes in the educational value of spreading information about the progress of the Church's work, and he has just sent a bulletin to every communicant in his diocese telling them exactly where their offerings have been used for missionary work in the diocese and asking for expressions of approval or disapproval or for any suggestions or criticisms.

A Significant Letter.

The Rev. Dr. George Craig Stewart of Evanston, Ill., received the following letter from one of the men of his parish, recently. It is of more than personal interest, as Dr. Stewart states in his Parish paper, and we pass it on to the readers of The Witness:

Dear Dr. Stewart:

We of the congregation at the eleven o'clock service yesterday were dismissed at 12:35, as you may remember; you may not know, however, that every person remained until the service had been concluded.

Strangers, of course, never disturb the devotions of others by leaving while Divine Service is being said unless, as sometimes is the case, they are lead as by a bell-wether when someone shows the course.

The thoughtfulness of the worshippers in remaining in their places during the entire service added so much to the joy and peace thereof that this appreciation is felt to be not uncalled for.

"Let all things be done decently and in order."

Dr. Thayer Selected to Survey Church Schools.

Dr. Willis G. Thayer, headmaster of St. Mark's School, Southboro, Mass., has been released for three months to work with the General Board of Religious Education. The Board desires to ascertain the essential purposes and responsibilities of a "Church School" in the educational progress of the Church at the present time, when the emphasis in education is swinging toward vocational and materialistic ideals.

Dr. Thayer will confer with representatives of schools at Detroit during the General Convention. He will then tour the schools that offer special opportunities for study. The outcome of this work will be a report which will, for the first time, present the financial, intellectual and religious conditions in our Church Schools, and the responsibilities which they owe the Church and the Church owes them.

Associated with Mr. Thayer is a Survey Committee, appointed by the General Board, and consisting of the following: Mr. William H. Church, St. Alban's School, Washington, D. C.; Miss M. P. Davis, Bethany College, Topeka, Kansas; Rev. Samuel S. Drury, D. D., St. Paul's School, Concord, N. H.; Rev. William E. Gardner, D. D., Porter Military Academy, Charleston, S. C.; Mr. Charles W. Newhall, Shattuck School, Faribault, Minn.; Rev. Endicott Peabody, Groton School, Groton, Mass.; Rev. F. H. Sill, O. H. C., Kent School, Kent, Conn.

RECTORS AND VESTRYMEN, ATTENTION!

The Witness will be sent through the mails in bulk to one address or direct to every family in a parish or mission for two or three months or more, to cover the period of the General Convention and the Nation-Wide Campaign, at the low rate of one and two thirds cents per copy for each issue. 25 copies for twelve issues, \$5.67. 50 copies for twelve issues, \$11.34. 75 copies for twelve issues, \$17.00. 100 copies for twelve issues \$22.68. It is the best investment a rector, vestry, or parish could make.

Plan to Put Summer School on Co-educational Basis.

The summer of 1920 will see the University of the South at Sewanee, Tenn., inaugurate a radical plan. This will consist of the admission of women to all courses in the summer school on the same conditions as men. A letter the past week from the office of Vice Chancellor, Bishop A. W. Knight to the Endowment Campaign Headquarters in Chattanooga related the plan of the University Senate to enlarge the summer school on a co-educational basis. The Board of Trustees heartily approves the plan and has urged an early beginning. The

plan contemplates a school lasting ten weeks, in which will be given general college studies, and in addition special courses for social and religious workers; that not more than three courses be taken by any one student, and that credit of half a year be given for each course satisfactorily completed.

Under the program of development assured by the Million Dollar Endowment, Sewanee promises other lines of larger service. One of these is an annual ten-days training school for church workers. Others include, "extension by lectures and correspondence; provision for a meeting place for church gatherings of all sorts in the South; and further development of the use of the University property, with the people living on it to demonstrate the application of Christian principles to community life."

"My People Are Blind, and No One Will Help Them to See."

Since 1913, when the Reverend Nathan Matthews was obliged to leave Africa, there has been no white priest in the Church's Mission at Liberia until the appointment by the Board of Missions last December of the Reverend William H. Ramsaur. Mr. Ramsaur left for Liberia in January, and in the September Spirit of Missions there appears an interesting account of his journey from Monrovia to Cape Mount. During this journey he stopped for a day at Gbai-Gbon, the village of Tobe Massaloh, chief of the De tribe. Mr. Ramsaur says:

"Our presence here was quickly announced. The natives say the birds give notice when a stranger is near. Soon I saw a large man approaching, wearing a dark robe suspended from his left shoulder. With him were five men, one of whom carried a long spear. It was the chief and his attendants.

He received me cordially, placed me in a large chair before his house, and went to arrange a room. After supper he called to see me and by the light of my lamp he told me of the needs of his people. He expressed the hope that I might establish a school in his village. I shall never forget the graphic way in which he described the situation—'My people are blind, scales are before their eyes, and no one will help them to see'. We should respond soon to this pathetic appeal."

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.

A College Is Not a Thing of Stone and Mortar

but a collection of men, educated and to be educated. Education is not a matter merely of instruction. *Education depends upon comradeship and understanding between pupil and instructor.* This is especially true of undergraduate collegiate education.

The great American University as a place for undergraduate training has one great weakness: It has not solved the problem of preserving the necessary small and intimate groupings within the large enrollment.

The small college doing undergraduate work only with a group of not over 200 students was once the rule in this country. It has not been superseded successfully by the large university, as is well known to every educator of prominence in America.

ST. STEPHEN'S COLLEGE is a small undergraduate college where intimacy in education is possible, where the scholarship is as high as anywhere in this country, and where mental breadth and spiritual depth are not considered incompatible.

Address the President,
THE REV. BERNARD IDDINGS BELL,

St. Stephen's College

ANNANDALE-ON-HUDSON

NEW YORK

MR. BRINDEL'S BOOK.

Orders for Mr. Paul J. Brindel's book, "Advertising Religion," have been coming in briskly and are increasing daily, but the number received is not sufficient to enable us to determine how large an edition to publish or to justify us in putting the book to press immediately. The book will not, therefore, be published until after the meeting of the General Convention at Detroit. We should have in hand about one thousand orders before putting it to press. Those intending to subscribe for the book should do so at their earliest convenience.

The Bishop of Indianapolis will celebrate the twentieth anniversary of his consecration on September 21st. In 1899, when the Diocese of Indiana was divided, Bishop White was translated to Michigan City and Bishop Francis was consecrated as Fifth Bishop of Indiana. For fifteen of these years he has been a valued member of the Board of Missions, his early experience as a missionary in Japan giving him a practical knowledge of the problems of missionary life, which has been of great help to the Board in deciding questions affecting the Church's missions in the Far East.

Many a man and boy may be strengthened at the Brotherhood Convention at Detroit to meet crises in his own life so that he may ring true and go out like St. Andrew to bring his brother. And who shall say that this brother may not be a Phillips Brooks, Bishop Tuttle, or Rudolf Tiesler!—The Michigan Churchman.

THE LEGEND OF OUR LADY

Containing the life of the Blessed Virgin and devotional readings on the titles given her by the Church. One dollar postpaid from the Grace Dieu Press, Merrill, Wis.

SEABURY DIVINITY SCHOOL FARIBAULT, MINN.

Standard Courses in Theology. Practical Training in Parish and Mission Work. Preparatory Department. Scholarships for First-Class Men. Correspondence Study Department for Men in Orders. The Rev. FREDERICK F. KRAMER, Ph. D., D. D., Warden.

Shattuck School

(53rd Year)
College Preparatory, Military, Episcopal
(Applications should be filed now to secure a place for the year 1920-21)
For Catalogue, Address
C. W. NEWHALL, Headmaster
Shattuck School :: Faribault, Minn.

The Witness

Published Every Saturday, \$1 a Year

THE WITNESS PUBLISHING CO.
(Not Incorporated)6219 Cottage Grove Ave.
Telephone, Midway 3935
Chicago, Illinois

A NATIONAL CHURCH NEWS-PAPER for the people. Intended to be instructive rather than controversial. A plain paper, aiming to reach the plain person with plain facts, unbiased by partisan or sectional views.

BOARD OF EDITORS:

Bishop IRVING P. JOHNSON, Editor-in-Chief.
Bishop JOHN C. SAGE, Associate Editor.

Rev. CHARLES J. SHUTT, Managing Editor, Chicago, to whom all communications should be addressed.

Contributing Editors:

Bishop Henry J. Mikell
Bishop James Wise
Rev. George P. Atwater
Rev. James Sheerin
Rev. Francis S. White
Mrs. Grace Woodruff Johnson

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

THE CHURCH ALMANAC

Lessons for morning and evening, from the new Lectionary, for the coming week.

13th Sunday After Trinity.

September 14th—

Ezekial xxvii. 1-14.

Romans viii. 16-end.

1 Chronicles xi. 1-19.

John xii. 20-end.

Monday, 15th—

Jeremiah xxxii. 1-25.

Romans ix. 1-18.

II Samuel v. 17-end.

Mark vi. 14-29.

Tuesday, 16th—

Jeremiah xxxii. 26-end.

Romans ix. 19-end.

I Chronicles xlii.

Mark vi. 30-end.

Wednesday, 17th, Ember Day, Fast—

Deuteronomy xviii. 15-end.

Acts i. 1-9.

I Kings xlii. 1-26.

II Corinthians iv.

Thursday, 18th—

Jeremiah xxxi. 1-26.

Romans xi. 1-12.

II Samuel vi. 11-19.

Mark vii. 24-end.

Friday, 19th, Ember Day, Fast—

II Kings ii. 1-22.

Acts vi. 1-12.

Jeremiah vi. 8-19.

II Corinthians v.

Saturday, 20th, Ember Day, Fast—

Hosea iv. 1-9.

Acts iv. 13-23.

I Chronicles xxix. 1-19.

Mark ii. 13-22.

Does Nora Need a New "Church House?"

Some 20 years ago the Old Baptists of Open Fork in Dickenson County, Virginia, were holding a meeting. A discussion arose about the exact way in which the body would be resurrected. As each side was quite sure it knew, the discussion grew quite bitter, until at last Uncle Dave, the leader on one side, arose and said, "All that wants to follow the Lord Jesus, follow me," and he marched out of the church. A goodly number followed him, and as they felt the breach was irreparable, set about to build a rival church house. To reduce expense, they combined with the Odd Fellows and put up a two-story building two miles down the creek at Nora, the upper floor belonging to the Odd Fellows and the lower one to the church. As years went by, the congregation became scattered, and when the Clinchfield Coal Corporation was buying land in Dickenson County, the remnants of Uncle Dave's followers were glad to sell the church to it. The Odd Fellows, however, still held the upper floor.

When the work of the Episcopal Church was started in Nora, the Clinchfield Coal Corporation gave us the use of the "churchhouse." It is

a rough floor and windows that shake so in the wind that they are always broken. Crooked stairs in one corner lead up to the lodge room. There is a great oblong barn of a place, with a rough platform at one end with a home-made reading desk on it. One of the boys made a simple altar and friends from New Orleans and Okmulgee, Okla., have sent us linen and hangings, so that there is one pretty and churchly spot in the building. The building had the advantage of being cool in summer, but in winter it is almost colder than outdoors, with the wind rushing up through the floor and in through the cracks, and the stove seems almost to emphasize the coldness. Besides this, the "Churchhouse" is the only place for entertainments of any kind, for political meetings, for bonding teachers, etc., and it is very hard to make the children feel any reverence when they come to Church and Sunday School, when they come to the same place for so many secular events.

Now, consider our "Churchhouse," built out of spite, ugly, dirty, uncomfortable, used for all kinds of secular purposes. Do we need a Church building that is primarily a church? We want to build one, small and simple, but churchly, and befitting the dignity of our Church. We can build such a church for \$1,000.00 and probably will need \$500.00 more for pews, altars and other fittings. We want to raise as much as possible in Nora, but there are few families who can help much, by far the most must come from those who are interested in spreading the work of the Church. This is the only place in Dickenson County where the Church is even holding occasional services, and it is therefore a demonstration point of the Church. Should we not have a proper setting for such an important work?

Contributions may be sent to Deaconess Williams, Dante, Va.

Gift for French Reconstruction.

One year ago, while Dr. Geo. Craig Stewart was serving as a chaplain in France, his unit, Evacuation Hospital No. 6, was ordered from Meaux to Chateau Thierry to care for the wounded as the Germans were driven steadily back. The day before they left, the Rector called on the Bishop of Meaux to secure, if possible, crucifixes, rosaries, medals, and Prayer Books for distribution among the Roman Catholic soldiers. The Bishop, deeply touched by such solicitude, gladly provided these aids to devotion, and bestowed upon him his benediction, together with a beautiful silver pectoral cross. Last month, when Dr. Stewart preached at Racine Conference, the offering, amounting to several hundred dollars, was taken for the restoration of ruined churches in France, and the executive committee unanimously requested that the money be sent through him to Mgr. Emmanuel Morbrt, the Bishop of Meaux, in appreciation of his courtesy to an American chaplain.—The Parish Visitor.

Mrs. A. M. Trenholm of Hendersonville, N. C., writes to The Witness as follows: "I have read with closest attention Dr. Freeman's editorial published in The Witness, August 23rd, entitled, 'The Finger of God.' It is most profound and should be published again and again. Truly the world, while in the clutches of hideously strong forces, is simultaneously being plainly shown that God is revealing His spiritual truth, to bring His people to Him through the radiance from the Cross. Oh, let Christ's followers rally now about Him, and hold high His glorious symbol, to thwart the advance of His enemies."

The meeting of the Brotherhood of St. Andrew at Detroit, Mich., October 1-5, will be the first international convention since 1907 at Washington. A number of Canadian speakers will appear on the program; and the Canadian Brotherhood has been invited to send an official delegation in addition to the delegates generally.

A Wide-Awake Vestry.

St. Paul's Church, Chattanooga, Tenn., is blessed with a wide-awake and aggressive vestry, eager to strengthen and see the parish grow, appreciating the importance of keeping the members well and accurately informed about the Nation-Wide Campaign, the forthcoming General Convention and far-reaching events transpiring in the Church during the period of reconstruction. Mr. Willard Warner, of the vestry, recently sent us 100 subscriptions, inclosing the following communication, which has been mailed to those who will receive the paper:

Dear Friend:
Beginning shortly you will receive twenty successive copies of "The Witness" concurrently with the period of the Nation-Wide Campaign of the Church.

This is the gift of the Vestrymen of St. Paul's, as individuals, to show their belief in the importance of this campaign, and that from reading this paper we may better understand and realize its object, which is TO INFORM THE MIND AND AWAKEN THE CONSCIENCE OF THE CHURCH.

Incidentally it may lead to your becoming a subscriber for "The Witness."

Very sincerely,
The Vestrymen of St. Paul's.

RECTORS AND VESTRYMEN, ATTENTION!

The Witness will be sent through the mails in bulk to one address or direct to every family in a parish or mission for two or three months or more, to cover the period of the General Convention and the Nation-Wide Campaign, at the low rate of one and two thirds cents per copy for each issue. 25 copies for twelve issues, \$5.67. 50 copies for twelve issues, \$11.34. 75 copies for twelve issues, \$17.00. 100 copies for twelve issues, \$22.68. It is the best investment a rector, vestry, or parish could make.

Which Was the Greater: Washington or Confucius?

The fame of George Washington continues to spread. He is now a rival of Confucius for honor among the younger generation of Chinese—at any rate, among the youthful Chinese who live in Hawaii, which is United States territory.

It was not very long ago when a missionary of the Church, which has many undertakings in the islands and expects greatly to expand and increase them as a result of its Nation-Wide Campaign now in progress, overheard a young Chinese girl, who had been a student at the St. Andrew's Priory, arguing with her father as to which was the greater, Washington or Confucius.

The girl put up a strong argument and was not silenced by paternal authority.

The memory of Washington is greatly honored in our Pacific possessions; perhaps more so, outside of the public schools, than is the case right here at home. His birthday is a public holiday there, of course, and Hawaiians, Chinese, Japanese, Koreans, Filipinos and men and women of many other nationalities vie with each other to do him honor.

In fact, Washington's birthday in Honolulu vies with Easter Sunday on Fifth Avenue in pomp of sartorial display. The inhabitants dress up in their best and gather in the streets to watch the parade.

Chinese women who rival the hues of the rainbow in the gorgeous colorings of the native costumes, parade Honolulu's most important streets, with hair beautifully coiffured and carrying bright-hued umbrellas. By dressing up in their best and showing themselves in public they thus do honor to the Great Ancestor of his country.

Side by side along the streets, from early morning until the parade starts, children of Hawaiian, Chinese, American, Filipino, Korean, Portu-

guese, Spanish and other parentage, clean as soap and water can make them, spick-and-span in freshly laundered clothes, patiently wait. George Washington is not merely a name to them, but a personage worthy of honor.

This spirit of Americanism which animates children of many and diverse nationalities, and their parents, too, in the islands has been partly brought about through the influence of the missions and schools maintained there by the Episcopal Church. We have eleven day-schools with an enrollment of about 800 pupils, and five night-schools with an attendance of nearly 200 men.

The two most important Episcopal schools in the islands are Iolani School for Boys, founded in 1867 as St. Alban's College by Bishop Willis of the Church of England, and taken over by the American Church when Hawaii became a United States possession, and St. Andrew's Priory, a school for girls, founded in the same year. Their capacity will be increased through the Nation-Wide Campaign. Many men prominent in the Hawaiian territorial government received their training at Iolani.

A UNIQUE REPORT.

The most unique General Convention report ever submitted by a Church organization was sent to press last week.

It is called "A Dozen Doings of the General Board of Religious Education," and is an elaborate illustrated art souvenir containing twelve feature stories of different phases of the Board's work, besides the usual report. Five thousand copies of the volume, which is printed on cream cameo paper with an art cover in two colors, are being printed, 3,000 of which will be distributed at Detroit.

Among the "Dozen Doings" are such stories as "Making Christianity Easy for the Indians," "Is the Laborer Worthy of His Hire?" "Trained Soldiers Saved the Nation, Trained Clergy Will Save the Church," "The Church's 112 'Prep' Schools—Are They Worth Saving?" and "Students Who Drift from the Church, a Loss and Menace to the Nation."

The book was compiled by Paul J. Brindel, Church publicity expert of the Nation-Wide Campaign News Bureau, who will "cover" the Detroit General Convention for The Witness and a number of the leading newspapers of the United States.

Will Celebrate Constitution Day.

Wednesday, September 17th, will be celebrated throughout the nation as "Constitution Day," in commemoration of the Birthday of the Constitution of the United States. This movement is promoted by the National Security League, in association with the other leading patriotic societies of the country, with the purpose of strengthening the people's faith in our form of government and thus combating atheistic Bolshevism.

The churches of America can render an inestimable service to the cause by impressing upon their congregations the ethical significance of the Constitution; by showing them that it is not merely a lawyer's document, but a Charter of Liberty, based upon the great moral principles which the Christian Church has labored for centuries to impress upon the minds of men.

The clergy are urged to observe Sunday, September 14th, as "Constitution Sunday," and to preach on that day upon the ethical and moral principles of the Constitution.

S. O. S.

St. Martin's Church, 24th and J. streets, Omaha, Nebraska, is the only Episcopal church ministering to a densely populated community of 50,000 souls. To adequately meet the increasing demands for service, it is absolutely necessary to build a rectory and parish house at once. The total cost will be not less than \$15,000. An urgent appeal is made to the entire Church for help. Checks sent to the Treasurer, Dr. Frederick O. Beck, 4819 S. 24th St., Omaha, Neb., will be greatly appreciated and acknowledged at once. THANK YOU!

WALL ROLLS

HEAVENLY SUNSHINE.

Consisting of a page for every day of the month with selections of Scriptures and verse of a hymn printed in large type so it may be read across a room or ward. Size 14x20 inches, mounted on Mission Oak and with cord for hanging. 75 cents each.

Church Literature Press
Publishers

Two Bible House, New York

The Greatest Mission Field in the World—Fifty Million Unchurched Americans.

ADVERTISING IS THE LOGICAL WAY TO ATTRACT THIS VAST MULTITUDE TO THE CHURCH. THAT IS WHY EVERY CLERGYMAN AND VESTRYMAN NEEDS

Advertising Religion

By Paul J. Brindel.

Introduction by Bishop Wise, of Kansas, Chairman of the Church Commission on Press and Publicity. Foreword by the Rev. Francis S. White, Domestic Secretary, Board of Missions.

A PRACTICAL TEXTBOOK AND NOT A VOLUME OF THEORIES.

ADVERTISING RELIGION is the product of successful Church publicity experiments in a number of dioceses by the head of the Kansas Diocesan Publicity League, now a member of the publicity staff of the Nation-Wide Campaign. Display advertisements, tried and proven successful in conservative parishes, are among the illustrations. The student of this book will have a comprehensive knowledge of publicity and advertising methods and will know how to meet his parochial problems along these lines.

Churchmen cannot afford to be ignorant of what even conservative clergymen admit to be the greatest missionary aid at the service of the Church today. Advance orders at \$1.25, plus postage, payable upon delivery of book this fall, now being received.

ADDRESS:

THE WITNESS

6219 Cottage Grove Avenue

Chicago, Ill.

EDITORIAL

By Bishop IRVING P. JOHNSON.

A CRITICAL SITUATION.

The next three months are full of vital interest to Churchmen. The General Convention meets in October, the Nation-wide Campaign culminates in December, and a new Church year full of promise begins with Advent.

The Church needs, as it has never needed before, a well-informed laity and an aggressive ministry.

The Lord has provided reading and writing as the basis of general intelligence, and without these elements there can be no true education.

Every preacher is conscious of the fact that he is preaching to a constituency that does not read any Church literature.

We have about a million communicants, and out of this number not more than fifty thousand read a Church paper.

In an ecclesiastical way we are in about the same condition as was Russia at the beginning of the war. About one in twenty ever read anything pertaining to the Church. It is not surprising that such a constituency is the victim of the spellbinder, or is bolshevistic in its attitude toward Church movements.

* * * * *

But that is not the worst of it. These 950,000 souls who do not read Church literature, do read the daily press and secular magazines, and in this literature they read much that is antagonistic to the Church.

What is to become of a body which will read the propaganda of the enemy and refuses to read the defense of the Church?

Is it any wonder that it is frequently the case, as we have known, that members of the Church will contribute more to any cause than they will to their own?

I have in mind a case where a Church warden gave ten times as much to the Knights of Columbus as the whole congregation of which he was the warden gave to our War Commission.

In fact, it is a common experience to find our laity as generous to outside movements as they are niggardly to the call of the Church.

This proceeds from the fact that there is no knowledge of what the Church is doing, or attempting to do, and so there is no interest.

We know of one large city where the well-to-do laity of the Church gave more in one week to the Y. M. C. A. than they gave in twelve years to all diocesan institutions combined.

Why? Because they knew about the Y. M. C. A. and knew nothing about the work of their own Church.

They would tell you that they did not approve of the way in which the Church was doing its work.

I happened to know no less than six Church institutions in that diocese that were doing a splendid work, and I knew that they knew nothing about any of them, because there was no medium by which such knowledge would reach them.

Many Church institutions are starving, while our own people are feeding others.

* * * * *

The officers of the Nation-wide Campaign, with whom I have recently conferred, are simply aghast at the fact that there is no medium by which they can reach the people, because such a small proportion read a Church paper.

I am afraid that we have a constituency that does not wish to be informed, but it is a matter that should be of profound concern to every rector in the land.

At this time I am not interested in which Church paper they may take, but I am sure that during the next three months some Church paper ought to be in the hands of every Churchman in this country.

I am profoundly conscious of the limitations of The Witness, but I am still more conscious of the impossibility of putting out a paper which in matter, form and price would be satisfactory to purely parochial visions.

"The Churchman," "The Living Church," "The Southern Churchman" and "The Witness" are four attempts to meet the situation, and they represent the earnest efforts of men as sincerely anxious as yourselves to meet the very serious condition that confronts us, and yet all four are turned down by 19/20 of our people because they are not interested.

I am afraid their lack of interest lies deeper, for where your heart is, there your treasure is also. If the subject for which the papers stand were of vital interest, their interest would react in making the paper more interesting.

Do you suppose that The Saturday Evening Post would have its present circulation except the public had built it up by their interest in its matter? There cannot be an effective Church press until there is an intelligent interest in the Church, and that interest will go further to make a great Church paper than will a dozen able editors.

It is not possible to build up until there is a morale upon which to build.

But I believe the issues before the Church are so vital during

the next three months that every effort should be made to put a Church paper into every household of the Church, with the urgent request that these papers be carefully read.

I am ashamed to say it, but I am constrained to believe that the average Roman Catholic, Christian Scientist or Mormon knows far more about the faith and practice which he defends than our well educated laity know about the faith and practice of the Church.

* * * * *

I have a word to say about The Witness in this connection. It has managed to exist for three years under the most adverse circumstances in which a paper could possibly be published.

It was put at a low price for the period before the war; it has been confronted with a rise in the cost of printing that is staggering.

We have managed to survive, but we have been obliged to economize to the point where economy is wasteful.

This has been especially true in our mailing department.

When we felt that it was wise to move our publishing plant from Hobart to Chicago, we found that the mailing list was in a very confused condition. It has resulted during the summer in many complaints of papers not received.

We have done the best that we could afford to do, and we trust in a very short time to be able to have our mailing list in an orderly condition.

I really feel that every subscriber to The Witness is a partner with us in the enterprise, for even if he receives nothing, he receives the same as the editors, and if he gives whatever he gives cheerfully, he is doing what the editors are trying to do.

We started The Witness to furnish a Church paper at the lowest possible price, in order to stimulate an interest in the Church and her ways, especially among those who had not hitherto taken any Church paper.

We have tried to avoid controversy, politics and personalities. We have not always succeeded, but we have to thank a large number of friendly subscribers for their forbearance with our failure to realize an ideal, and we feel that in doing so, you have helped us to create some interest in Church literature.

* * * * *

We believe that we are on the way to make The Witness a better paper than it has been before, and we ask for a continuance of your patience with us.

* * * * *

I believe that any of our Church papers will be glad to co-operate with any rector who wishes to introduce a Church paper of some kind into every household in his parish, and I know of nothing which would help him more in the pulpit than to have a reading congregation in the pews, who knew what he was talking about when he departs from simple questions of general ethics to the burning questions that are confronting the Church today.

QUESTION BOX.

"Where is the seat of authority in the Episcopal Church?"

By authority we mean that external rule which governs us in the scope of its operation.

In the State we have a certain authority which may levy taxes, punish offenses, impose duties. It may not arbitrarily interfere with our personal liberty, for its purpose is to ensure such liberty.

The seat of authority in the State is not always the same.

In some cases it is the judicial body interpreting the laws of the land.

In other cases it is the legislative body laying down certain ordinances which we accept. And if we refuse to accept them, then it is the executive power reaching out and imposing its power upon us.

There has been in certain times and places, an arbitrary power in the person of an absolute monarch which has exercised absolute rule, which men had to obey or suffer the consequences, but in constitutional governments, such as Great Britain, the authority may be merely common usage enforced by officers regularly appointed.

In the primitive church, authority seemed to reside in the bishop and elders, who were supposed to enforce the apostolic faith and practice, and when they failed to do so the appeal was taken to the local synod and from that to the general council.

As ordinarily exercised in the Episcopal Church, it is the business of each bishop, acting with his diocesan council when necessary, to enforce the canons of the diocese or of the general Church, and an appeal from his decision lies with the courts established by the General Convention.

In matters of faith, however, the

seat of authority is the concurrent witness of all the bishops in conclave assembled, who have the judicial power to interpret but not the initial power to dictate the faith.

The demand for an arbitrary authority which will determine all questions of doubt is not a function of constitutional government.

No court in the United States will pass upon an abstract question, but will determine the bearing of the law upon particular facts.

There is no seat of authority in the Episcopal Church which will settle purely academic questions, for in that particular the Church exercises the same latitude that the State exercises.

What the Church claims is, that it has preserved the essential faith and practice of the primitive Church and is prepared to enforce that faith and practice through its authorized representatives, whenever it may be appealed to by those concerned.

It is a matter of some distress to excellent people that the Church does not exercise general police duty and arrest and punish all violators of its faith and practice. This is what many understand authority to mean, but the Church feels that the best authority is that which sits lightly upon the individual, and assures him the widest liberty consistent with the preservation of faith and practice in its official utterances and established usages.

This may seem an inadequate exercise of authority, but it is the very ideal of authority that it shall allow the greatest latitude of action consistent with the welfare of all concerned, and it is the only kind of authority which will combine reverence with initiative.

The seat of authority in the Episcopal Church lies in its official utterances to be found in creed, liturgies, constitutions, canons and rubrics, and the officer designated to see that the

authority is respected is the bishop in each several diocese.

Such an authority makes no claim to infallibility, nor does it aim to transform its bishops into moral policemen, but it operates in creating loyalty and devotion to the Church, which minimizes the necessity of a police court.

There is no more censorship of thought, word or deed in the Church than there is in the State, and the loyal citizen is scarcely conscious of arbitrary authority in one or the other.

It is an authority which sets a minimum of restraints in order that it may produce a maximum of freedom.

And it is also that kind of authority which every free man desires for himself, even if he may like to invoke arbitrary power to restrain the other man.

In practice it produces a loyal and intelligent constituency who are as law-abiding, in so far as they know what the law is, as any ecclesiastical constituency in America. What Episcopalians lack is zeal, not reverence for authority.

RECTORS AND VESTRYMEN, ATTENTION!

The Witness will be sent through the mails in bulk to one address or direct to every family in a parish or mission for two or three months or more, to cover the period of the General Convention and the Nation-Wide Campaign, at the low rate of one and two thirds cents per copy for each issue. 25 copies for twelve issues, \$5.67. 50 copies for twelve issues, \$11.34. 75 copies for twelve issues, \$17.00. 100 copies for twelve issues, \$22.68. It is the best investment a rector, vestry, or parish could make.

Should a Man Desert His Mother Because She Is Being Abused?

"Once in a while," says the Rev. Albert E. Clattenburg, rector of St. Peter's Church, Hazelton, Pa., "we are startled by reading of the desertion of the ministry on the part of one of our clergy or bishops. We think the defection strange and wonder about it even after the deserter has stated his reasons for such action. As the Archdeacon of Wyoming said recently, 'Should a man desert his mother just because she is being abused, and stones are being thrown at her?' The unfaithfulness of teachers in the Church should be a spur to egg one on to do all possible to keep the Church true to her heritage. The great example of Athanasius, called 'The Father of Orthodoxy,' when he stood up against the whole world of unbelief should show us that we should defend our Mother Church and remain inside her to insist her truth."

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments.—Kelty.

ANNOUNCEMENT.

Send in your order now for Mrs. Gutesell's Christmas Novelty Gift Book. They are made up during the summer months and consist of many beautiful Christmas cards with thoughtful greetings, enclosure cards, seals and inexpensive Christmas gifts, neatly arranged in attractive sample books.

This plan makes it possible for Church organizations to raise money for their work in an easy way. No investment, pleasant work and splendid results.

For information and testimonials from clergymen and organizations who have repeatedly used the plan, address Mrs. A. A. Gutesell, 402-406 Sixth Avenue South, Minneapolis, Minn. 10-11

CHURCH SERVICES CATHEDRAL OF ALL SAINTS

Elk and Swan Streets, Albany, N. Y. Sunday Services—7:30, 10:30, 11 (Holy Eucharist), and 4 p. m. Week-day Services: 7:30, 9 and 5:30 p. m. daily.

DEFINING MEMBERSHIP IN THE CHURCH

Diocese of Harrisburgh Will Memorialize the General Convention to Define the Term "Church Membership."

The following is the report of the Committee on Definition of the Term Communicant and the Establishment of a Definition for Statistical Purposes of the Term Church Member, submitted at the last Convention of the Diocese of Harrisburgh (Pennsylvania):

The Committee appointed under a resolution of the last Convention, to make a study for the proper defining of the term "communicant" in Diocesan Reports, and also to consider the advisability of establishing Baptism as a basis of Church membership, and to consider the establishment of a precise definition of the term "Church Member" for the purposes of securing uniformity in parochial reports, reports:

The use of the term "Communicant" as a basis for estimating church membership and the strength of religious bodies, is a post Reformation method of determining such strength. It arose in those churches which required regularity of attendance upon communion services under pain of ecclesiastical discipline; it was never of great value in our communion where, so far as discipline is concerned, the matter of partaking of that Holy Sacrament is left to the conscience of the individual worshipper. For this and other reasons there has been no uniformity in this Church in the use of the term "Communicant." Some have taken it to include all those who have been admitted to that Sacrament continue in allegiance with the Church, without regard to their being partakers of that Sacrament; others have taken it as restricted to those who come regularly to the Lord's Table. This with the result that with changes of rectors communicant lists are purged and members dropped therefrom without formality or notice to them or opportunity for a hearing. It seems to your committee that the term "Communicant" is an unreliable one for ascertaining the strength of this Church and its Church membership for statistical and governmental purposes.

In the Anglican Communion Holy Baptism has been the uniform and exclusive way of becoming members of Christ, that is members of the Church. In view of the fact that many persons who are baptized in other communions are received into this Church, a mere enumeration of baptized persons, compiled from the parish records of baptism, would likewise be unreliable. Provision must be made for taking up as Church Members all those who are received into this Church after baptism.

The committee is impressed with the fact that there should be provision by which for statistical purposes and parish records, one may become non-affiliated with this Church, may voluntarily withdraw therefrom with honor and not be marked as lapsed. It is true that one receives in baptism and confirmation that which cannot be taken from him in after life; in a modified sense this is true of membership in secular organizations, nevertheless they have come to recognize that in the present age, the privilege of voluntary withdrawal should be accorded those who for any reason either have changed their minds or lost the desire to retain affiliation with the body. In the business and industrial world of today a certificate of good conduct is a matter of right to every withdrawing associate or employee. In many cases kindly words thus written pave the way to a resumed and more hearty allegiance, while silence is a soul-destroying thing.

The committee is quite clear a like course should be pursued in this Church, otherwise there can be no intelligent check upon the correctness of parish reports.

The committee has considered this question solely from the viewpoint of securing more reliable statistics but is entirely satisfied that with the elimination of the term "Communicant" as a measure of church membership this Church will be proceeding along the lines suggested by the Bishop in his last Convention Address in presenting Holy Baptism as a basis of Christian accord and unity.

In view of the fact that in many dioceses representation in convention on a communicant basis and because the number of communicants is deemed some measure of parochial activity, the committee recommend the retention of that heading.

The present form of report provides no means for checking reports from year to year, provision should be made for an accounting for gains and losses so that diocesan secretaries may check reports and prevent the continuance of gross irregularities which have so impaired the value of church statistics.

The committee is of opinion that the term "Baptized Persons" should be dropped from the form of report and a new term substituted: "Church Members"; with an explanatory notation that Church Members for the purposes of the report, are to be taken to include all those who, having been baptized in this Church retain their allegiance therewith, or who having been subsequently otherwise received herein, likewise retain allegiance.

There should be a new sub-division in the report for the checking of statistics under the headings of "Gains" and "Losses," putting under Gains: "Baptisms," "Received Otherwise," "Received by Transfer," "Reaffiliated," and under Losses: "Loss by Death," "Loss by Transfer," "Loss by Withdrawal." The balancing of these columns should equal the gains or losses under the heading "Church Members"; "Last Reported" and "Present Number."

The committee has used the term "affiliation" and "non-affiliation" in preference to the term "non-communicant," for the reason that the purpose in view is to regulate and determine statistical and governmental data and not to adjudicate spiritual or ecclesiastical rights.

The committee therefore offers the following resolutions:

(1) Resolved, That the General Convention be memorialized to authorize and direct changes in the form of parochial report as follows: Omit the heading or term "Baptized Persons, total number in congregation," substitute new headings: "Church Members: Last Reported," "Present Number"; and a sub-heading: "Gains: Baptisms," "Received Otherwise," "Received by Transfer," "Reaffiliated"; and a sub-heading: "Losses: Loss by Death," "Loss by Transfer," "Loss by Withdrawal."

(2) Resolved, That the General Convention be memorialized to define the term "Church Member" as used for statistical and governmental purposes as including all persons who having been received by baptism into this Church remain in allegiance therewith, and also all other persons who having been baptized otherwise, have subsequently been received into this Church and remain affiliated therewith.

(3) Resolved, That the General Convention be memorialized to provide for the issuance of a certificate of voluntary withdrawal from or non-affiliation with, a particular parish, and to make provision for the re-affiliation of persons so withdrawing upon the surrender of such certificate to the proper parochial authorities.

(4) Resolved, That the Statistics of Confirmation be retained in Reports as formerly.

All of which is respectfully submitted.

D. WILMOT GATESON,
ROBERT B. GALT,
HERBERT B. PULSIFER,
C. M. CLEMENT,
ROSS W. BARROWS,
H. B. MEREDITH,
Committee.

CHATS WITH LAYMEN

By GEORGE PARKIN ATWATER, D. D.,
Rector of the Church of Our Saviour,
Akron, Ohio.

I.

One of my earnest laymen dropped into my study for a chat. Assured by the fact that he was interrupting nothing more important than one of Trollope's novels, he took an easy chair by the fire and proceeded to unburden himself of his month's gleanings of ecclesiastical news.

"I see by the papers that the General Convention is going to meet in Detroit, to start a Nation-Wide Campaign, to hold a conference on Faith and Order, and to take the word 'obey' out of the marriage service."

Here was a problem, indeed. Urging him to read a Church paper instead of trusting entirely to the secular press, I proceeded to set his mind in order. I had to explain that we were a versatile Church and could keep several things going simultaneously without letting our left hand know what our right hand was doing. "Will the General Convention revise the Prayer Book?" he finally asked.

"Many hope and pray so," I replied.

"I suppose that layman's opinion is not worth much," he continued, but if the Prayer Book is to be reprinted I should like to offer a suggestion or two.

"You are perfectly safe in making suggestion because every one else is doing the same."

"It seems a small matter," he said, "but I offer it for what it is worth. Why are so many abbreviations used in the Prayer Book? It seems so lacking in insight to use symbols which many people do not understand and which are unintelligible to children. A real opportunity for instruction is overlooked."

My layman had voiced a matter over which I had pondered many times. I had my own opinion on the matter but I encouraged him to speak his own.

"After the titles 'The Epistle' you have such cryptic symbols as 'Eph' and 'Heb' and 'Jer' and 'Col' and 'Phil'. Why do you not spell out these names and give people the full educational value of these titles. I presume they refer to books of the Bible."

"They do," I assented.

"It seems rather irreverent to refer to St. Peter as 'Pet' and to Malachi as 'Mal' and to Ephraim as 'Eph.'"

"That's 'Ephesians,' not 'Ephraim,' I corrected.

"No, you're wrong," he retorted. The abbreviation for 'Ephesian' is 'Ephes' but on page 69 you find 'Eph.' That's somebody else. I notice in the Table of Lessons they even refer to the venerable Deuteronomy himself as 'Deut.'

I felt called upon to offer a slight rebuke here for his jocular way of treating the matter.

"But I am serious," he affirmed. "Dickens somewhere makes one of his characters record his childhood impression of the futility of a text followed by what he calls such a 'hic-coughing appendage as I Cor. VIII, 11-12. If you believe that all people know what these signs stand for you are mistaken. Try it out on some of your people."

I resolved to do this. The opportunity soon came. The results were astounding. Young people were entirely perplexed and adults were embarrassed. One man thought that 'Jer' was an abbreviation for Jerusalem and that 'Gal' meant Galilee. I was convinced. Why make simple things hard? If the Prayer Book is to be reprinted let us omit abbreviations.

If the reader agrees with me let him cut this article from the paper and mail it to one of the deputies from his diocese to the General Convention.

God still watches over His Church. He brings to naught the devices of the foolish. He looks with tender care on all our weaknesses. He cherishes and crowns that sincerity whose motto is "In Thy name."

OUTLINE STUDY ON MENTAL ATTITUDES

By Rev. FRANKLYN C. SHERMAN

The set of our mind, Our fixed and settled convictions. Our faith.

1.

We have mental attitudes in relation to God, ourselves, our family, our life work, our friends, our city, our political party, our health, the future, etc.

2.

We have gained these mental attitudes through:

(a) Conscious intention and concentration. We have chosen them and made them vital.

(b) Unconscious assimilation, without any thinking on our part.

3.

If these mental attitudes are in harmony with Reality, Truth, they are a blessing, they bring happiness, peace and power. If they have been built on a false basis, if they are "wrong mental attitudes," they are a curse.

4.

Extraordinary effects are produced by mental attitudes. Illustrations may be found in athletics, catching a disease, being cured of a disease, failure or success in business, etc. We have much weakness through conscious or unconscious inhibitions. "I can't do that."

5.

The necessity, then, of

(a) A valuation of our mental attitudes. Are they right or wrong?

(b) A cultivation of right, i. e., Christian attitudes.

6.

How can we know that a mental attitude is right?

(a) By a study of the Creeds, i. e., the Christian consciousness of the centuries.

(b) By a study of the mind of Christ. "What would be His attitude?"

(c) By listening to the still, small voice, the voice of the Indwelling Christ.

(d) By prayer for guidance.

7.

A rightful mental attitude toward God may be formed by the study of Christ as God in Man. Nowhere else is God so God as in Christ. The study of the Incarnation will reveal God as Infinite Goodness, Love, as both immanent and transcendent.

8.

A rightful mental attitude toward humanity both in ourselves and in others, may be formed by studying Christ as Man in God. We will come to some such conclusions as these:

(a) I, too, am a son of God. I must accept God as my Father and act as a son.

(b) I need not sin. Sin is not indigenous or normal.

(c) I will not acquiesce in sickness, poverty or any other evil. What I cannot destroy, I will rise above and live my life in peace.

(d) Happiness and strength can come to me, as to Christ, only through loving, disinterested service to man. Selflessness is the only pathway to peace and power.

(e) The same power, the same Spirit that worked in Christ, making Him what He was is in me and making me Christ-like in holiness, wisdom, health, etc.

To assume a, b, c, d, e, is "faith." If we act as if they were so, they will be so.

9.

If the conscious mind can produce extraordinary effects by systematic repeated concentration, what can the deeper self accomplish in the same way?

10.

Our minds should control our bodies. Our wills should control our minds. Our deeper selves, i. e., the indwelling Christ, should control our wills, minds, and bodies.

A man may strive for influence and miss it. But let him grow within himself, in self-control, in purity, in submission—and then he will not miss it.—Selected.

"HE DESCENDED INTO HELL"

By the REV. THOS. F. OPIE.

This article of the Creed has been a "stumbling-block" to some not familiar with the meaning and not understanding the spirit which prompted its introduction into the doctrine of the early Church. The word "hell" seems harsh to many and in its modern and restricted sense it conveys the idea of "damnation," punishment and torment. I have met with strong feeling in the matter on the part of those who ignorantly think that when we recite this article we state it as our belief that Christ "went to hell." A mother some time since took her children out of Sunday School, because, as she said, we were teaching them the terrible doctrine that when Jesus died He "went to the bad place!"

To take the words literally, that is, to express belief that the Saviour went into Sheol or Gehenna or any place of torment, set apart in time or space, or locality or condition, to suffer pangs of torment or remorse of conscience, would be little less than blasphemy. "He knew no sin," therefore could not be called upon to submit, literally or metaphorically, to the consequences of sin, either in respect of time or flesh or eternity or spirit.

"Descended into hell" as interpreted in terms of actual experience would probably be better understood in this sense: Christ took upon Himself after death a condition of soul or spirit by which he was enabled to come into touch, from the world of humanity, with those who had died up to the time of the atonement on the cross, and who were therefore without the personal application of His merits and sacrifice—until He took upon Himself their condition in the spirit world. This would appear to be the orthodox view of the doctrine.

As Christ came to earth in the form of man, enabling those then alive and in the flesh (as well as those yet to come after) to "experience" Him, so to speak, so we believe He considered it expedient to appear to the souls of the departed and enable them to come into cognition of Him in terms of their own experience. That is, as He was known in the world of flesh through His humanity (and by reason of that humanity was cognizable and understandable to human beings) so He was to be known in the spirit-world through His assuming the condition of the spirit after the separation of soul and body in what we call "death." Consult 1st Peter 3:18:—"For Christ also hath once suffered for sins (the sins of the WORLD) the just for the unjust, that He might bring us to God; being put to death in the flesh, but quickened by the Spirit, by which (Spirit) also He went and preached unto the spirits in prison" (death), etc. Also see 1st Peter 4:6:—"For, for this cause (to give account to him that is ready to judge, etc.) was the Gospel preached even to the dead, that they might be judged indeed according to men in the flesh (to whom He had "preached" while in the human body) but live according to God in the spirit. Thus in the flesh He preached to those in the flesh, and in the spirit (between the time of death and the resurrection) He preached to those in the spirit (that is, to those in hades or the "place of departed spirits")."

St. Peter says that Christ was put to death in the flesh and made alive by the Spirit, by which Spirit He preached to souls "in prison." That is, He appeared in the spirit-world to the departed in a form of condition of soul-animation that came within their horizon of experience and "preached" to them, if perhaps they, too, might "feel after Him and find Him"—if, perchance, they, too, might "hear and believe."

This article is necessary in order to answer the vexed question as to what advantage could accrue to the persons who had died up to the time of Christ's coming into the world—what relation the atonement bore to them, in other words. So while some might wish that the term of this article might be in different phraseology yet all must agree that it has important bearing on the Christian teaching and belief.

Our attention is called to an error in an item published in The Witness, August 16th: "There is no St. Luke's Church in Elizabeth, N. J. The church in Elizabeth, known as 'The Little Church on the Corner—the Church of a Thousand Welcomes,' of which the Rev. Ethelbert H. J. Andrews is priest-in-charge, is All Saints (El Mora). The memorial services referred to were not held at this church, but were possibly held at St. Luke's Church, Roselle, N. J., in an adjoining county, of which the Rev. L. Wood is rector."

REPORT OF THE DEPUTATION ON WORLD CONFERENCE

The report of the European Deputation to the Commission on the World Conference on Faith and Order, which is of necessity somewhat lengthy, is of such interest and importance that we shall publish it in full serially in The Witness, beginning as follows:

The Report.

The deputation appointed to visit Europe and the Near East on behalf of the World Conference Commission begs leave to present the following report and recommendations:

1. The deputation consisted of the Bishop of Chicago, the Bishop of Southern Ohio, the Bishop of Fond du Lac, the Rev. Dr. Parsons and the Rev. Dr. Rogers.

2. The deputation sailed from New York on the S.S. Aquitania on March 6, 1919. On June 22 Bishop Anderson, Bishop Vincent and Dr. Parsons returned on the same ship, together with Mr. Ralph W. Brown, the secretary of the deputation, who had joined us in Athens. Bishop Weller and Dr. Rogers are expected to return about July 20.

3. The deputation as a whole visited Athens, Smyrna, Constantinople, Sofia, Bucarest, Belgrade and Rome. At Rome the deputation divided, the Bishop of Fond du Lac and the Rev. Dr. Rogers going to Alexandria, Cairo, Jerusalem and Damascus, while the others went to Paris, London, Norway and Sweden.

4. The deputation set out for Athens as its starting point as rapidly and as directly as circumstances permitted. But circumstances did not permit of either rapid or direct transportation. The delays attendant upon the requisite passports and permits were many and tedious, notwithstanding the fact that at every point the civil and military authorities facilitated our progress in every possible way. Much time was spent in New York, London, Paris and Rome in obtaining the necessary permission to proceed further. There were similar delays upon our return. These delays consumed time and money, but we desire to repeat that all along the line the authorities put themselves at our disposal and made our progress as smooth and swift as possible. This applies alike to British, French, Italian, Greek, Bulgarian, Roumanian and Serbian officials. The utmost cordiality and helpfulness were extended to us everywhere, and not least by the American embassies and legations. Without the friendly assistance of our American ambassadors and ministers, the journey would have been most difficult, if not altogether impracticable.

5. And if our journey was not rapid, neither was it by the shortest and straightest line. We took such routes as were open and such transportation as was available. After leaving Italy and until our return to Italy, transportation by water and land was largely a matter of chance and of official courtesy. This accounts for the somewhat zigzag direction of our course. From Taranto, Italy, to Itea, Greece, we traveled on a French war cruiser, the D'Entrecasteaux, as the guests of the captain; from Itea to Bralo, over the mountains, in military motor cars as the guests of the French Commandant; from Constantinople to Halki on an American submarine chaser as the guests of Captain Tod; from Sofia to Rousthouk as the guests of the Bulgarian Prime Minister; from Giurgiu to Bucarest by military motor as the guests of the French Commandant; from Bucarest to Orsova in a private car as the guests of the Roumanian Minister of Commerce; from Orsova to Belgrade by boat as the guests of the Serbian Government; from Belgrade across the Danube to Semlin as the guests of the British naval officer at Belgrade. These official courtesies were extended to us without any solicitation on our part, because we were Americans and Churchmen, and

spokesmen of a cause which appealed to the mind and conscience of peoples who were weary of strife and were hospitable towards the Church's efforts to promote good will among men. It is due to such courtesies and co-operation as these, more than to any skill on our part, that the deputation was able to discharge its mission with some degree of success.

It was a great disappointment to us that Mr. Canoutas of Boston, who was to join us at Athens and act as our interpreter in the East, failed to reach us there or at any place in our itinerary. Every effort was made by letter and telegram to get into touch with him, but without success.

6. The deputation spent nine days in Athens. Immediately upon our arrival, the Metropolitan received us and appointed a day for our audience with the Holy Governing Synod of the Church of Greece. During the intervening days the deputation had many opportunities of presenting the cause of the World Conference, and of having it presented for them, through the generous assistance of his Holiness the Metropolitan and other members of the Greek Church, priests and laymen. At a special week-day Lenten service, when the Cathedral was packed to the doors, the Metropolitan eloquently commended us and our cause to the Greek Church and people. At a solemn Te Deum service in the Cathedral on the Greek day of Independence, we occupied positions of honor. At a dinner given to us by the Metropolitan, we had the honor of meeting distinguished representatives of the Church, the State and the University. The Metropolitan accompanied us to Mars Hill and there read to us in Greek, in a thrilling and dramatic manner, St. Paul's great speech. Indeed, from the day of our arrival in Athens until our departure nine days later, we were the recipients of constant attentions and kindnesses too numerous to mention in detail, but too significant to be left out of account. The press of Athens gave our mission favorable and generous consideration.

The Holy Governing Synod received us formally on April 5, on which occasion the deputation presented its statement on behalf of the World Conference. The Metropolitan replied to our address in a most felicitous manner. On April 8 the Synod, having formally considered the matter in the meantime, approved of the idea of the Conference, accepted our invitation and agreed to appoint representatives of the Greek Church to participate in the Conference. The official answer of the Holy Synod is attached to this report as Exhibit III.

Professor Hamilcar Alivisatos of the University of Athens gave us practically all of his time to us and rendered extraordinary service. To him and to Professor Papadopoulos, Professor Orlandos and others we are indebted for many kindnesses and much helpful assistance.

We cannot take leave of Athens without referring to a most delightful visit to Hill School, commonly known as the American School, which has the confidence of the Greek Church, and which renders most valuable service in the sphere of Greek education and culture. We also visited the American Institute of Archaeology, and were kindly entertained by its president, Mr. Hill.

7. Going from Athens to Constantinople our boat lay in the harbor of Smyrna for two days. We seized the opportunity to pay our respects to the Metropolitan of Smyrna and to explain the plan and purpose of the World Conference. The Metropolitan of Smyrna is a prominent personage in the Orthodox Church, and widely known as an apostle of reconciliation. On the invitation of his Grace, we attended the Divine Liturgy in the Cathedral at eight o'clock in the morning. The Cathedral was packed. The Metropolitan preached, and made hospitable reference to our presence and to our mission in the East, after which many of the congregation came forward to greet us. We breakfasted with the Metropolitan and with several interested and interesting priests and laymen. We visited the hospital,

the Church school and the library. Before leaving Smyrna, the president of the American International College and some of the faculty called upon us on the boat.

8. Proceeding to Constantinople, we got into touch with the acting President of the Holy Synod, Archbishop Theodoros of Broussa, on the day of our arrival, namely Holy Thursday. We had met the acting Patriarch of Constantinople, Dorotheos, in Paris, and had formally presented our invitation on that occasion. His Holiness had urged us to proceed to Constantinople, assuring us of a cordial welcome from the Synod. This promised welcome was immediately forthcoming, and an appointment was made for us to meet the Holy Synod on Wednesday of Easter week.

In the meantime there occurred here, as in Athens, many interchanges of calls and civilities which need not be enumerated, but which nevertheless play a prominent part in such a diplomatic mission as ours. We took part in the Easter procession around the Cathedral in the presence of a vast multitude of people. This great function had not taken place for the past twelve years on account of internal political troubles. One of our number sang the Easter Gospel at the Cathedral service.

At the appointed time we presented the World Conference matter before the Synod, and on the day following received their affirmative action. Our address to the Synod and the Synod's reply are appended to this report as Exhibits I and II.

We were under many obligations to Professor C. Constantinou and Professor Iliou of Robert College, members of the Orthodox Church, for their services as translators and interpreters.

9. We had a meeting with his Beatitude the Armenian Patriarch, Zaven, and with Bishop Kenel Kalemkarian, Bishop Mesrop Naroyan, Archimandrite Simpat Kazazian and Archimandrite Hovhan Garabedian. The last named is the Patriarch's secretary and served as interpreter. Their boundless gratitude for American benevolence to suffering Armenia was heaped upon our heads. They were also greatly desirous for the political protection of America in the national and racial crisis through which they were passing. This of course went beyond our province, though we were able to assure them of the sincerest sympathy of the American people in the sufferings and martyrdoms of the Armenian people. They seemed to take it as a matter of course that the Armenian Church would be represented at the World Conference; but as a matter of form the invitations would have to be referred to his Holiness the Catholics of all the Armenians and his Synod at Etchmiadzin, and several months would be required for the passing to and fro of the invitation and answer.

10. The deputation also visited the Rt. Rev. the President of the Orthodox Theological College at Halki in the Sea of Marmora. He is a keen and alert theologian, and Chairman of the special committee of the Holy Synod appointed to study the symbols and confessions of the Anglican Church and the Protestant Churches. He will doubtless occupy a foremost position in World Conference matters, and the deputation considered itself fortunate in being able to confer with him.

(To be Continued.)

RECTORS AND VESTRYMEN, ATTENTION!

The Witness will be sent through the mails in bulk to one address or direct to every family in a parish or mission for two or three months or more, to cover the period of the General Convention and the Nation-Wide Campaign, at the low rate of one and two thirds cents per copy for each issue. 25 copies for twelve issues, \$5.67. 50 copies for twelve issues, \$11.34. 75 copies for twelve issues, \$17.00. 100 copies for twelve issues, \$22.68. It is the best investment a rector, vestry, or parish could make.

When the Mexican Revolution Struck the Church Built By a Single Pair of Hands.

Revolution in Mexico has been one long tragedy of tears for Don Pedro Querido, Indian teacher, Christian convert, builder of a church with his own hands and now a penniless purveyor of sweetmeats in the streets of Mexico City. Little now remains for Don Querido. Revolutionists have wrecked his home and demolished his church, religious fanatics have killed one of his sons and two others have died. No more can those boys be brought to Don Querido but through the Nation-Wide Campaign of the Church his church can be rebuilt and through the Nation-wide Campaign it will be rebuilt, for this campaign is a campaign to review and enlarge all the activities of the Church, at home and abroad.

Don Querido, himself an Indian, became fired by the spoken word of a Church missionary. At that time he was a school teacher, bordering on old age, blessed with a large family. Through many years of persecution he remained constant, patient, faithful. Then in 1910 religious fanatics killed one of his sons.

The Indian did not retaliate. He went about his work as usual. He

remained as faithful as of old and in his spare time he gathered materials and with his own hands he built a church. At Alpujeca, Morelos, that church stood as a memorial to Don Querido's martyred son. Nor was that all. Two other sons he gave to the Church, sending them to study in the Seminary of St. Andrew's. One of these died while studying for orders; the other soon after being ordained.

But the cup was not yet filled for Don Querido. When the Zapatists, who were reported to be merciless toward Protestants, threatened Alpujeca, Don Querido, his wife, three daughters and one remaining son fled. Had he been young the Indian might have remained to fight, but he was young no more. He escaped to Mexico City and the Zapatists entered Alpujeca and wrecked his home and destroyed his church.

Penniless, Don Querido did not accept defeat. He made some sweetmeats, placed them on a tray and went forth into the streets to sell. Thus did Bishop Henry D. Aves find him and in his budget which he has submitted to the Nation-wide Campaign the Bishop makes a special plea that a fund be raised to build again the pretty little church which an Indian teacher built himself at Alpujeca and which revolutionists destroyed.

THE WITNESS

The Paper For the People

Guilds, Branches of the Womans Auxiliary, Sunday School Classes, Vestries

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

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

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

Under This Workable Plan

we require first, that the paper be sent to approximately every family in a parish for six weeks at ten cents each.

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

We Allow A Commission of Twenty Cents on Each Dollar Subscription

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

THE WITNESS PUBLISHING CO.

6219 Cottage Grove Avenue
CHICAGO, ILL.

CUT THIS OUT AND SEND IT TO US BY RETURN MAIL

By this plan any rector, vestryman, Sunday School Class, or parish organization, can place every family in the Parish AT ONCE on the subscription list of The Witness.

PUBLISHERS OF THE WITNESS,

6219 Cottage Grove Avenue,
Chicago, Illinois.

I hereby subscribe for _____ copies of The Witness for a period of six weeks, to be sent to the enclosed list of families and individuals in _____

Name of Church _____ Town or City _____ State _____
for which I agree to pay the sum of ten cents for each subscription, unless within that period the individual extends his or her subscription for one year and includes the amount in that subscription.
I will act as your representative in this parish.

Date _____ Signed _____
THE WITNESS PUBLISHING CO.,
6219 Cottage Grove Ave.,
Chicago, Ill.

PUBLICITY LEAGUE BULLETINS

By PAUL J. BRINDEL.

The fourth of the Rev. N. H. Reinheimer's "Month of Sunday" Advertisements at Christ Church, Dayton, Ohio, is illustrated this week:

THE LAST DAY

Tomorrow is the last day of our special drive for "A Month of Sundays at Church."

Hence you are reading the last of our present series of large announcements. For that reason we particularly urge you to come tomorrow and look us over.

Not that this will be our final general public invitation in dominating space—for it is not. But being the fourth and last of our present planned series, it is our last immediate chance to put over our story before you in a big way.

We do not believe in hiding the light of the Church under a bushel. The Church is a good thing. She is good for ten people or ten hundred. But to reach ten hundred she must tell her story. The people must know Her or Her work is restricted to the few. For that reason you have been seeing our recent campaign of general public invitations.

What is good for the few is good for the many—and the greater the many the greater the good. This true, the modern Church must subject herself to the light of publicity.

The Growth of the Church.

All four of the big Churches of Dayton were organized between 1799 and 1824 with congregations of but from six to nine persons each. The first Church cabin in Dayton, when sold, brought the sum of twenty dollars!

From those early days the Church has kept pace with the times and the growth of the community. Her influence has broadened. The recent war has caused a great reaction toward the Church. Men are turning to the Church for strength and help and peace and comfort.

The first Sunday following Easter just past, the congregation of Christ Church exceeded by more than a hundred any congregation of the same date in her history. And the same proportionate increase has followed through this "Month of Sundays at Church."

Hence our institution is successful. Everyone likes to be identified with successful institutions.

To every present member of Christ Church—AND TO ALL OTHERS—we urge you to COME TOMORROW!

And Bring a Friend With You!

Any and all visitors are especially welcome—ALWAYS.

Keep on coming if you find tomorrow that you enjoy being with us. Tomorrow the rector will discuss:

"RELIGION AND RECREATION"

Morning Service at 10:45
First Street, Between Main & Ludlow
Just Follow the Crowd

CHRIST CHURCH

"The Church of Community Expression"

DAYTON, OHIO

The Woman's Auxiliary to the Board of Missions is planning to hold several study classes during the General Convention, four of which will deal with the new text book "Neighbors." There will also be a class on Prayer and one on the Bible.

A class which should prove most valuable is being arranged for parish officers—presidents, secretaries and treasurers. In this class will be discussed the duties of parochial officers and the best methods of accomplishing their work.

It will help to relieve the pressure of the first days at Detroit if those who are planning to enter the classes will, as early as possible, send in their names with the subject they desire to take, to the Woman's Auxiliary, 281 Fourth Ave., New York City.

IN MEMORIAM.

The Rev. Charles F. Beattie.

The death of the Rev. Charles Frederick Beattie, rector of St. John's Church, Newport, R. I., occurred in that city early Saturday morning, August 23rd.

The Newport News states that Mr. Beattie, who was sixty-six years of age, had spent nearly twenty-two of these years as a resident of Newport and as rector of St. John's Church. He was in his usual health until February 18th of this year, when he conducted the Ash Wednesday services at the church. On the following morning he complained of feeling unwell, and Dr. Jacoby was summoned, and had been in constant attendance upon him until his death. All during Lent Rev. Mr. Beattie was unable to attend to his duties, but recovered sufficiently to resume a part of his work during May and June and the early portion of July. Sunday morning, July 13th, he suffered a relapse while at the altar, and had been confined to his rooms since that time. He experienced several sinking spells before his death, but rallied, and the Rev. Charlton S. Torquand, the assistant rector, administered the sacrament of holy communion and gave the rector his last Communion.

During the last days of his illness the esteem in which he was held in the parish and among the people of the Point was manifested by the many who came to the church to read the bulletins posted by Rev. Mr. Turquand, three times each day, stating the rector's condition. The many children who read the bulletins indicated in an unmistakable way the mutual love between the rector and the young people.

High tributes were paid the deceased through the daily press by the Rev. Mr. Turquand and others.

The body was kept in state at the church all day Monday, August 25th. On the following morning at 7:30 o'clock there was a requiem celebration of the Holy Eucharist by the Rev. Mr. Turquand. The funeral service was held at 10:30 o'clock. The Rev. Spence Burton, S.S.J.E., of Boston, was the celebrant at the Holy Eucharist, assisted by the Rev. F. J. Penfold of Providence, and the Rev. Mr. Turquand. The body was taken to Portsmouth for burial.

The new buildings of St. Paul's College, Tokyo, were opened on May 21st. Three of the Anglican Bishops in Japan were present. The foreign secretary of the Board of Missions, Dr. John W. Wood, formally presented the buildings, to which Bishop McKim replied accepting with profound gratitude this gift of Christian friends in America. Addresses followed by Viscount Uchida, the Minister of Foreign Affairs, and Governor Inouye of Tokyo, who warmly commended the work of Christian institutions in Japan. The principal addresses of the day were then delivered by Marquis Okuma, Viscount Kaneko and Baron Shibusawa, perhaps the most sought after men in Tokyo for all sorts of public occasions.

A Letter From Metropolitan Platon.

The Rev. William Chauncy Emerit, of Newtown, Pa., Secretary of the Anglican and Eastern Association, received the following significant letter from Metropolitan Platon, August 26th.

Reverend Sir:

In these disconsolate, burdensome and gloomy days for every Russian Orthodox believer, filled with fear and desperation; in these days when it seems that my native land is perishing, I find one bright ray expressed in that thought that at the present time in the face of present conditions and circumstances of life, Christians of various creeds stand closer together than ever heretofore in the solution of the question of Union of Churches. From all churches, our Orthodox and your Episcopal churches have already closely approached each other in the solution of this aged

problem. Standing upon the grounds of the Nicene Creed, these holy sisters, united in the pure love of each other, can now say to each other: "Christ is among us," and the other may answer: "He is and shall be." We shall not now raise the question whom of us believes better in Christ. We are now prepared to actively show each other as to who more strongly believes in Christ. Together we are now prepared to vitally discuss only this as to whom of us is better in Christian life from the active side of it, in its essence, and not in form, be it essential.

Be yourselves and we ourselves, but we shall live in the faith of Christ in such a manner that we may glorify God with one mouth and one heart to Whom is due all glory and honor unto ages of ages. Amen.

(Signed) Metropolitan Platon.

Reception Tendered the Rev.

W. H. Pool.

A reception was tendered the Rev. W. H. Pool on Wednesday evening, September 3rd, in the Parish House of St. Paul's Church, Jackson, Mich., by the vestry and members of the parish, to welcome him home after nine months in the Y. M. C. A. service in France. The Parish Messenger contains a strong letter from the vestry urging parishioners to attend the Church services and setting forth certain aspirations and plans which is their desire may be accomplished the coming year. Mr. Pool also issues a message to his people in which he says: "There never was a time when the culture and manifestation of the Spirit of God as exemplified in the Person of Jesus Christ was more important. The world is restless. Society is in a state of change. The end of the old world has come. Things cannot be as they were. There must be less selfishness and more real service. There must be less competition and more co-operation. There must be a fairer distribution of the blessings of life among all those who are born into the human family. And that family must no longer be divided into nations at enmity with each other."

"The passing of laws and the signing of treaties will help, but there is only one final solution to the problem and that is the conversion of people from self-interest to world-interest. That is the business of the Church, and the Church so far has failed in business. We have emphasized non-essentials and neglected essentials. The time has come for every member of the parish to come to church not merely for their own spiritual comfort and peace, but to get inspiration to go forth and lead their fellow men to be true servants of humanity."

Model Jails in China.

The model jails which are increasing in numbers in China are taking over a great deal of the work which the churches of America have been attempting to do, according to a statement by the Rev. Dr. Robert W. Patton, National Director of the National-wide Campaign. So successful have been those unexpected competitors of the Church, he explained, that to have served a term in jail in China is not of itself the disgrace that it is in America.

At the Municipal Jail for men in Shanghai, for instance, the prisoner is assured not only of good food and excellent lodgings but what means more than that to the majority of the incarcerated—an opportunity to learn a trade that will enable them to earn larger wages than ever before. Industrial work of many kinds is carried on in this jail. Some of the prisoners are set to the task of mat weaving; others are put to work in the tailoring and carpentering departments; still others repair and pave the city's streets. If the prisoner's term has been of any duration at all he has had time to learn the trade at which he has been set and without any cost to himself. That is why many men of Shanghai and adjacent towns in China welcome a term—if it is not too long—in the Shanghai Municipal Jail.

The superintendent of the jail is a Christian who cares for the health and general welfare of the prisoners committed to his charge. There is a great demand in China for industrial education so that the millions of poor

people may make a little more money. The Church, through its National-wide Campaign to increase and extend its missions, schools, hospitals, and orphanages at home and abroad, will aid in meeting this demand of the Chinese by increasing its appropriations for the school work which it has undertaken in that country and, it is expected, by starting many new schools. In this way it hopes to be able to give an industrial education to many Chinese youths without their having to have recourse, later in life, to such model jails as there are in China to get it.

Many habitual offenders in Shanghai flock to the Municipal Jail when cold weather comes around. A three or four months' sentence there means that their problem of finding shelter, food and warmth for the winter is answered. These who have become scattered through the province flock back to Shanghai with the cold weather for the express purpose of "putting up" at their old "hostelry."

An instance is recorded of one Chinese walking into one of the Shanghai police stations and cheerfully announcing that he wanted to be arrested as he was a "velly bad man." Not being able to explain why he ought to be arrested he was sent away in pained surprise.

However, not being willing to see a winter's lodging vanish from his grasp, he thought up a scheme that won his desire. He hunted up a policeman, set upon him and beat him up thoroughly. He was arrested by another policeman and taken, beaming with satisfaction, to the nearest police station. He no longer had cause to worry about the cold winter months.

Studying Schools of Every Land

Listening for the school-bell in every language under the sun in order to discover how often it rings and how many children answer it is the present task of the Educational Section of the Foreign Survey Division of the Interchurch World Movement of North America. Not only is this section making a minute study of every Protestant evangelical school and college in the mission field; it has also begun the ambitious task of studying educational systems in every country of the world. At present it is giving its attention to China, the school survey of which is nearly completed. When the study of other countries has been made, Mr. J. S. Seneker, head of the section, intends to prepare a chart which will show at a glance the relative educational standards of every nation represented.

"When we finish this investigation, we will have some conclusive facts regarding the literacy of the whole world," Mr. Seneker declared. "We will know the number of children actually attending school and the kind of training being given. We will learn where laws of compulsory education are being enforced and where they are merely occupying space in statute books. In this way the denominations co-operating in the Interchurch World Movement will know wherein the mission field they should put special emphasis on educational work and how they can best serve the students to whom they minister."

An Up-to-Date Dog.

The following dog story comes from Toronto, says the New York Tribune: "One morning not long ago my sister went to see a friend who lived a mile or so from the rectory, taking with her our little brown cocker spaniel. When she left she quite forgot the dog, and as soon as our friends discovered him they did all they could to make him leave, but with no avail. Some hours passed and he was still there, so they telephoned to let us know his whereabouts. 'Bring him to the telephone,' said my sister. One of the boys held him, while another put the trumpet to the dog's ear. Then my sister whistled and called, 'Come home at once Paddy.' Immediately he wriggled out of the boy's arms, rushed at the door, barking to get out, and shortly afterward arrived panting at the rectory. This is what might be called a modern dog story, is it not?"

An English Dean recently stated that the workmen engaged in repairing the Cathedral were much more highly paid than the curates in the same diocese.

A BIT OF HUMOR

Centuries Hence.

"Do you mean to tell me their church is crowded?"

"Yes. Why not? They pay ten thousand a year to their advertising man."—Life.

Two Sad Relics.

A young Methodist minister had three funerals before he had a marriage. He had become versed in the funeral ritual, but was fresh in the wedding ceremony. When he had said the last word, as he thought, the couple remained standing, waiting for the congratulations, of course. The preacher said: "The friends can now come forward and view the remains."

The Modern Dame.

The Colonial dame was a good housekeeper, and she knew every detail of the management of her home and the efficiency of her servants. She was equally mistress of the kitchen and of the drawing room, and she knew the stable by heart. She read very little, and did not rely upon her intellectuality or her culture to capture or hold her lover or husband, but she did capture, and she did hold him, and the record of unhappy marriages is unprecedentedly small during the Colonial period. Both she and her husband would have shunned as they would a pestilence the following typical lady of our own period:

Here lies a poor woman who always was busy;
She lived under pressure that rendered her dizzy.
She belonged to ten clubs and read Browning by sight,
Showed at luncheons and teas, and would vote if she might;
She served on a school board with courage and zeal;
She golfed and she kodaked and rode on a wheel;
She read Tolstoi and Ibsen, knew microbes by name,
Approved of Delsarte, was a "Daughter" and "Dame";
Her children went in for the top education;
Her husband went seaward for nervous prostration.
One day on her tablets she found an hour free,
The shock was too great and she died instantlee.

Only Partly Right.

After his return to London from his first lecturing tour in this country, the late Matthew Arnold visited old Mrs. Proctor, the widow of the poet, "Barry Cornwall," and mother of Adelaide Proctor. Mrs. Proctor, who was then eighty years old, in giving Mr. Arnold a cup of tea, asked him, "And what did they say about you in America?" "Well," said the literary autocrat, "they said I was conceited. They said my clothes did not fit me." "Well, now," said the old lady, "I think they were mistaken as to the clothes."—The Christian Register.

Thoughtful Parishioners.

One morning a popular young minister was presenting his view upon an important subject under discussion, and insisting that he held certain things to be true, the commentators notwithstanding. He continued: "I hold this to be true even tho the commentators disagree with me. And again, I say even tho the commentators disagree with me!"

At this point an old lady was seen to leave the church. On his way home from the service, the minister was met by this old lady bearing a basket. She stopped and handed it to him, saying:

"Dear Brother, I heerd you say the common taters disagree with you, so I've brought you a basket of Virginia yams."—National Monthly.

If we are not responsible for the thoughts that pass our doors, we are at least responsible for those we admit and entertain.

PORTO RICO NOTES.

The summer has brought many changes in the missions of Porto Rico. First of all, Bishop Colmore and his family left July 23 for the States not expecting to return until January. The Rev. Harvey Walter is pretending to have a vacation in St. Thomas, one of our newly acquired Virgin Islands, but in reality he is in charge of a parish that has a Sunday congregation of 800 or 850 communicants. The vicar, the Rev. Mr. Pilgrim, is having his vacation. He is one of the two clergymen who remained with Bishop Colmore when the transfer was made. Another clergyman, English by birth, has come from the States to assume charge of a parish on the island of St. Croix, Rev. Philip Salisbury Smith of Burlington, N. J. He is an old friend of the former Bishop, the Bishop of Antigua.

Mr. Glen Walter of the General Theological Seminary, son of the Rev. H. P. Walter, is assisting in the English missions of San Juan. His first service proved him to be a true son of his father and he at once found a place in the hearts of the island people.

The Rev. Camille Estornelle has returned to Porto Rico for permanent service after having completed his theological course in Philadelphia and being ordained to the diaconate in Moortestown, N. J. He also brought his young bride with him, who at once found herself among friends. Mr. Estornelle takes both Spanish and English work. He has already proved his ability and earnestness and finds an appreciative congregation of Americans also at St. John's Church.

The Rev. Samuel Sutcliffe, formerly rector of St. John's, now of St. Mark's, New Britain, Conn., has been expected by every boat, but has been unaccountably detained. He had offered his services to the Bishop for five Sundays at St. John's. It has been a great disappointment not to have him.

While the Rev. L. M. A. Haughwout is taking his vacation, the Rev. Paul Reinhardt of Saginaw, Mich., formerly at our Ponce Mission, is now there among his old friends who have a warm welcome for him.

Iva M. Woodruff.

DIOCESE OF WESTERN MICHIGAN.

St. Mark's Pro-Cathedral, Grand Rapids.

Dean Leslie F. Potter of St. Mark's Pro-Cathedral has made a vigorous beginning of the season's work. The Parish Bulletin admonishes the congregation to greater spiritual zeal and sets forth the obligations which make for a more consecrated parish and a more spiritual and progressive Church. The members are urged to join the various organizations. Wednesday, September 17th, has been appointed a day of intercession for the entire parish. Prayers will be offered by the Dean and various members of the Church, who will take designated periods of twenty minutes each. The services will begin with the Celebration of the Holy Eucharist at 7:30 in the morning and continue until seven o'clock in the evening, including a second Communion at 9:15.

The Diocesan Nation-Wide Campaign.

The Diocesan N.W.C. Committee has begun work by appointing the Ven. L. R. Vercoe, Archdeacon, Chairman, and the Rev. Harold Holt of Trinity Church, Niles, Secretary. The parish survey reports were returned promptly in spite of the fact that several of the clergy were absent on vacation when the blanks were received. The parishes are organizing their local committees with enthusiasm and zeal.

Epiphany Church, South Haven.

The vigorous young parish, Epiphany Church, South Haven, with upwards of one hundred communicants, was admitted into union with the Convention last June. It is to consecrate its church building September 17th. The rector is the Rev. Kenneth Ives Rice.

VIRGINIA.

The meeting of the Diocesan Committee for the Nation-Wide Campaign was held in Norfolk Thursday, August 28, with the majority of the members present. Owing to the absence of the Chairman, Dr. Bryan, the Rev. M. B. Marshall, of Norfolk, who is Vice-Chairman of the Committee, presided. The committee now stands, with new appointments recently made by the Bishop: Rev. C. B. Bryan, D. D.; Rev. M. B. Marshall, Rev. F. C. Steinmetz, S. T. D.; Rev. C. F. Smith, Rev. E. P. Dandridge, Rev. G. O. Meade, Rev. C. J. Gibson, Rev. J. S. Russell, Mr. T. W. Mathews, Mr. C. E. Michael, Mr. W. D. Tyler, Mr. C. J. Faulkner, Mrs. F. W. Darling.

The Secretary, Mr. Mathews, and the Vice-Chairman had prepared working plans for the meeting, which wonderfully facilitated the progress.

An Executive Committee, composed of Rev. Mr. Marshall, Mr. Mathews, and Mrs. Darling, was elected with power to act on necessary affairs of the Nation-Wide Campaign.

Also it was decided to employ an executive secretary, who should devote his whole time, with the assistance of a stenographer, in attending to all the details of the campaign.

The question of organization of parishes was brought up and reports received, showing that a large number of parishes had sent in the names

of their committees, and through the medium of the four Convocations, the fourth being the Convocation for colored people) this matter of securing the names of committees from every parish and mission will be pushed so that the complete list will be in hand immediately.

Also the matter of publicity was brought up, desiring to see this great and important work noted continually through the papers, both secular and religious.

The Chairman of the Committee on Speakers reported his committee completed, and a large number had accepted, standing ready to go forward and help develop the work in the various centers throughout the diocese.

The women's work, which is being done conjointly with the men, was assigned to Mrs. Darling, who will select from the diocese others to co-operate in pushing this part of the work.

Archdeacon Russell had formed a committee for the colored work, and will meet next Wednesday to stimulate that Convocation and direct them for other aggressive plans.

The largest duty before this committee was the study of the Survey Blanks from the diocese, all of which have been received, and for several hours this committee devoted their close attention towards the reports as to conditions and needs of every point in the diocese, making

recommendations to headquarters for assistance in the shape of workers and money to properly carry on aggressive work in Southern Virginia for the next three years. As a result of the study, there appeared to be intense and enthusiastic effort on the part of the present force to do all that is possible to spread the Kingdom of God, and showing that with the assistance asked for, the field would be wisely and efficiently developed.

The Rev. Churchill J. Gibson, of Lexington, was appointed to push the publicity part of the campaign.

The Diocesan Survey will now be tabulated immediately and sent on to headquarters, and the organization pushed in every particular, so that Southern Virginia will be well prepared to receive the literature and to enter fully into this, the greatest enterprise of the Church.

The Rev. T. Carter Page, formerly Rector in Bedford County, but for over a year connected with the Y. M. C. A. work in the army, has accepted the call to Moore Parish, and will take up his residence at Altavista, ministering to the Church there and at Evington.

The Rev. Chas. S. Hale, of Kingsport, Tenn., is doing faithful work at Bristol in connection with his Kingsport work. The Church there has great plans for the future.

A CHURCH NORMAL SCHOOL

By GRACE WOODRUFF JOHNSON

Plans for a Church Normal School, the first of its kind, have been announced by the General Board of Religious Education. The Rev. George F. Taylor, curate of the Church of the Incarnation, at Madison Avenue and Thirty-fifth Street, New York City, has been selected as Principal. There will be a staff of fourteen teachers. The school will open in November.

The purpose is to train Sunday School teachers and to establish a uniformity of method in teaching. Similar schools already are planned for in New Haven, Baltimore, Cleveland, Chicago and Detroit.

Provision for others will be made in the budget of the Nation-Wide Campaign. Church Normal Schools have long been advocated by the Rev. Dr. William E. Gardner.

In Manhattan alone, there are 1,671 Church school teachers. To reach them, the borough has been divided into six sections.

In each of these sections some parish house will be selected for the sessions of the school. There, once a month the teachers of that section will come for instruction. They will be classified into their respective grades and will receive instruction on the lessons for the ensuing month.

The Christian Nurture Course will be followed. 150,000 children are now being trained in this course.—New York Sun.

I do hope this Normal School idea will spread into every diocese. The day has long since past when teachers may teach their children anything that comes into their minds, or simply amuse them until the hour is up, or come to a class with little or no knowledge. Teachers should attend teachers' classes and fit themselves for the position. Their pride should make them demand classes where they are not organized. And there should be a uniformity. To have every department under its leader, going any way it chooses, with no connection with other departments, is bad training for the children.

The Church is a family and all the members should work with one purpose, and all pull together and all be united in the one desire, to give of their best, which can best be done—by training. Let every teacher demand a training class.

The First Presbyterian congregation of Detroit has graciously given the use of their very attractive church and parish house for the business meetings and other conferences of the Woman's Auxiliary at the General Convention. The church is on Woodward Ave., and only two blocks from the meeting place of the House of Deputies.

THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their Parishes), for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a Corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible Class is desired in every Parish.

Handbooks at the office of the Order, Room 84, Bible House, New York. 28 1/2 ct

THE CHURCH TEMPERANCE SOCIETY.

was the pioneer in providing substitutes for the saloon.

Help the C. T. S. to make beerless saloons adequate and nation-wide.

Wm. J. Schieffelin, Ph.D., Treasurer.

Rev. James Empringham, D. D., S. T. D., Nat. Supt., 88 St. Nicholas Avenue, New York City.

"To inform the mind and awaken the conscience"



One Pastor to 56,000

IN all New England there are 113,000 Swedes who are not joined to any Christian Church.

THEIR National Church is like our own, they are familiar and sympathetic with our forms and beliefs—they are, in every sense, our natural wards.

AND yet, in all New England, we have but two men who can work with these Christians, who can talk to them in their own language. And these men, each with the heavy duties of a parish, have little time to work afeld.

THIS situation is typical of others. The Greeks, the Russians, and other foreign-born peoples require help of us, help that is adequate to the need.

WE know the magnitude of the task but we also know that it is not too great for our powers.

AND we also know that the Church that is not adding members is fighting Time and Death and its end is easy to forecast.

To this problem also the Church must and will have an answer.

The Nation-Wide Campaign for the Church's Mission