

The Witness

"FOR CHRIST AND HIS CHURCH"

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A Call to the Whole Church

CHICAGO, NOVEMBER 29, 1919.

To Prayer, to Service, to Sacrifice

\$1.00 A YEAR

THE CAMPAIGN SWEEPS ON TO VICTORY

Like a Mighty Army Moves the
Church of God—A Rising
Tide of Enthusiasm.

The Rev. Louis G. Wood, Advance
Agent of the New Day.

December 7th, the day the Nation-Wide Campaign goes over the top, will mark the beginning of a new era in the history of the Nation and the Episcopal Church.

Rev. Louis G. Wood, assistant director of the Nation-Wide Campaign brings this positive conviction with him at the conclusion of a series of rapid-fire meetings which he addressed during a fortnight's tour of the Northwest, which he has just completed. Enthusiasm is unbounded, he declares. The spirit of the campaign has gripped man and woman, clergy and laity alike. Like a mighty army, in literal truth, moves the Church of God. Under the impetus of the educational campaign which has been waged for the past year—the divine inspiration which launched the movement at the psychological moment when the supreme lesson of the Great War has attuned the hearts of mankind to the truths of religion, the campaign sweeps on to victory.

"The Church has found herself," said Mr. Wood, triumphantly, in an interview.

Summing Up the Situation.

Most significant of all, perhaps, is the concrete summing up which this Advance Agent of the New Day makes of the nation-wide situation in advance of December 7th, Mobilization Day.

Laymen Eager to Stand Up and Talk.

"The most outstanding feature of the situation," he says, "is the response of the laity to the call of the Church. The cheering note is the willingness—the eagerness of laymen to stand up and talk on religious topics. A realization has come at last of that toward which we have long been striving, namely, of the Priesthood of the Laity. We had been dwindling down into the idea that the clergy should do it all. There was no sense of obligation on the parts of the laymen. A man joins a fraternal lodge, and accepts certain obligations in connection with his membership to which he religiously adheres. But in the mass, church-members have been giving little thought to the obligations their membership entailed. Under the influence of the Nation-Wide Campaign there has been a magical transformation. The obligation is now recognized, and with it has come a zeal to discharge that obligation which I have never seen equalled. We need have no fear. Success is here. We are participating in a new birth of the Church dedicated alike to the truths of Galilee and the duties and responsibilities of the living present."

The Rising Tide of Enthusiasm.

This latest whirlwind tour of Mr. Wood, in its cumulative results and the rising tide of enthusiasm which attended it, reads like the journey of a crusader of old. Field Headquarters thought they detected a sagging interest in the great Northwest; there was a need of campaign speakers to spread the propaganda; and Mr. Wood, who serves in something of the same capacity that Taft once

acted for Roosevelt, was sent hurtling out on the job.

On a Saturday night two weeks ago, he unlimbered and got under way for Utica, N. Y. He addressed an enthusiastic meeting there, and gathered up four volunteers who were immediately dispatched into other dioceses to preach the word. Thereafter, the tour was a triumph.

At Chicago, five more volunteers were enlisted. St. Paul and Minneapolis were the next steps. In the three days spent in the twin-cities, the activities included a big meeting of the Women's Auxiliary in St. Paul and big general meetings in both cities.

What Can We Do?

"I found the utmost enthusiasm in both cities," says Mr. Wood. "The people were eager to learn all about the Nation-Wide Campaign. They wanted to be informed, concretely, just what it is. After that, the response was invariably: 'What can we do—we personally—to make this movement a success?'"

In St. Paul and Minneapolis, twenty more men were enlisted to carry forward the word!

Duluth, next. Fifty prominent business men of the city tendered Mr. Wood a luncheon at the Commercial Club upon his arrival there—left their business affairs in the middle of the week to listen to the plans for the Nation-Wide Campaign, and then to enlist themselves enthusiastically in the movement. That Sunday Mr. Wood preached at St. Paul's, and, the idea of Laymen's Day which grew up in the Every Name Campaign in the Diocese of New York having spread, one of Duluth's four-minute-men, a leading citizen of the city, delivered a lay sermon from the pulpit on the urgency of this movement back to God.

At Superior there was a big meeting in the afternoon, and at night a bigger meeting in the Cathedral. At this tremendous outpouring Mr. Wood noted a significant thing.

Not At a Funeral, But At the New Birth of the Church.

"They threw off their reserve," he said, "and smiles lighted up their faces—eager and enthusiastic smiles, as of men not at a funeral, but at the new birth of the Church."

Eleven o'clock Tuesday morning found Mr. Wood in Sault Ste. Marie. That night a wild blizzard swept the region—off shore a storm of terrific violence raged, engulfing several ships which went down with all on board. But the Spirit of the Nation-Wide Campaign rode out the storm. Rev. Stephen H. Alling, rector of St. James' Church, manned the telephone and far and wide sent out the call for a meeting, which got together several hours later, hundreds of men, and while the wind howled without and the snow swirled, and Death knocked at the doors of those in cabined ships at sea, Mr. Wood delivered a two-hours' talk on the Nation-Wide Campaign which brought practically all present to their feet in a fervor of enlistment.

The Climax of the Tour.

That was the climax of the tour. Returning to New York, Mr. Wood brought tidings of a wave of religious enthusiasm which is sweeping over the nation. The idea has taken hold of the minds of practical men. The need which those who fought in Flanders felt those long nights on listening posts, is being met. The vague longing for a solvent to heal the wounds of the World Conflict is at hand.

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PRINCE VISITS TRINITY CHURCH NEW YORK

Occupies Pew Where His Grandfather Sat.

Dr. Manning Escorts Royal Visitor
and Conducts Brief Service in
His Honor.

Trinity Church, New York, had been as still as a beautiful ecclesiastical picture, its pews and aisles filled with a silent, standing crowd, their faces all turned downward, its dusky chancel guarded by the motionless flags of Great Britain and the United States, and brightened by the black and white and red of the clergy's robes from eleven o'clock on Wednesday morning, Nov. 19th, when Edward, Prince of Wales, was expected, until a quarter past eleven, when he came. The only sound had been the reiterated, chiming, "God Save the King," which came but faintly into the church, although it told all downtown that the Prince was on his way.

And then, suddenly, with a tremendous all-pervading roar of cries and cheers, Broadway and Wall Street announced to silent Trinity that he had come. The flag-bearers stiffened in their places and the two flags quivered for a second in anticipation. Then, while the clergy sharply hushed the beginning of a cheer, the Prince, who never looked younger and shyer, and more radiantly fair than in that old high, dim place, was escorted by Dr. Manning and the church's vestrymen to the front pew on the left-hand side of the middle aisle, the pew in which another Prince, his grandfather, had sat nearly sixty years ago.

It wasn't easy for a shy young Prince to do. He wasn't sure where he was to sit, and the sexton, who hovered close behind, had to bring him out from the inner recesses of the pew to sit right on the aisle. Then, because some people still were standing to see him better he wasn't sure whether he should sit or stand, and he looked about him furtively to find this out. Nor was it nice to have so many women peeking at him from behind the pillars on every hand. But the little service, which was just for him and very short, began at once, and while Dr. Manning spoke his welcome and made a prayer, the Prince sat very still, his head a little down, his eyes only raised to the rector's face, like a schoolboy sitting under a master to learn some lesson far above his head. Only his hands moved nervously, and he twisted endlessly the ring on the little finger of his right hand.

"Your Royal Highness," said Dr. Manning, standing down in front of the chancel and only a little way from the Prince's pew, "this ancient parish of Trinity, the mother church of our city, to which we now have the honor of welcoming you, received its charter from King William the Third of Great Britain in 1697. The first rector of this parish was the Bishop of London, the Right Rev. Henry Compton. On October 14, the nineteenth Sunday after Trinity, in 1860, your royal grandfather, King Edward VII, at that time Prince of Wales, attended service in this church and occupied the pew in which you are now sitting. That visit was recognized as one of great historic importance. Your visit to us at this time has a still greater significance.

We welcome you among us with deep honor, and if we may say so, with affection, which you have already inspired in us, for your own sake. We welcome you as the representative of the great free Empire of Britain, which has borne so glorious a part in the world war and with whose sons our own have fought side by side for right and freedom.

"We welcome you as the representative of that noble nation to which we are bound by ties which can never be broken. We ask God's richest blessing upon you, and we pray that your coming among us may still further strengthen that fellowship of the English-speaking people upon which rests the hope and future of mankind."

After the brief prayer, in which a blessing was asked "especially upon this thy servant Edward Albert, Prince of Wales, whom we welcome here among us," and during which every eye in the church which was not directly behind a pillar rested on the kneeling figure and bowed blonde head of the Prince, a stanza of "God Save the King" was played. The Prince stood stiffly at attention—as stiffly as if he were in martial clothes instead of his civies and a lightish grey overcoat—and looked straight up at the two stiff flags before him. And the flag bearers, who had not otherwise moved, peeked out a little from behind their standards and watched his face.

Then the Visitors' Book was brought to him by a warden of the church, Richard Delafield, president of the National Park Bank, for him to sign. He signed very carefully, making exactly sure of his place and writing slowly. It seemed a longer time than was necessary to sign so short a name as "Edward P."

For a moment the Prince stood at the aisle's head in conversation with the rector, who then walked with him down the aisle to the door, the vestrymen and members of the Prince's party following.

STANDING ROOM ONLY

The clergy of the Episcopal Church are learning more and more through the Nation-Wide Campaign of the mighty force available in the laity. Reduced attendance at church services has been one of the difficult problems confronting the Church throughout the country. But largely due to the energetic work of laymen the services and meetings for the Nation-Wide Campaign have been attended by enormous crowds.

For example, at Utica, N. Y., on Sunday, November 16th, a meeting was held in the largest theatre in the city. Every one of the 2,100 seats was filled. One man of prominence stated that he had not been to service in fifteen years but the new spirit of the Church influenced him to travel many miles to attend this meeting. The large attendance was due in a great measure to the careful preliminary work done by Mr. P. F. Bowne, Chairman of the Diocesan Committee, and his Executive Secretary, the Rev. Francis C. Smith.

At Syracuse on the following evening a service was held in St. Paul's Church, seating some 800 people. Scores stood throughout the evening, a large overflow meeting was held in the parish house and hundreds were turned away from the doors. The arrangements for this meeting were under the direction of Mr. F. J. Chesterman, the Syracuse Chairman.

The light that shines farthest shines brightest at home.

MIDDLE WEST IS MOBILIZED

Earnestness and Enthusiasm
Everywhere—Strongest
Laymen in Campaign.

The Church in the Middle West is mobilized for the Nation-Wide Campaign. Word of the power of men and of enthusiasm behind the movement in Colorado and Kansas has been brought to the National Headquarters in New York by one who traveled from ocean to ocean to learn and to bring it—the Rev. Dr. Frederick W. Clappett of Trinity Church, San Francisco.

"Everywhere," Dr. Clappett said, "I was impressed by the earnestness and enthusiasm of the workers. We feel in California that our campaign spirit is strong, but Colorado and Kansas suffer not at all by comparison."

A Remarkable Service at Denver.

Summoned to participate in a succession of conferences in the two middle western states by the authority of the Joint Commission on the Nation-Wide Campaign, Dr. Clappett found himself in Denver in time to attend the special service that marked the fortieth anniversary of the ordination of the Very Rev. Dr. H. H. Hart, dean of the Cathedral of St. John the Evangelist, and at the same time gathered together the most earnest workers of the Church in the Midwest.

"The service was remarkable for the large numbers of men who attended," Dr. Clappett said. "In a conference with Dean Hart, the dean stated that the strongest men in Denver were personally active in the Nation-Wide Campaign."

Afterward a conference was held at Manitou for the campaign workers of the state, at which Bishop Irving P. Johnson presided, and J. H. Pershing, cousin of General Pershing, was one of the chief speakers.

"In spite of the two feet of snow on the ground," Dr. Clappett said, "the conference was well attended, and I was deeply impressed with the spirit of the meeting and the insistent eagerness with which questions were asked."

The same strong interest, Dr. Clappett says, made itself felt in Salina. There a mass meeting on the Nation-Wide Campaign was held November 9th, with Bishop Hugh L. Burleson of the Missionary District of South Dakota presiding.

In Hutchinson, Kansas, the Nation-Wide Campaign Conference, held under the leadership of the Rev. M. O. L. Kain of Grace Church, was held in competition with the eve of the Armistice celebration. But the spirit of the Campaign would not down. Grace Church was well filled, and among those present were a number of the representative men of Hutchinson. Again, Dr. Clappett says, the force behind the Campaign was made manifest at the meeting.

Inspiring Meeting at Wichita.

So it was at Wichita, where the meeting was organized by the Rev. P. T. Fenn of St. John's Church. The spirit ran so high and so many Nation-Wide Campaign workers were present that Bishop Burleson turned the meeting into a conference. John McEwen Ames of Arkansas City, chairman of the Diocesan Campaign Committee, presided and delivered an inspiring address. The meeting last—

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CHATS WITH LAYMEN

By GEORGE PARKIN ATWATER, D. D.,

"Do men occasionally leave the ministry and enter business?" asked the observant layman.

"They do." I admitted. "I know of several men who have done so and no doubt there are many others. But more significant than this are the priests who are adrift, with no steady work, and unable to find places for which they are suited."

"What are the reasons for this condition?" asked the layman.

"There are several reasons; the low salaries of many of the clergy; the temperamental unfitness of clergy for parochial work; bad health; the lack of a central agency to uphold men in their work; and the utter discouragement of men in isolated places. This latter is a very serious matter. Let me read to you some portions of an article printed recently in a Church paper from a Western priest, under the heading of 'The Church's Derelicts.'"

"I came West from a large and well developed parish in a great city; I came full of enthusiasm, and ready to try everything for Christ's sake. After six years of constant struggle and discouragement—well; I feel the fate of the derelict in my bones. One shouldn't, but one does. The constant pushing, alone, without colleague, generally without a person in the parish who really understands the yoke of the Master; without ever hearing a sermon but one's own, or a strong word of faith from a life leader; and with a prosperous, moral, decently educated and intensely progressive secularism around one, I say in such conditions, being human, we weary, we slow up, faith grows cold; the enthusiasm of our vocation dies and even if we stay in harness we are dead weights in the Church. I wish that were an exaggeration. But it is not; it articulates the results of a little lenter self examining, and a sane study of the facts. The Church in the West is slipping back; you must measure apparent growth by comparison with increases in population. And she is slipping back because the lonely western priest is succumbing to the materialism around him. His good nature, and the readiness with which folks in the West respond to the call for money, disguise the real situation. The only direction in which he is stimulated to an offensive is in matters financial.

"There are remedies for all ills. In the first place, a new and more progressive leadership is needed. In six years I have had three episcopal visitations; two were half-day visits. Our general contact with the Bishop is through a letter in which he urges us to pay our missionary assessment. (We generally do.) No blame to the Bishops; most of them are worried to death. Certainly very few succeed in maintaining the dual office of financial organizer and spiritual leader; they are splendid men but not supermen."

"What can be done for such men?" asked the aroused layman.

"I can see but one solution of the difficulty. Bishops should have more time to visit them. Exchange with men in other places for a month or two should be arranged, and paid for. Books should be sent to such men. They should be made to feel the heart of the Church. This can only be done under a great central administrative Council."

"Why could we not have such a council?"

"We could if we wanted it badly enough," was my reply.

Akron, Ohio, Oct. 1, 1919.

"Do you see it—in the midst of a civilization rocking amid doubt and despair and greed and selfishness, human souls trying to solve the problems of a heart-broken, weary world—one million five hundred thousand men, women and children, standing together, shoulder to shoulder, pressed against one another? No—not standing—they are going forward in the Nation-Wide Campaign, going forward. Why? Because Christ leads the way."—Bishop Wise of Kansas.

THE CALL OF THE CAMPAIGN.

When Jesus would teach the lesson of service He did not seek to make all service joyous. Here is the fault into which many of the churches fall: they syncope the note of service and jazz the methods of church enterprise. In an effort to work the word efficiency they overwork exercise until they have their members gyrating with the animation of whirling dervishes and to as little purpose. Bodily exercise, that is, overstimulation of organization, profiteth little, but godliness is profitable unto all things having promise of the life that now is, as well as that which is to come. The denominations appear to be coming into a sober sense of the source of all the successes that they may gain in their conduct of the great commission to evangelize the world. Throughout the Nation-Wide Campaign the emphasis has been laid upon the sentiment of the prophet, "Not by might nor by power, but My spirit saith the Lord." Purpose, prayer, power—these are the words that witness upon earth as the Father, Son and Holy Spirit witness in heaven. The correlative to these words form the slogan of the campaign throughout the land; that will be signalized by special services for mobilization week—prayer, sacrifice and service. The call of the membership is a call to enter into the grace of petition and unto sacrifice and into service. Through these means it is hoped that every member will be brought into a more devotional frame of mind and a more generous disposition and a more self-sacrificing spirit of work. As the call to the churches states the case: Every parish is organized and working for larger membership, more efficient service by the individual, more generous support for the extension of the kingdom of God.

Thus it is hoped that the full aim of the movement may be secured, which is to put to work more than a million of communicants on the Church's task. Hence the reference to the parable of the vineyard given by Jesus at the beginning of this comment. He told of the master of a vineyard who bade some of his servants to go to work in his vineyard, and they replied, "We go, sir," but went not. Then he gave the same direction to others, and these said outright, "We will not," but nevertheless they went. The teaching of the parable was that the latter were the servants worthy of praise. It was not a joyous service in its undertaking; but, no doubt, the reluctant servants found the joy of the vineyard before they finished their task. Those who were ready with assent, yet with no sincerity, missed the portion of service and satisfaction and reward. The Campaign leaders are not saying that the service and sacrifices will be joyous. They are calling members to do the tasks of the Church, and are not holding out promises of ecstatic experiences and indirect material benefits. They believe that the instructed membership fully realize the worth of the words of Jesus, "Seek ye first the kingdom of God, and his righteousness, and all things else will be added unto you."

The campaign is for the King, and the fruits of the campaign are for the kingdom. Blessed is he who shall have part in exalting the kingdom of God and of His Son Jesus Christ in these days of unrest. How clearly put is the statement of the movement: "It is a movement through which it is hoped, God willing, that the Church, learning all the truth about herself, her condition, her shortcomings, her needs, realizing her whole duty and glorious opportunity, awakened and repentant, will equip herself adequately with workers and means, and with renewed spirit will undertake, courageously and unitedly, to do her full share of the mission given to the Church by her Lord and Master. The spiritual revival of the Church is the aim and hope of the campaign."

Can such a movement fail of its specific aims to secure 1,442 men and women as new workers in the

world field; to gain \$28,000,000 for missions, with \$14,000,000 for the work of church extension in this country? The superior place given in the campaign to devotion and duty insure it the blessing of Almighty God. All Christendom will say Amen! to the sentiment that the great war has left the world problems that only Christian principles can solve. And all Christians will rejoice in this campaign of holiness, helpfulness and humanity.

A COMMUNITY MISSION IN BROOKLYN.

Three Episcopal churches and two Y. M. C. A. branches co-operated in a Community Mission which started November 16th and continued through the next week and Sunday. There were five speakers, all of whom have reformed after seeing the shady side of life.

The co-operative churches were St. Ann's, Clinton and Livingston streets, Christ Chapel, Wolcott and Van Brunt streets, and Christ Church, Belford and Division avenues. The speakers were "Ted" Mercer, Henry Harrison Hadley, the Rev. Frank D. Dean, the Rev. Louis J. Bernhardt and William J. (Bull) Anderson.

Mercer started out in life at the top as a member of one of America's best families, being a descendant on his father's side of Gen. Hugh Mercer, of Revolutionary fame, and on his mother's side from the Herndons and Maurys of Virginia. Despite his early surroundings of refinement and comfort, he became a drunkard, but was recalled to a life of decency and manhood at the Jerry McAuley Mission in Manhattan.

Hadley is the son of the late Rev. Samuel Hopkins Hadley who was for many years superintendent of the McAuley Mission. It was the father's desire to have his son enter the ministry, but because of his waywardness he failed to make good at his preparatory school and cheated himself out of a college education. Finally leaving home, he sank steadily down the social scale until in 1906 at the age of 31, he found himself helpless, homeless and almost hopeless. His father died that year and young Hadley was asked to take a last look at his best earthly friend. He broke down completely and shortly afterward reformed entirely.

The Rev. Mr. Dean's career was almost similar. He was down and out until reclaimed in the Galilee Mission in Philadelphia. Even more remarkable is the story of the Rev. Mr. Bernhardt. Reared in one of Georgia's cultured homes, he committed an offense soon after completing his education in a southern university, that sent him to prison. This was followed by other terms in jail, totaling 22 years. Twelve years ago he was converted at the McAuley Mission and has been an active Christian worker ever since.

Johnston was a product of Cherry Hill, Manhattan. He was at one time an umpire in the Eastern League. He owes his reformation to having attended the McAuley Mission.

At St. Ann's Church, of which the Rev. G. Ashton Oldham is rector, Mr. Dean on the first Sunday preached on "Service," and Mr. Bernhardt on "Prison to Preacher." The program for the next week was as follows: Monday night, Ted Mercer, "The One Thing Christ Hated"; Tuesday night, Mr. Bernhardt, "Juvenile Crime"; Wednesday night, Mercer, "A Woman's Big Temptation," a meeting for women and girls over 15. Thursday night, Mercer, "Prodigal Sons—Why?" a meeting for boys over 15 and men; Friday, Mr. Dean, "Power." The following Sunday morning Mr. Mercer told the story of his own life in a sermon of "A Twentieth Century Miracle," and in the evening Mr. Hadley's topic was, "A Crooked Man Made Straight."

Similar meetings were held at the other churches at the same time. There were also several such meetings at both the Central and Navy Branches Y. M. C. A. during the week. The men conducting the mission assisted in the industrial meeting conducted under Y. M. C. A. auspices.

CAN THE CHURCH HEAL THE SICK?

By the Rev. MORTON C. STONE.

"Can the Church heal the sick today?" that is the question many people are asking, and that is the question the Society of the Nazarene is most emphatically answering in the affirmative. A few years ago this society was formed under the leadership of the Rev. Henry B. Wilson to help by organized effort to restore to the Anglican Church the ministry of healing of the sick. Of course the power to heal has never been withdrawn, but it has been misused by being made a "last sacrament" with little faith in its power to heal, and with us has been very largely allowed to drop out of sight through ignorance and lack of faith. And lack of faith kills any power the Church has.

Nowadays when the Church is awakening to its whole duty again it is plainly evident that the Ministry of Healing cannot be neglected. Christ's words are plain, linked to His command to preach the Gospel, "heal the sick." Many clergy have long used Christian Spiritual Healing, and it has never been entirely dropped. And they can testify to the many wonderful cures wrought by this ministry. If such things had happened in New Testament days they would have been called miracles. But miracles are not contrary to nature, but are the working of higher laws which as yet we fail completely to understand. Your rector has long made use of the practice of healing and can personally testify to many remarkable cures. One case in particular might be mentioned, which is absolutely guaranteed by medical diagnosis before and after, when he anointed a woman who had contracted tuberculosis. The germs were actually found after laboratory examination. She was anointed the same day that the report came from the laboratory. She left that night for a sanatorium and was examined the day after arrival. Her fever and cough had gone and there was not the slightest trace found of the disease. This is one of many cases your rector knows of just as remarkable, either from having himself been the healer or knowing the priest who ministered. Of course it is not meant to imply that the priest himself does it. It is only that his ministrations are used as the means, the channel through which God's power in Christ flows.

The Ministry of Healing

We cannot in this space give the long history of the exercise of the Church's healing power which has been manifested all down the ages and NOT only in the age of the Apostles. It is only in the past two or three centuries, when materialistic science (I say nothing about real science) has gained such a hold on people, that healing has fallen into official disuse. Now it is being restored again to its rightful place in the Church's ministry. You doubtless have heard of Mr. Hickson, lately at St. Peter's, Chicago, who as a layman of the English Church has attracted wide attention by his healing missions, which he has held both here and abroad. He is helping in the work of restoring healing to attention of Church people and co-operates with the Society of the Nazarene.

How It Is Done

The mention of Mr. Hickson perhaps raises the question in the readers' mind as to how a layman can heal, as to how it is done. There are two ways of ministering healing, each one joined of course to prayer. These are Unction, or the sacramental anointing with oil, and the Laying on of Hands. Both were practiced by the Apostles, and both have been used ever since. Unction is performed only by a priest or bishop, the oil generally having been consecrated for the purpose by a bishop. The first Prayer Book of the Church of England contained an office for its administra-

tion, and one is being prepared now in the American Church. The priest simply anoints the forehead of the sick person with prayer for recovery. The Laying on of Hands has been practiced by both clergy and laity, and it is this latter that is used by Mr. Hickson. Here again it is extremely simple. The priest or layman simply lays his hands on the sick with prayer for recovery. But the value of both methods depends on the faith, both of healer and patient. Prejudice or lack of faith will not bring recovery. Hence it is that the most successful cures are often wrought on children who have not yet acquired prejudices and have a simple trusting faith. Any priest can use Holy Unction. And any layman can likewise receive the "gift of healing" who has faith and sympathy.

Spiritual Healing and Medicine

Christian Spiritual Healing does not oppose the ministrations of doctors, but co-operates with them. It also co-operates with the doctor, whether he uses Psycho-therapy or mental suggestion, or medicine for the purpose of correcting something wrong in the body. Nor does it try to restore lost parts such as a severed arm. Spiritual Healing admits that there is disease and sickness and sin, and seeks to remove them, believing that sickness is no necessary part of the human lot, but due to the failure to follow some right purpose. When you are sick something is wrong. The cause needs to be removed. And so both physician or surgeon and healer, whether layman or priest should be called. Thus our whole nature is ministered to, not only a part. The doctor ministers to the body and to the mind. The priest or lay healer ministers to the spirit. And the spirit being the controlling part of our nature often throws off what is wrong which ministrations to the body alone cannot do.

The Church of the Ascension of Atlantic City, N. J., has called as its rector the Venerable H. E. A. Durell, Archdeacon of the Diocese of Reading and rector of St. John's, East Mauch Chunk, Pa.; he expects to take up his work in Atlantic City the first Sunday in January, 1920.

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A GIFT WELL BESTOWED.

The Rev. Philip Deloria, who has been thirty-six years in the ministry and twenty-five years in charge of the missions on Standing Rock Reservation, South Dakota, was presented with a gift of \$600 at the Indian Convocation, from the Indian friends, and a solid silver chalice and paten and a brass missal stand from his own people on the Standing Rock, says the South Dakota Churchman. In accepting the gifts, Mr. Deloria turned to the altar and made a deep obeisance, then he turned and bowed to the congregation, saying, "I thank God first because I know that it is God who has put into your hearts the wish to do this for me; then I thank you." Then he turned to the two Bishops and said, "I cannot accept this money without sharing it with you, and I want to give you, each one, \$25.00 to help you on your way."

A LIVE OHIO PARISH.

St. John's Church, Cuyahoga, Ohio, is closing the year full of activities and with much promise for the future. Among the recent events was the visitation of Mr. Knapp, one of the Brotherhood secretaries, who gave an address before a gathering of men on the Nation-wide Campaign; the visit of Bishop DuMoulin to confirm a class of 21 persons, bringing the communicant list of the parish to over 500; an arousing Brotherhood meeting addressed by Mr. E. W. Meacham of St. Luke's Church, Cleveland; a meeting of the Men's Club, largely attended by men and women with splendid addresses given at the close of the dinner. Mr. A. T. Kingsbury, an Akron business man, and Rev. Franklin Cole Sherman of St. Paul's Church, Akron, were the speakers. St. Andrew's Day, the 89th birthday of the parish, will be observed by a large attendance of the men of the parish at the early celebration of the Holy Communion.

PROVIDENCE, R. I., CURATE RECEIVES GIFT.

The Rev. Carlos E. Jones, who recently resigned the senior curateship in St. Stephen's Church, Providence, R. I., to accept work in the missionary district of Marquette, Michigan, was presented a sum in gold amounting to nearly \$200 by members of the congregation. "Such service as has been rendered by this faithful priest to St. Stephen's congregation," says the parish paper, "is not easily spoken of nor can it be suitably summarized in a paragraph. The young of both sexes with whom he has so patiently labored and with such success, the sick whom he has so untiringly visited and comforted, the inmates of the institution at Howard to whom he has so regularly ministered, all these will miss him sorely. The vestry will think gratefully of his wise and prudent

help over a difficult period in the parish history. And the rector will feel that a factor in the spiritual life of the parish, to which Mr. Jones has made so great a contribution, will depart with him and that it is likely to prove difficult to replace. He leaves behind him grateful and affectionate memories and takes with him a wealth of earnest prayers and warm good wishes."

DR. PARSONS CONSECRATED BISHOP.

The Rev. Dr. Edward Lambe Parsons was consecrated Bishop Coadjutor of the Diocese of California in Grace Cathedral, San Francisco, on Wednesday, Nov. 5th, by the Bishop of California, the Rt. Rev. Dr. William Ford Nichols; the Bishop of Los Angeles, the Rt. Rev. Dr. Joseph Horsfall Johnson; and the Bishop of Sacramento, the Rt. Rev. Dr. William Hall Moreland. The Rt. Rev. Dr. John McKim, Bishop of Tokyo, Japan, participated in the laying-on-of-hands.

The Rt. Rev. Dr. Frederic William Keator, Bishop of Olympia, and the Rt. Rev. Dr. George Coolidge Hunting, Bishop of Nevada, were the presentors. The Rt. Rev. Dr. Louis Childs Sanford, Bishop of San Joaquin, was the preacher.

The Rev. W. R. H. Hodgkin and the Rev. F. A. Martyr were the attending presbyters.

The Rev. Dr. J. A. Emery served as registrar and the Rev. E. F. Gee as master of ceremonies.

One of the happiest incidents in connection with the consecration was the presentation to Bishop Nichols of a silver pastoral staff, the gift of the clergy and laity of the several parishes and missions of the diocese, as an affectionate token of their esteem and in commemoration of his thirty-fifth year in the Episcopate. The Rev. F. H. Church, of All Saints', San Francisco, an old time friend of the Bishop, made the presentation speech, immediately before procession marched from the Cathedral Close into the nave. There were in the procession seven bishops, sixty clergymen, the divinity students of the Church Divinity School of the Pacific, and the choirs of the Cathedral and St. Mark's Church, Berkeley.

Bishop Nichols gave a luncheon to the bishops and Mr. Wm. H. Crocker was their host at dinner in the evening, including a large number of the clergy and lay people. Bishop Nichols acted as toastmaster, introducing the bishops, the Rev. Mr. Gee, Mr. Crocker, Mrs. Montegale, Mr. Wyckoff and Bishop Parsons.

Bishop Parsons is well known throughout the American Church. He represented his diocese several times as a deputy to the General Convention, serving on important committees and taking an active part in the deliberations. He will be a welcome and useful member in the House of Bishops.

The formal opening of the new Recreation Center of Zion Church, Rome, New York, took place on Wednesday evening, November 12. Ten months ago the Ignotus Club of the parish had organized with twelve members and their meeting place was in the Clark Memorial Hall. The club now has 52 members with a fine room in the basement of the hall, rebuilt and refurnished by the men who donated their time and labor and also solicited funds for the purchase of material and equipment. It is estimated that the laymen who worked on the construction put in \$1723 worth of time.

The week-day Church School at Grace Church, Grand Rapids, Mich., reports ninety children in attendance and interest growing. Out of this parish Miss Cook has become educational secretary of Southern Ohio with residence at Dayton; Miss Alice Hann has become director of Religious Education and Parish Visitor in St. Luke's, Scranton, Penn., and Miss Florence Platt is at St. Faith's, New York, completing her preparation for the work of Religious Secretary.

AMERICA'S WAR MEMORIAL CHURCH

Holy Trinity, Paris, the Great Church of the American Nation—An American Center Irrespective of Creed.

Holy Trinity Episcopal Church, Paris, where General Pershing and most of the other commanders of the American army worshipped while the war was on, will be made "America's War Memorial Church in France," if the plans which have been prepared by Rev. Dr. Frederick W. Beekman, its rector, are carried out. Dr. Beekman has laid before the managers of the Nation-wide Campaign his plan.

From friends of the Church in Paris, Dr. Beekman has already obtained contributions amounting to \$100,000. An additional sum of \$400,000 is needed to carry out the plan which has been adopted by the committee which the Rector has called about him to assist in the work. This committee includes, among others, General John J. Pershing, Admiral W. S. Sims, Admiral H. E. Wilson, Rear Admiral H. S. Knapp, Lieutenant General Hunter Liggett, Brigadier General P. D. Lockridge, Brigadier General Avery D. Andrews, Col. William Barclay Parsons, Col. J. Mayhew Wainwright and Col. H. H. Rogers.

Among the women on the Committee are Mrs. Whitelaw Reid, Mrs. Willard D. Straight and Mrs. J. Borden Harriman, and included among the laymen are Henry White, Henry P. Davison, Edmund L. Bayliss, Charles Lanier, and John S. Rogers. Hugh Wallace, United States Ambassador in Paris, is at the head of the French Committee and Rev. Dr. Ernest M. Stires, Rector of St. Thomas Church, New York, is Chairman of the committee in the United States, the Rt. Rev. Charles Sumner Burch has been asked to serve as Honorary Chairman.

The war memorial project, which the joint committee have approved, provides for an annual memorial service in Holy Trinity for the American Soldier and Sailor dead, the placing of a great tablet in the west wall of the Church edifice in memory of the American dead in the World War, the placing of smaller tablets in honor of American combat divisions and of the United States Navy as well as those who gave their lives before the United States entered the war. It is also planned to have a Book of Gold which shall contain service records, and the place of burial of all the Americans who fell in Europe. Army standards for the interior of the Church are also embodied in the plan, and finally it is hoped to obtain "A war memorial and endowment fund of at least \$500,000 to be given by Americans, gold-starred families, churches, Sunday Schools and others, in memory of those whom they would name and who rest in soldiers' graves in Europe."

Speaking of Holy Trinity in Paris, Dr. Beekman says:

"The greatest military services held for our men in Europe have taken place in this church. The music each Sunday afternoon is led by the United States Army band and "War Choir." Prayers are offered, hymns of praise and national anthems (French, British and American) are sung, addresses are made by chaplains and others in the service, the cross and the national colors, with guard under arms detailed by the commanding general, precede the choir. The church is filled.

"The Church of the Holy Trinity has been more than an Episcopal Church. On all national days all Americans, irrespective of creed, come together; they come to Holy Trinity. It is the great church of the American nation.

"The thought came to American army officers and men and to some of us that this Church already has

been consecrated in a way not thought of when it was built, and it should continue as an American centre."

The resources of God are promised only to those who undertake the program of God.

\$333 FOR LUXURIES \$1 FOR MISSIONS

That is the legend that starts in great black type from a column advertisement in a Northwestern Pennsylvania newspaper.

And at the bottom, in type of equal size, stands these words:

THE NATION-WIDE CAMPAIGN FOR THE CHURCH'S MISSION.

The advertisement is a crystallization of the spirit of the Nation-Wide Campaign at work in the Church. It is one of a series of advertisements which is being printed by a group of eight churches in the Diocese of Bethlehem to reach all who may be reached in their district with the call of a Church aroused and inspired to its full part in the world today.

"SHOOT THE PROFITEERS"

reads another advertisement of the series; and it goes on: "The Church is not taxed by the State because the State believes the Church is a force for spiritual and moral betterment.

The State has a right to expect that every member of every church which it exempts from the burden of taxation shall be doing something to repay the State for its generosity.

"YOU ARE A PROFITEER—unless you are interested in something besides the salvation of your soul."

A third advertisement begins with a familiar line from a famous old hymn:

"Like a Mighty Army Moves the Church of God."

"For more than half a century," it continues, "these words have been sung in the Church, but not until the beginning of the Nation-Wide Campaign for the Church's Mission, did we realize that we were not 'marching as to war.'

"The Church is marching now—moving MIGHTLY as She should! The Church is winning the power of the offensive spirit which our troops took with them into the war—the same spirit that the hymn inspires.

"Too long we have been swayed by the timid apprehension of all sorts of imagined evils that might happen if we really launched forth into our boldest service."

Then comes the rallying cry:

EPISCOPALIANS—

Take this for your motto:

"Attempt great things for God.

"Expect great things from God."

"GO TO CHURCH, SUNDAY: sing 'Onward, Christian Soldiers!' and GET its message."

The spirit of those advertisements is the spirit of the Nation-Wide Campaign, making the world hear, and the last person in the Church hear, the Church's call to arms.

The churches responsible for this series of advertisements are: St. Stephen's, St. Clement's and Calvary in Wilkes-Barre; Grace, in West Side; Trinity, in West Pittston; St. Peter's in Plymouth; St. George's in Nanticoke, and St. Andrew's in Aldon.

Mr. and Mrs. Oliver Crosby have presented St. Clement's Parish, St. Paul, Minn., an automobile for the use of the rector and his family. This most cherished gift will give great pleasure to the Rev. C. E. Tuke and family and will mean much to the parish in his increased usefulness.

The Episcopal Church ITS MESSAGE FOR MEN OF TODAY

By GEORGE PARKIN ATWATER, D. D.

Rector of the Church of Our Savior

This Book Will Interpret the Services, Answer Objections, Attract the Casual Attendant, Instruct the Inquirer.

Suitable for Confirmation Classes, Adult Sunday School Classes, Strangers and Newcomers, Brotherhood Chapters, as Well as for General Use in Parishes and Missions.

Bishop Nelson of Albany writes: "Having read this book, I am prepared to endorse every word of the publisher's statement. I hope the book may be read by many of the clergy and laity."

Rev. Paul Roberts: "The book is splendid. Just the thing for college boys and for missions."

Cloth, \$1.00; paper, 60c. Order from THE MOREHOUSE PUB. CO. Milwaukee, Wis.

Confirmation Instruction

By Bishop Johnson of Colorado

A very valuable Manual to place in the hands of candidates for Confirmation, and others seeking information regarding the teachings and customs of the Church.

Send 25 cents for a sample copy. Price. \$2.00 a dozen.

"THE WITNESS" 6219 Cottage Grove Ave. Chicago

CHRISTMAS PRESENTS OF Prayer Books Hymnals OR Bibles

make your selection early and avoid the delay of crowded mails or shortage of goods. Catalogues for the Asking

Church Literature Press 2 Bible House, New York City.

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.

ST. STEPHEN'S COLLEGE

The only Eastern college officially controlled by the Episcopal Church and endorsed by the Synod of any Eastern Province. Tuition, \$450. Post-office: Annandale-on-Hudson, N. Y. (Station: Barrytown on the New York Central Railroad) "On the Hudson River Facing the Catskills" Write to the President, the Rev. Bernard Iddings Bell.

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.

EDITORIAL

By Bishop IRVING P. JOHNSON.

INTENSIVE WEEK.

I have just been wondering how much a church, which has been the spiritual inspiration of men like General Pershing, Admiral Sims, General Wood and that large group of men who lead Liberty Loans and Red Cross drives, can accomplish along the direct lines for which it was organized by its Divine Master.

Out here in this Rocky Mountain State, where the Episcopal Church has one member to every hundred and fifty of population, as I recall it, we had the state chairmen of Liberty Loan and Red Cross drives and in nearly every community where the Church is represented at all, we had the local chairman of one or both organizations.

We had the manager of the War Loans throughout the Nation who is the treasurer of the Nation-wide Campaign.

I have mentioned these facts before, and I mention them again to drive home the fact that in any public movement where men are needed who will contribute their time and talents without looking for any public spoils, the same Church which had two thirds of the signers of the Declaration of Independence in its membership, still has the same spirit of patriotic devotion to the Country's interests.

If the Episcopal Church has had nothing to do with politics, no one can say that it has had nothing to do with patriotism which is better than politics.

* * * *

The other statement that the Episcopal Church has had nothing to do with religion will bear scrutiny also. If one means that this Church has not encouraged a public display of religious emotion, nor participated in programs of philosophic curiosity or legalistic paternalism, well and good, but if one means by religion a public reverence for God, a broad sympathy with human needs and a gentlemanly standard of individual conduct, I do not believe it has lacked in these capacities.

The river that dashes impetuously through a narrow canon of sectarian prejudice does very little good to the lands through which it flows.

The arid lands of Arizona are produced by the fact that the Colorado river flows rapidly through narrow canons, whereas the Platte, which seemingly isn't much of a river, irrigates the entire valley through which it filtrates.

Surely the Church must leaven society, not merely save its own soul.

True religion must have breadth of influence as well as length and depth.

But the Platte River would be a much finer river if it could increase its volume and deepen its current.

* * * *

We are now approaching the final week of the Nation-wide Campaign.

As a campaign it has had all the wasted energies and futile mistakes that always mar a campaign.

One could write a book on the waste and errors of our campaign in France. But the redeeming feature of the A. E. F. was that it did gain its objective, because every private in the army determined that he would go forward or die in the attempt in spite of official mistakes.

It was the remarkable thing about the American army that it did not learn how to retreat. We are putting the same test on the Church in this campaign. In spite of the mistakes which have been made by your officers it is now up to the great mass of the privates, a million strong, to put over the campaign and to demonstrate that those forces which are at the service of their country in its need, are equally at the service of Christ and His Church in its need.

* * * *

The Intensive week from Sunday, Nov. 30 to Sunday, Dec. 7, inclusive, is a week in which the individual soldier of Christ is to go over the top in facing his or her responsibilities to the Church for the next three years.

The program for the week is somewhat as follows:

1. Let every adherent of the Church attend service on Sunday, Nov. 30th (which is the first Sunday in Advent and also St. Andrew's Day), and at that service the Rector, or preferably some layman, will address the congregation on the purpose of the Campaign.

It is the final word of the Campaign before the drive, and every member of the Church owes it to the Church to be present.

2. During the week there should be several celebrations of the Holy Communion at one of which each member of the Church should be present to offer himself, his soul and body to be a reasonable, holy and willing sacrifice unto the Lord.

During the week each member of the Church should frequently ask the Lord in private prayer, "What wilt Thou have me to do?"

3. During the week, preferably about Wednesday, the Captains are to deliver the pledge cards without comment to each member of the Church.

These cards form the challenge of the Church to the individual. There are two questions with which he should chiefly concern himself.

(a) In what form of service will I enlist.

I have some talent of service which I should put at the Master's service. What is it?

And if I serve I must make up my mind that such service shall be done as unto the Lord, not fitfully nor when it suits my convenience, but faithfully as a good soldier of Jesus Christ. To render such service to Christ as would ensure your being discharged from any other service as unfaithful, is an insult to God. Give Him willingly and persistently some service in return for all that He has done for you.

You have demonstrated in business and in pleasure that you can do whatever you want to do.

You have promised God to be a faithful servant unto your life's end.

It is up to you as a man of honor to want to do this thing.

(b) Your pledge of financial support.

Our lives are so ordered in our complex civilization that a man's time is not his own, but is tied down to some business or vocation from which he receives money in return.

This money represents his service. It is not a substitute for but rather a form of personal service.

The amount that the average member of this Church has given to the Lord for His work has not been commensurate with the need. Ministers have been serving at penurious salaries; Churches have been satisfied with the luxuries of worship rather than with the works of mercy for which Christ founded them; the Church's work on the frontier has been handicapped by a lack of means with which to meet the situation.

It has been estimated that for the next three years the Church needs to add to its financial effects between 50 per cent and 100 per cent more money. This means that individuals whom God has prospered should give nearly twice as much to the work of Christ as has been given.

In short it means that as much shall be given for the work of the Church at large as has been given to the support of the Church locally.

Instead of giving merely for our own parish, this campaign has taught us to give to the Master for all His work, so that the parish Church may not be merely an institution that exists for its own spiritual comfort and luxury but rather an institution that gives as much as it demands.

In short the Church is asking you to give so that it is a real sacrifice for a period of three years, in order that the Church may demonstrate what can be accomplished if it is adequately financed.

As one rector has put it very concretely to his congregation. There are two classes of people, those who live from hand to mouth, and whose monthly wage pays merely the bills of that month, or worse still of the preceding month. These form what is known as the proletariat. Then there is the class who by self-sacrifice or extra effort or unusual ability contrive to lay by a surplus with which they can supplement their own effort. These help to form the capital of the nation.

When the Church is given merely enough to pay its monthly bills it is living from hand to mouth. It needs to have enough surplus so that it can venture into works of mercy and deeds of service.

This is the time and the opportunity to put the Church in a position whereby its service to the State will justify the exemption from taxation which it enjoys.

Let us cease to be profiteers and become real contributors to the warfare which Christ is ceaselessly waging against sin, for the Church is the only institution which exists for the purpose of training children in righteousness, and of inspiring men with love and of preaching the gospel of hope to those who are in despair. Put your full strength into this effort to make the Church a real force in the moral and spiritual chaos which surround us.

CONDITIONS IN THE NEAR EAST.

Mr. Chas. H. Boynton in a letter to the Spirit of Missions written under date of November 13, has the following to say in regard to conditions in the Near East:

"It was my good fortune to be invited by the American Committee of Near East Relief to spend five months, March to August, 1919, in a tour of Asia Minor where relief is being administered, in order that I might see through my eyes, the situation in that distressed portion of the world. This took me over the section from Egypt through Palestine, Syria, Turkey and the Caucasus, the last at this moment the worst spot of all, where hundreds of thousands of refugees are collected who, without military protection, are surrounded by hostile and threatening races.

I have returned, therefore, with first-hand knowledge of the appalling need and of the methods of relief employed. I unhesitatingly confess my admiration for the splendid work of this committee without which the death toll would have been far greater, but which has temporarily check-

ed the worst suffering and will continue to do so if it can have the adequate support of those to whom such things appeal."

"I do not recall a more inspiring event in my ministry," says the Rev. Frederick G. Bußlong, rector of St. Peter's Church, Chicago, "than the recent action taken by the vestry upon their own initiative. They decided to come in a body to the altar at early services on the third Sunday of each month. This means that the members of the vestry evidently rise to spiritual relationship in the parish which is their province and in no measure exist as a mere financial agent for the congregation."

"Men and money were the two great agencies which in co-operation have lightened the burden of the greatest tragedy through which the world has ever passed or has ever known. Men and money are the two co-operating agencies which the Holy Spirit seeks from the Church, now that we face the battle of peace, before the Master may realize the salvation of mankind and His Kingdom made a reality."—Mr. D. W. English, of Pittsburgh.

"Nearer, My God, to Thee"

By Dr. JAMES E. FREEMAN.

It is not surprising that when the late King Edward was asked what was his favorite hymn, he replied, "There is none more touching, nor one that goes more truly to the heart than 'Nearer, My God to Thee'." It is not only to the king on his throne, but to the laborer at his tasks, the man and woman in every sphere of life, that this immortal hymn has brought solace and comfort. It unquestionably ranks among the great hymns of our language. Nor indeed, is it confined to the English speaking world. It has been translated into many tongues and has voiced the yearning desires of aspiring hearts throughout the world.

It is not surprising that so tender and beautiful a hymn should be written by a woman. It was composed by Mrs. Sarah Adams, and bears the date, 1841. It is interesting to know that, although many tunes have been written for it, as for certain other great hymns, such as "Rock of Ages" and "Jesus, Lover of My Soul," etc., the great original tune, familiar to every lip, is universally used. These great hymns are first made familiar to us in childhood. Doubtless many, if not most of us, learned them first from the consecrated lips of a mother, and they are invested with a sacred association that is never dispelled even to the latest hour of life. No matter how far we may wander from the ways and habits of childhood, no matter how careless and indifferent we may become to the finer things of life, we never lose from memory the words of this immortal hymn. To how many of us, when the struggle of life is tense and its pathway one of difficulty do the familiar lines come, all unbidden:

"Though like the wanderer,
Daylight all gone,
Darkness be over me,
My rest a stone;
Yet in my dreams I'd be
Nearer, my God, to Thee,—
Nearer to Thee."

Again, when the shadows hang heavy and the upward climb seems well-nigh impossible, we seek for comfort in the old familiar words:

"There let the way appear
Steps unto Heaven;
All that Thou sendest me,
In mercy given;
Angels to beckon me
Nearer, my God, to Thee,—
Nearer to Thee."

If these earlier stanzas deal with the things of the strenuous life and the soul's upward yearning for the higher fulfillment of our better and nobler selves, then shall we not say that the last two stanzas speak to us of the maturing Christian as he advances on his way to what someone has called "The Great Adventure"? The lines speak to us of triumph over sorrow and disappointment, the mounting upward of the undefeated man as he reaches for the supporting hand of the Great Father. The climax of all is reached in the last stanza, where, "on joyful wing," the triumphant soul rises to heights unknown, in the pure consciousness that the grave cannot restrain the emancipated spirit. Beyond the things of time and sense, beyond even the stars in their courses, man redeemed cries out:

"Still all my song shall be,
Nearer, my God, to Thee,—
Nearer to Thee."

—Courtesy Minneapolis Tribune.

"The Church's great opportunity seems to be here. The righteousness which exalteth a Nation can only be built upon the solid foundation of Christianity. Never in our own country and in the entire world has there been such a profound realization of the need of the Gospel of Jesus Christ. It is the positive duty of Christian people to extend the power and influence of the Church of Christ. This Church of ours must assume its share of this responsibility or it will have failed utterly to accomplish its divine purpose.—Mr. Oliver J. Sands, Pres. American National Bank, Richmond, Va.

New York Letter

By The REV. JAMES SHEERIN

A PRINCE CHARMING.

In 1908 those who were delegates to the Pan-American Congress had a great honor in being invited to Marlborough House by the Prince of Wales "to meet the King and Queen of England," as the engraved invitation read. The King was Edward VII, who might have gone into history as the great Peacemaker if his life had been spared a little longer.

Our host of that day is now King, and his son, called after King Edward and supposed to look like him, is the popular guest of New York this week. Eleven years ago he was the attractive centre of a little group of American delegates in the garden of Marlborough House, and what I noted then of the fourteen-year-old boy is true today, namely, that he was frank, manly and healthy, without a particle of affectation. There are always boys like him in every school in America, as well as England, and to keep them all through their manhood as free from pretense and as loyal to human nature's best side is the problem of higher education.

Interested in Life and the Doings of Men from Every Angle.

Prince Albert Edward gives one the impression, with his sturdy figure and his open countenance, crowned with blonde hair, of an ideal college cheer leader. As I saw him today he was in "civies," wearing outdoors a derby hat, when he did not have it off bowing, and as he stood in his car going across Wall Street and up Nassau to the Chamber of Commerce, where he was to lunch after the Trinity service, it was a thrilling thing to hear the cheers and see the eagerness of the crowds. Intensely American were most of those who shared in the hearty greetings, but a republican dislike of kings and princes is easily tempered by the thought that this young hero of the day did not represent a dynasty but a people. If the practical English people choose thus to personify the state it is not for us to say them nay. They manage to get a good deal of democracy out of the ideal of a monarchy. We sometimes manage to get a good deal of snobbery out of the ideals of democracy.

Perhaps the most impressive moment of the brief ceremony in Trinity was when the Prince arrived at the door of the church. Looking down the long aisle from the chancel, we could see through the great glass doors the paper streamers and the flying confetti thrown from upper stories, and the heads of thousands of men and women moving excitedly, while their cheers came echoing to us in the Church, and above, in the steeple, the chimes rang out, "God Save the King." It was not any wonder that some in the Church began to applaud as the cause of the cheering was seen striding up the central aisle, but it was soon checked by an almost solemn awe.

It is a matter of pride to Episcopalians in New York that we have great churches that are in a peculiar sense community centres, chief among them being Trinity, with its history, its great endowments, its splendid site, and its official readiness to do its bit in the world movements at its gate. A play entitled, "The Time, the Place and the Girl," epitomized for its author the height of romantic love. In Trinity, on many recent occasions, we have had the time, the place and the man. "High" as we may call him in churchmanship, hesitate as we may to vote for him for high office, there are few if any who, in the light of recent experience, would cast doubt on the ability of Dr. Manning to rise to the occasion, whatever it might be, to say the right word and do the right thing as citizen and Christian minister. It was meet and right that the Church should have a share in receiving the visiting Prince on the same day that the Stock Exchange and the Horse Show made him welcome, and in

Trinity Church we found the completed circle in the Place, the Priest and the Prince.

NOVELIST AND PREACHER.

There is a man out West who is a preacher and a novel writer, and so inferior is his literature that he has to publish it himself. The Episcopal Church has two clergymen who are eminent as novelists, the Rev. W. Basil King, of Cambridge, Mass., and the Rev. Cyrus Townsend Brady, D. D., of this city, whose books are sought by the chief publishers. Mr. King has lately gone, as so many others have, in the direction of Spiritualism, but Dr. Brady is a tower of strength in orthodoxy, apparently leaning more in that direction as the years go by. He is at present the special preacher at the 4 o'clock Sunday service in St. Stephen's Church, on 69th St., near Broadway, and is drawing a thinking crowd of hearers for his sermons on after-war reconstruction.

Dr. Brady is certainly a prolific author, having to his credit more than 70 volumes—some of them history, some essays, and many novels ranking among the "best sellers." There are men in the ministry who have made, or married or inherited fortunes who forthwith retire from active church work and are found at luxurious hotels or in foreign travel, and seldom or never at the altar or in the pulpit. To a true churchman, therefore, it is always a gratifying thing to find men who could afford to do otherwise, hard at work doing their bit to help the Church and preach the Gospel. Dr. Brady has built up a considerable income, one may believe, by his successful writings, but he has neither lost his orthodoxy nor his energy in Church matters. Powerful in body and voice, he is also vigorous and clear in thought. It would be a pity to shelve such a man before his time. We need aggressive personality in the Church as well as in the world of fiction, politics or business. The pulpit will only come to its own when we refuse to be frightened because the preacher is outspoken and intense and is not afraid to call a spade a spade.

Fortunately, Dr. Brady is well-informed as well as versatile and aggressive. His first sermon in the St. Stephens' course proved this. A man with a great voice like his ought to be preaching in the largest churches, but he succeeded in keeping it within bounds in this tiny building, and there was much of tender sympathy and sweet religious hope as he outlined methods of meeting present problems. Stressing the need of action from both a temporary and a permanent basis, he urged as immediate and temporary needs the duty of supporting the League of Nations and of unqualified obedience to law and order in every forward movement. Back of these there must always be the permanent reform vitally inherent in a religion at least as old as Micah, which insisted upon absolute justice, genuine mercy and humble walking with God.

Religious men will agree with this strenuous preacher that the call of the day is for a holy indifference to some of the modern programs of reform until we can get men fixed in loyalty to the great fundamentals of the Old and New Testaments. If the war has taught us anything, it is the utter futility of intellectual theory without spiritual guidance.

A WESTERN PREACHER OF NOTE.

Talking of vigorous personalities and live preachers, they are by no means all in the East, nor all of the tribe of Billy Sunday. Thirty years ago this month, as an exile from college, through a slight physical breakdown, I arrived in Denver, Colorado, and was not in that wonderful new city a week when I became aware that there was a Dean there whose influence as preacher and man was comparable with that of Phillips Brooks in Boston, whether or not one liked all of his ways and personality. I have never seen any clergyman since who so dominated a community. It is, therefore, a flattering

thing to discover that this splendid octogenarian—it is a better word than "old man"—is so careful a reader of The Witness that he sends me a correct quotation which I could only approximate. I imagine that the rhyme could be applied in Denver so far as universal knowledge is concerned!

"My name is Jewett:
What there is to know, I know it!
I am the Master of this College,
And what I know not, is not knowledge."

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

GREENVILLE, S. C. CONVOCA-TION.

The annual meeting of the Greenville Convocation, combined with that of the Woman's Auxiliary, was held in the Church of the Advent, Spartanburg, S. C., Nov. 11-12, 1919.

The principal features of the opening day, November 11th, were an address on "The Significance of this Day in the History of the Church," by the Rev. Oliver J. Hart, former chaplain of the famous First Division of the A. E. F., and a three-session conference on the Nation-Wide Campaign conducted by the Rev. H. W. Starr, Ph. D., the Rev. Oliver Hart, and Mrs. W. P. Cornell, the executive secretary of the Diocesan Committee. A clear presentation of the plan and purpose of the Church School Program in the N. W. Campaign was given by Mrs. D. D. Taber, of the Diocesan Committee. The Rev. F. A. Juhan, rector of Christ Church, Greenville, discussed the topic, "Reaching the Last Man," and made effective use of charts which clearly indicated to the eye the religious conditions existing in a typical county of this state. Mrs. W. S. Manning of Spartanburg, dwelt upon "Individual Responsibility," Chaplain Hart upon "The Soldier and the Nation-Wide Campaign," and Prof. A. H. Vermont gave a most interesting address upon "The Call of the Nation-Wide Campaign to Men."

At the sessions of the Woman's Auxiliary on the second day, helpfully constructive addresses were made upon the following topics:

"The Triennial and the Nation-Wide Campaign," by Mrs. W. P. Cornell; "Study Classes," by Mrs. W. S. Manning; "The Power of the Nation-Wide Campaign Prayer," by Mrs. R. D. Galbraith, and "The Church School Program" by Mrs. D. D. Taber. The session was closed with a conference on the "New Plan for the Junior Auxiliary," by Miss Eleanor Phelps, Diocesan Secretary of the Junior Department.

ORDINATIONS.

On Sunday morning, November 9th, the 21st Sunday after Trinity, the Rev. John Samuel Gillespie, Deacon, was advanced to the Priesthood by the Rt. Rev. N. S. Thomas, S.T.D., Bishop of Wyoming, in St. Mark's Church, Cheyenne, Wyoming. Mr. Gillespie was presented by the Rev. Howard R. Brinker, rector of Christ Church, Douglas, and the sermon was preached by the Very Rev. D. W. Thornberry, Dean of St. Matthew's Cathedral. The clergy of the Missionary District of Wyoming were in attendance, as the service marked a special event in the week of the Ogilvie Conference, and the Rural Deans assisted in the laying on of hands. Mr. Gillespie is to continue his work as rector of the Rural Parish of Park County, Wyoming, where he has served since June.

The ordination of the Rev. Alfred Louis du Domaine to the Priesthood took place in St. John's Church, South Haven, Mich., Nov. 5, the Bishop of the diocese officiating. Twelve of the clergy were present, a congregation filling the church, and a large choir composed mostly of pupils of Akeley Hall, the Diocesan School for Girls. The Rev. Mr. du Domaine has been serving as deacon in charge of the parish for the past few months and now becomes rector.

SOMETHING FOR NOTHING?

Diocese of Colorado Examination Leaflet.

There was once a man born a peasant who rose to high position and great wealth. He had education—he worked for it. He had vast landed estates—he had earned them. He had a wife—he served seven years for her. He stood high in the opinion of his fellowmen—he had earned their respect. He was a successful man—he had everything, apparently.

One day he talked with a Sage who said to him, "What of your soul?"

"Soul! Soul!" said the Successful Man. "Where have I heard that word before? It seems to me my mother used to speak of it."

"What have you done with it?" asked the Sage.

"I knew I was missing something," said the Successful Man. "I have it put away somewhere—it's as good as new."

"Let's see it," said the Sage.

Whereupon the Successful Man took it down from the shelf, dusted it off, and showed it to the Sage, who shook his head doubtfully.

"Sadly deteriorated," he murmured, turning it over, and looking at the other side, "Dry rot, too."

The Successful Man was nettled. "What's the matter with it?" he asked savagely. "It used to be all right. I call it a pretty fair soul."

"What did you give for it?" asked the Sage.

"Nothing. It was given to me."

"In the condition in which I find it," said the Sage musingly, "you got it on about the right terms. As to a successful man, let me put a few questions: What happens to machinery in your business that is not used?"

"It deteriorates."

"How much of your success do you attribute to things you got for nothing?"

"None of it. I pay for everything in money, brains, effort," said the Successful Man proudly.

"Did you ever get something for nothing that was worth while?"

"No."

"Neither can you have a soul proof against the moths of indifference and prejudice, for nothing."

"But how can I get a real one? Can't I buy a soul? I can't will one by determination or intellectual effort. What can I do?"

Sage: "Are you willing to pray?"

Successful Man: "It takes too much time."

Sage: "The Lord's Prayer takes 20 seconds—try it. Do you ever go to Church?"

Successful Man: "Rarely."

Sage: "Have you ever offered to help a struggling clergyman in a concrete way by serving as lay reader, or as a Sunday School teacher, or doing any reasonable thing at his request? Do you take communion regularly? Do you think at all about our Lord Jesus Christ? Do you do anything in connection with religion except to offer captious criticisms? Does the thought of giving service

for the priceless possibilities of a soul never enter your head?"

The Successful Man shook his head sadly. "I see," he said, "that you are right. My whole life teaches me that one never gets something for nothing. You get out of everything what you put in it. I must work for a first-class soul. I see I have been one of the many who fool themselves—who talk; not of the few who listen and serve. I am willing to do the things you suggest, because the soul is worth it. My ability to choose a good thing tells me that."

He then asked himself these questions, and prepared for service:

"Am I willing to render service as a lay reader, or as a Sunday School teacher, both for my own sake and for the benefit of my children?"

"Am I willing to perform any reasonable given task at the request of my rector?"

"Am I willing to do something for the eight out of ten people who have no form of religious life whatever, in order that the unrest of the day may be tempered by the influence of Jesus, the Christ?"

"Are my judgments in religious matters based on reason and knowledge, or on prejudices?"

"Am I really willing to do something, or just to talk about it?"

"Can I spare 20 seconds a day for the Lord's Prayer?"

"Am I a spiritual profiteer—am I after something for nothing, simply waiting for spiritual lightning to strike me?"

Ask yourself these questions and then act accordingly.

The first work of the whole Church is to give the Gospel to the whole world.

DEANERY MEETING AT COLUMBIA, TENN.

A meeting of the Convocation of Nashville, Diocese of Tennessee, was held at St. Peter's Church, Columbia, November 18-19, Dean Killifer presiding.

The program was as follows: Impressions of the General Convention; House of Deputies, Rev. Prentice A. Pugh; House of Bishops, Rt. Rev. Troy Beatty, D. D. Quiet Hour for the Clergy; leader, Rt. Rev. Troy Beatty, D. D. Holy Communion and Convocation Sermon; preacher, Rev. Harry F. Keller; celebrant, the Dean; assistant, Rev. George O. Watts. Business Session, Reports of Missionaries Discussion of Lay Readers' League.

Woman's Meeting, open to all, with Addresses by Nation-wide Experts and Women.

Meeting for Women Only, led by Mrs. C. H. Drane, Mrs. Tyler Calhoun, Mrs. J. R. Wheeler, Miss Rebecca Jones.

Meeting for Clergy and Laymen. Informal Discussion of Nation-wide Campaign.

Nation-wide Campaign Mass Meeting. Short Addresses by Prominent Speakers.

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A COMPELLING INVITATION TO ATTEND CHURCH

A Layman, After Thirty Years of Indifference Writes a Go-to-Church Advertisement.

Have you ever known of an entire community specifically and individually invited to go to church?

Such an invitation has grown out of the Nation-Wide Campaign. It is in the form of a full page advertisement. It appeared in the Evening Chronicle of Marshall, Michigan, for Saturday, November 8th, and beneath it was this line:

"Published by the Nation-Wide Campaign Committee of Trinity Church, Marshall, Michigan."

On the front page of the same paper, set in black faced type, double-column, was an editorial:

"Why go to Church?"

And in it is this bit of explanation: "Now you are probably wondering what minister wrote this. It isn't a minister. It's a layman who hasn't been to church enough times in the last thirty years to make a month of Sundays."

Apparently the Nation-Wide Campaign has stirred up something in Marshall, Mich.

"The Church," says the full-page advertisement, "is the corner-stone of law and order—of Government. It is and has been for nearly 2,000 years the great Civilizing Influence of the world."

"No matter what your personal belief may be, no matter what your creed, your likes or dislikes, whether you criticize or praise, help or hinder, the one fact remains that the Church is the safeguard of your family life and its teachings are the foundations upon which your laws are based."

And again:

"Come to church tomorrow in any mood you happen to be. Come to criticize—come to find fault—come even to sneer—but come. For sometimes even a 'kick' is preferable to indifference."

"This is a personal matter with every man and woman in Marshall," says the invitation, and again: "This page is addressed to you individually."

And finally:

"Come to church because you believe it breathes loyalty and Americanism. Because it is the influence you want in your home—peace and good will."

There is no special plea for any church.

"If," says the advertisement, "you are affiliated with any certain church or creed, give that church the support of your presence."

"If you have no church nor preference, keep trying them one after another until you find one you like."

And the layman who makes his appeal from the middle of the front page of the Chronicle, is no less direct.

"We have lost sight of the Church—many of us," he writes. "We have lost sight of the fact, right here in Marshall, that if the churches of this city were to be discontinued it would not only not be a fit place in which to live; it would not even be a SAFE place to live. The Church has kept the Faith. It has been the rock against which the waves of radicalism have always dashed in vain. The Church has kept the home sanctified, it has enabled us to live the lives we are living."

"And how do we show our appreciation? By the coldest indifference."

And so he makes his appeal to all people, church-members and non-church-members, to go to church.

"There aren't enough pews in the Marshall churches to accommodate everyone tomorrow," he says. "But let's fill every last one of them. You fellows who were going fishing or hunting tomorrow, just knock off. Don't put it onto the wife to be responsible for the children going to

Sunday School. Set the example yourself. You're the head of the family."

"Let's give those preachers a show for their alley. They haven't had a show in a quarter of a century. If the Church isn't what it should be, let us fellows who think it isn't right get inside it, get into the organization and make it what we think it ought to be, because the Church is just like the Government. It's a public institution and we have just as much right in it as anyone else."

THE CAMPAIGN SWEEPS ON TO VICTORY.

(Continued from page 1)

"Go where we would in 1918," said Dr. Wood, "the people would meet us and say: 'What is the Church going to do now to prepare for the reconstruction when this war is at an end? When the boys come home, full of zeal and eagerness, what will you have for them to do?'"

"The answer is the Nation-Wide Campaign."

"I believe," he concluded, "that a large percentage of the gains we are making is permanent. What is going forward is not a revival in the sense of an appeal to the emotions. What we are doing is bringing the cold facts of the Church to the attention of the people, together with their duty in the circumstances. The rest will depend upon the leadership in the parishes. Having started a train in motion, you can only keep it moving by feeding coal into the boilers and keeping up the supply of steam. Each rector is an engineer, who is charged with the duty of keeping the traffic moving steadily over his section of the road."

THE MIDDLE WEST IS MOBILIZED.

(Continued from page 1)

ed for two hours, Dr. Clappett reports, and even then the workers did not want it to end.

The concluding meeting of the tour was held in Kansas City, under the leadership of the Rev. Dr. R. H. Mize of St. Paul's Church. Clergymen and laymen from all the districts surrounding, were present. Again the meeting became a Nation-Wide Campaign conference.

"At no meeting," Dr. Clappett said, "did so many members take an active part. Questions on the progress of the campaign came from all sides. It was a most representative gathering, and a splendid climax to the series."

AMERICAN LEGION CONVENTION.

The first National Convention of the American Legion for veterans in the Army, Navy and Marine Corps was held at Minneapolis, Minn., Nov. 10-12. The Legion has the hearty approval of the Bishops and clergy of the Church generally. When Bishop Brent was abroad he sent a telegram to the Rev. Thomas Burgess, Christian Americanization Secretary, in which he expressed his judgment that "The American Legion stands as one of the most potent forces in the country in the direction of order and loyalty."

The preamble to the Constitution answers the question as to what the Legion stands for as follows:

"For God and Country we associate ourselves together for the following purposes. To uphold and defend the Constitution of the United States of America; to maintain law and order; to foster and perpetuate a one hundred per cent Americanism; to preserve the memories and incidents of our association in the Great War; to inculcate a sense of individual obligations to the community, state and nation; to make right the master of might; to promote peace and good will on earth; to safeguard and transmit to posterity the principles of justice, freedom and democracy; to consecrate and sanctify our comradeship by our devotion to mutual helpfulness."

ANointing THE SICK WITH OIL IN THE NAME OF THE LORD

To the Prayer of Faith is Promised Healing and the Forgiveness of Sins—Glorious News.

The Rev. W. E. Phillips, rector of Christ Church, Temple, Texas, in a letter to The Witness expresses his surprise, "almost amounting to consternation," over Dean Hart's communication published in our last issue under the caption "Opposed to Anointing the Sick." Mr. Phillips comments thereon as follows:

The Epistle of St. James (v:14-15) holds an invitation to the sick to call for the Elders of the Church, who are to pray and anoint with oil in the Name of the Lord; to that prayer of faith is promised healing and forgiveness of sins; this is glorious news if true, and holds out hope to those from whom all hope has been excluded as it concerns human promise and skill; if untrue, Church people have every right to be informed.

I gather from the letter of Dr. H. Martyn Hart, that in effect the "good news" of St. James simply means that the sick are to be rubbed with a little warm camphorated or olive oil, or advised to go to the osteopath.

In increasing numbers, clergy and laity are beginning to take the statements of Scripture as they stand, without a single gloss from "Schoolmen" ancient and modern; not even the oft-repeated cry of "Wolf, wolf," can restrain them; if the inspired Scriptures are of God, to Him, will these appeal.

If healing can be obtained by prayer and anointing the sick in the name of the Lord, there are not wanting men in our Church who will practice this in faith, believing that this is of God and certain and sure results show that the promises of God are being fulfilled in our time, no less than "in the old time before us."

Our "incurables" in the Church have a right to this.

The Papist anointing called "Extreme Unction" has but little in common with the meditated revival of anointing in our own Church; the former is a preparation for coming dissolution of the body; the latter is an act of faith, agreeable to Holy Scripture for recovery of health of body and soul.

Your correspondent refers to exegesis and calls upon the "tyro"; to my mind I have not in a long time observed so strained an exegesis as he displays; the word used in the Epistle for "anointing" is "aleipsantes," from the verb "aleipho," which is made up of the participle which suggests union and "lipos," which means "grease," animal or vegetable; it has little to do with "Aleo," which means to grind, pound or bruise, while "Thermaino" means to warm or heat and is so used exclusively in the New Testament; in modern commercial terms, we get the well known "Thermos" bottle from the Greek.

When the Twelve went forth with power, they "cast out many devils and anointed with oil many that were sick and healed them" (St. Mark VI:13); it is significant to learn that the same verb is here that is used by the writer of the Epistle.

The truth is, as any Hebrew will inform your correspondent, that anointing was associated in the minds of the countrymen of our Lord according to the flesh, with health of body and mind as also with spiritual consecration; no Christian Hebrew would understand the words of St. James, to mean less than this, that an entire consecration to God with faith is requisite on the part of all who would be healed by the direct operation of Divine power and that "anointing" in this sense, is an outward and visible sign of an inward and spiritual grace of healing of soul and body, promised by God through His servant.

I wonder whether any conceivable exegesis can convince a well-balanced

person, that the Twelve who were deputies for the Jesus who had already healed "a few sick folk" by the laying on of His hands, brought to pass the signs that astonished them, by "rubbing" or using a little warm oil? The Twelve went forth in the Name of Jesus, simply because they believed Him; they would fully understand that not the "anointing with oil" but the power of Christ made them whole and so it is today, with men who dare to take Christ at His word and fear nothing and believe all things in accordance with His word and revelation. The word "Aleipho," used by St. James and St. Mark, finds place elsewhere in the New Testament in connection with the anointing of Jesus (of St. Luke VII:38, 46; St. John XI:2; XII:3).

The verb "Chrio," which also means "to anoint," is used particularly in connection with the Unction from on High and has nothing to do with an anointing with material substance even when the prefix is used; in every way and sense this verb is used in connection with the work of the Holy Spirit and when used in connection with believers, refers to the grace of God and spiritual vision.

The verb "Murizo," which may also mean "to anoint," has reference to a work of preparation for the tomb, in which an unguent, frequently myrrh was utilized.

These three verbs, "Aleipho, Chrio and Murizo," with their derivatives, are alone used in the New Testament for "anointing," and the "aleipho" of St. James is used only in connection with anointing of the sick; it could not be otherwise; I have briefly shown their use; so much for "Exegesis"; a little diligent and careful use of the Greek Testament with a good Lexicon would prevent would-be exegetes from making absurd slips in exegesis.

Many I doubt not will welcome every effort of our Church to restore to the people, that of which they should never have been deprived and if a faithful adherence to the teaching of the New Testament in the face of conventional or exegetical opposition shall bring upon such the stigma of being numbered with Romanizers, it matters not; what a man is in his heart such is he in reality, and fidelity to the truth of God must always bring with it, the penalty and even sneers of the world.

"I will place no value on anything I have or may possess except in relation to the Kingdom of Christ."—David Livingstone.

DIOCESE OF WEST TEXAS

In St. Mark's Church, San Antonio, the Nation-Wide Campaign teams have already made three visits on every member of the parish. Two hundred people have been engaged in making the visitations. A Nation-Wide Campaign secretary, giving her full time to the work, has been employed by the parish.

In the other parishes of the diocese, conference and mass meetings are being conducted by local teams. Bishop Thomas, of Wyoming, and the Rev. George Gunnell, of Toledo, Ohio, visited Guero on the 21st or 23rd, in the interest of the Campaign.

Church people will be interested to know that progress is being made towards the restoration of devastated points on the coast. A sea wall is proposed for Corpus Christi which will make floods impossible in the future. It is of interest to know that Mayor Boone and ex-Mayor Roy Miller, chairmen of the relief work, are both vestrymen of the Church of the Good Shepherd.

The West Texas Military Academy, the diocesan school for boys, and St. Mary's Hall for girls both report an unusually large enrollment, that for the W. T. M. A. being the largest in its history.

Mr. James Hickson will visit San Antonio in January. The visit is looked forward to with great interest by the Church people of the diocese.

THE MAIL BAG OF THE WORLD CONFERENCE.

The movement for the World Conference on the Faith and Order of the Church of Christ is so extended and diversified that it is difficult to give concisely any clear account of it, according to the last Bulletin 21, issued by the secretary. Perhaps the mail received October 13 would be some indication.

There was a letter from a missionary in Ceylon, now in England on a furlough, acknowledging the receipt of the Appeal for Prayer for Unity during the Octave, January 18-25, 1920, promising that it would be observed in his church, and asking for pamphlets for his father, a clergyman in England; a receipt for a copy of *Razon y Fe*, a magazine published in Madrid by the Spanish Dominicans, containing a remarkable article about the World Conference; a letter from an Anglican Bishop who had long been in Africa and is now living retired in England, asking for literature for friends of his there; a postal card from a minister in the United States, sending his thanks for our pamphlets and giving notice of a change of address; a letter from a layman in one of the states west of the Mississippi, declaring with some violence that efforts for Christian unity will be of no avail until the Churches recognize that their first duty is to preach the gospel of social righteousness; a letter from the Archbishop of Upsala, Sweden, speaking enthusiastically of the conference of the World Alliance at The Hague at the beginning of October, and rejoicing that that movement and the World Conference on Faith and Order will supplement each other. His Grace says that the series of lectures in Upsala on Church Unity became more and more important. One of the lecturers has been the Rt. Rev. James Cooper, D.D., former moderator of the Church of Scotland. Another letter comes from a Methodist minister in Canada, acknowledging the receipt of the Appeal for Prayer which had been sent at the request of the Methodist Superintendent in Canada to all the clergy of that Church. Another comes from a lady in Basutoland, telling of the interest of the World Student Christian Federation in the matter of unity, and finally, one from a Bishop of the Old Catholic Church in Europe, giving some information about the Church of Russia and the Church of Serbia, and saying that in the Protestant Churches of Germany there is a strong movement toward the restoration of the Episcopate, not merely by electing men on whom the title or Bishop shall be conferred, but by giving them a consecration in accordance with catholic principles, and urging that it will be well not to wait until all the Churches which desire unity are in accord on the fundamentals, but to encourage partial and local reunions as much as possible.

Considering that the movement for the World Conference started in America, it is a little discouraging to observe that in a varied mail like the above, there are only two letters from the United States, one of them simply a change of address. Bishops of the Anglican Communion in many parts of the world are commending the movement to their clergy, and many of them are taking an active part in the holding of local conferences, and very many clergy of the Anglican and other Churches are asking for additional copies of the Appeal for Prayer and of the Notes for use during the Octave (which can be had free on application to the Secretary, Robert H. Gardiner, 174 Water St., Gardiner, Maine. They will not, however, be sent out in large quantities unless there is some good reason to believe that each copy will be sent into the hands of some one who will really read it.

Trinity Church, Marshall, Mich., under the Rev. Albert N. Ewert since May the fifth, showed an increase of 150 per cent in attendance at Sunday services, with more than 50 per cent men.

For Boys and Girls

(Note.—This letter for boys and girls was written by Mrs. Johnson the last week in September, but was crowded out by reports of the General Convention.)

Because I have been traveling around the last few days, your weekly letter has been delayed. Probably you would all think it a great lark to pack up a few trunks, close up a cottage and start on a long journey. So it is, but it also has its disquieting effects, especially when one is alone and it gets within ten minutes of tram time and the man whom you engaged to come for your baggage does not arrive. All this happened to me and I boarded the train with my trunks left behind in the cottage and most of the best of my disposition as well. Some of this must have shown itself in my face for presently a man and his wife got on. She took an empty seat near me and pointing to one beside me said in a very forcible tone, "John, sit down there." John, for some reason or another, chose another seat. I thereupon learned a lesson that, no matter how emphatically a man may be told to do a thing, he does not always do it. And when I found all my trunks at the appointed place the next day, I learned another thing—not to keep one's mind dwelling on unpleasant things after they have happened. Much better to look forward to another day and what may happen. It does help matters along, however—some—to sputter a little to the persons involved. The last few days I have been in Boston, Mass., and have many interesting things to tell you.

One day I took a long ride into the country to see the beautiful coloring the trees and vines have put on at this season of the year. We stopped at a farmhouse to buy some apples. It was an interesting visit, for the farm was owned and entirely managed by three women. They had 500 apple trees to care for—for one item. Another day I witnessed a very enjoyable ball game in the Harvard Stadium. The football season is still too young for the teams to have the smooth perfection which they will acquire after a few more weeks of training, but it was a fine game! The games with the larger colleges later on in the season, attract the big crowds, still there were 20,000 present. I also stood in line with every one else and had a look at the popular King, Queen and Prince of Belgium. The latter is about eighteen years of age and was dressed as a private in the army. He appears to be taking a most enthusiastic interest in this tour of the United States. Evidently at times he is bored by the dignified functions; for the other afternoon, during a reception given by President Lowell and the faculty of Harvard College, to the King and Queen, he took that opportunity to visit the Harvard Stadium.

King Albert of the Belgians, is as fine looking as the pictures show him to be, but he appears very sad and serious. There were no smiles on his face as there were on the face of the Queen. The pictures usually show her dressed in white and so she was on this occasion—hat, dress, coat, furs, shoes, all of white and silver, with one large red rose making a splash of color.

While standing near the house of the President of Harvard College during the reception, I was much amused watching the boys—yes, and the girls, as well as a few women—climb up the railing around the windows of the large reception hall, to see what was going on inside. (Perhaps the men were tall enough to see in without climbing.) The police were all very good-natured and let them go as far as it was best to. One little girl, too intent upon what she was seeing inside to turn around when told that the "cop was coming," called out "Where is he?" Right here," he answered, and lifted her down.

I had a good chance also, to see the

fine-looking Cardinal Mercier of Belgium (who is a visitor in this country) when he came to Harvard College to have conferred upon him (as did King Albert) a degree. (This was the sixth time only that Harvard College, in all the years of its existence, had conferred a degree on any one, at any time other than Commencement.) Very tall, with a distinguished and fine face, and with his scarlet robes on, he made a most imposing appearance! I am now on the train going through the Berkshire Hills in Massachusetts. What a beautiful country America is, and how loyal we must be as citizens, to keep the ideals high! Christian citizenship must be our aim.

Across the aisle from me is a little boy with a very pleasant face and friendly manner. This is his first trip and he is going to California. When he got on, he seemed to be bursting with the desire to talk confidentially to some one. Finally he came to me and said: "Mother is crying like a baby. Wouldn't that make you tired?" In order to teach him the value of money, his parents are having him pay his own expenses on this trip. He wishes to save enough from the amount he has to buy a watch at the journey's end. It was amusing in the dining car to hear him price everything and then declare that he could not afford to eat much. He showed great delight over a box with a cake in it, which his grandmother had given him, and passed some to me as he did numerous other things that had been showered upon him by loving relatives.

Your friend,
Grace Woodruff Johnson.

BISHOP FAWCETT GAINING STRENGTH.

After a good rest at home and among his own people, Bishop Fawcett of the Diocese of Quincy is rapidly regaining his strength following a surgical operation in Detroit, Mich. The Quincy, Ill., Daily Herald comments as follows upon the Bishop's return to Quincy under the heading, "He is with us again, and we are thankful."

"Somehow it seems a bit more as it should be that he is in Quincy again, even though he is still a sick man and weak indeed after his heavy illness. But yet he is home, not only home with the members of his own family in the Bishop's residence, but home with his own people, his own friends, in his home town. It seemed all wrong that, even if he needed to be so desperately ill, he should be so far away from those with whom he was spending so usefully the best years of his life.

And now his friends hope he will be well soon. They are hopeful, eager, expectant. They have been with him in their thoughts and yearnings all these days. Soon they expect to be with him in person, in all his activity, in all his practical idealism and in all his warm friendship."

The Rev. Charles E. Cruseo was instituted as Rector of St. Paul's Parish, Prince George county, Diocese of Washington, on the 22nd Sunday after Trinity by Bishop Harding. The Bishop confirmed a class of 21 persons at the same time. The largest congregation ever had in old St. Paul's Church was present. In the afternoon of the same day Bishop Harding deconsecrated the parish chapel at Aquasco, which is to be replaced at once by a \$15,000 concrete church. This is one of the oldest parishes in this country, being dated 1672.

Mrs. Maud Bacon Mitchell, of Toledo, Ohio, wishes readers of The Witness to profit by an experience she has had in overcoming the loss of sleep. She has found much comfort and relief by repeating the 91st Psalm and then saying slowly the 23rd Psalm, meditating upon each word and closing with the promise, "Peace, Peace to him that is far off and to him that is near, saith the Lord, and I will heal him."

REAL SALOON SUBSTITUTES.

Soft Drinks and Food Will Be Served at Cost and Home Atmosphere Given Abandoned Bars.

(Special to The Witness.)

New York. — The corner saloon, rolling a melancholy eye at the past and shamefacedly showing a "To Let" sign to all who read, is to have a future, after all. John Barleycorn may be dead, but the saloon isn't. The "To Let" sign is to come down and a "Welcome" is to shine forth in its place. Once more the glasses will clink and the cup that cheers will be proffered.

"The poor man's club" is to be reinstated, only this time the drinks will be soft, the prices will be even softer and there will be no doleful after-effects. Such is the assurance given the leaders of the Nation-wide Campaign by the New York Churchwomen's League for Patriotic Service.

The new saloon, or canteen, which the Churchwoman's League for Patriotic Service is planning to introduce to New York, will be a combination canteen and club for men who want to eat, drink, play games, read or rest during the day or night. Service will be absolutely free, and food and drinks will be served at cost. Pool tables, card tables, games and reading material will be supplied. The attendants will be volunteer women workers of the Churchwoman's League. Vacated saloons will be used for these canteens.

It is hoped by the League that eventually the twentieth century saloon will develop into a community center with interests for every member of a man's family as well as for himself. At first, however, the scope will not be broad.

The Churchwoman's League, besides its work of boosting the Nation-wide Campaign, is engaged in many other forms of public work of which the canteens are a part.

THE SOUL OF THE INDIAN

In discussing "The Soul of the Indian" at a conference for Christian workers among Indians, held recently in Wichita, Kansas, under the auspices of the Joint Committee on Indian Missions of the Home Missions Council, the Rev. Hugh L. Burleson, D. D., Bishop of South Dakota, said: "The American Indian is a natural poet and philosopher, a mystic and dreamer. He is more naturally religious than the white man, he has a sense of the Divine Presence. He has a craving for guidance. He is not stolid; he only wants you to show that you care. He has a social concept of life; he thinks in terms of the group. Even his thriftlessness and his lust for blood revenge spring from his identifying himself and others with the group. The Indian problem is really the problem of the white man to get him to treat the Indian with due regard for the latter's soul and personality."

The Boys' Club Federation of New York is planning for a wide extension of its work throughout the country during the coming year to interest the six million under-privileged boys of America. It is estimated that 66 per cent of the boys of America belong to this class, a vast army for good or evil, and to bring these 6,000,000 and more under-privileged boys into club formation on a community basis—as broad and comprehensive as the public playground, though more intensive—is the task that the Boys' Club Federation has set for itself.

The War Commission reports that the following chaplains have recently received their discharges from service: D. A. Cassetta from Camp Gordon, Ga.; John W. Day from American E. F.; R. B. W. Hutt from Presidio, Cal.; William Heilmann from Camp Grant, Ill.; Herbert M. Peck from Newport News, Va.; William Pringle from American E. F.

IN MEMORIAM.

BISHOP GRAY.

Bishop William Crane Gray, who retired several years ago from the missionary district of Southern Florida, died Friday, November 14th, at the home of his son, in Bellemeade Park, Nashville, Tenn., in his 85th year.

Bishop Gray was born in Lambertville, N. J., Sept. 6, 1835. His parents were Dr. Joseph and Hanna Price Crane Gray. Through the latter he was related to the late Rt. Rev. John Vrose, the first Bishop of New Jersey, and to the Rt. Rev. Dr. Wittingham, former Bishop of Maryland. He was elected Bishop at the meeting of the General Convention held in Baltimore in 1892; was graduated from Kenyon College, Ohio, in 1859; appointed deacon in Christ Church, Nashville, the same year, and advanced to the priesthood the following year at Columbia, Tenn. He had but two parishes during his priesthood, St. James Church, Oliver, Tenn., where he spent over twenty years, and the Church of the Advent, Nashville, where he was rector for nearly twelve years. His consecration as Bishop took place in the Church of the Advent, Dec. 29, 1902. He labored as Missionary Bishop until the beginning of 1914, resigning the place to a younger and more vigorous man to take up the work which had grown to large proportions under his administration.

The funeral services took place from the Church of the Advent, Nashville, on Sunday afternoon, November 16th. Bishops Gailor, Beatty, and Bratton, and the Rev. P. A. Pugh, rector of the parish, officiated. Vestrymen of parishes in Nashville served as pallbearers.

The Rev. Joseph J. Bowker.

Word has been received of the death of the Rev. Joseph J. Bowker, in Eastry, England, on October 23rd. He was buried at St. Martin's Church, Canterbury, on October 27th.

Mr. Bowker was ordained to the diaconate in 1891, and advanced to the priesthood in 1892. He served as principal of St. Agatha's School, Los Angeles, rector of St. Luke's Church, Billings, Montana, rector of St. Andrew's Church, Butte, Montana, principal of the Cathedral School for Girls, Orlando, and Archdeacon of Southern Florida, rector of the Home for Boys, Chicago, and rector of the Church of Our Saviour, North Platte, Nebraska, from which place he accepted the call to the rectorship of St. Thomas' Church, Rawlins, Wyoming, beginning his work there on May 15th, 1918. On January 1st, 1919, he was called to England by the serious illness of his mother. Owing to the uncertainty as to the time of his return, he resigned his parish, but retained his canonical residence in the Missionary District of Wyoming until the time of his death. It was hoped that he might return to Wyoming and continue his missionary labors there, but he has been called to larger work in the Life Beyond.

A painting by Rubens, with the dust of centuries upon it, was recently discovered by the Rev. W. T. Saward in an old unused storage room of the rectory at Nottingham, Eng. The picture is valued at \$150,000.

O BLESSED LORD, who has called us to be Thy faithful soldiers and servants to our life's end, help us, we beseech Thee, to take our part in the Nation-wide Campaign, that we may realize more fully the beauty of Thy Church and may bring others to join us in our Worship and Study and Service. We ask it for Thy Name's Sake. Amen.

An inspiring meeting in the interest of the Nation-wide Campaign was held at St. Mark's Cathedral, Grand Rapids, Mich., and St. Luke's, Kalamazoo. The reports showed deep earnestness and enthusiasm and filled all with great hope and expectation that the Diocese will do its part with credit.

THE BOOK TASTER

By REV. E. H. RUDD, D. D.

Who Was Ann Rutledge?

"Experience keeps a dear school, but fools will learn in no other."

Though the life of Abraham Lincoln has been pretty well covered in all phases of its history, Bernie Babcock gives us a sketch of its neglected part in the form of a novel. It is the early love story of the great Emancipator. It will strike some perhaps as decidedly worth while to do this. Some will see in the local color introduced an apt picture of the times; some will enjoy it as a satisfaction to curiosity; some will find in it ample proof of Lincoln's deep religious faith. Very few have even heard of Ann Rutledge, these will be glad to read of what the author calls, "One of the greatest loves in history."

The Soul of Ann Rutledge Abraham Lincoln's Romance. By Bernie Babcock. Philadelphia: J. B. Lippincott Co. \$1.50.

Some Burning Questions.

Once again the Church Congress has demonstrated its great value to the Church. The papers read at the last meeting of this body have been reproduced nearly as they were presented. A wide range of topics is covered. The results are a credit to the Church and to the writers, as well as a valuable addition to a clearer understanding of some varying points of view. The discussions cover seven distinct subjects, on each of which there were three writers. A wide range of view is easily manifest, but each writer is loyal, reverent, and well within that liberty which is the basic freedom of the Body of Christ.

The Church and its American Opportunity. Papers by Various Writers Read at the Church Congress in 1919. New York: The Macmillan Co.

"Church Hymns" is the title of an attractive little hymn book with the words and music printed together, published by the Parish Press, Ft. Wayne, Indiana. It is just the right size for use in Sunday Schools and will put into the hearts of the children the most beautiful hymns of our Mother Church. The "C to C" Communion Service is another publication recently put forth by the Parish Press, and as it lies within the vocal range of every man, woman and child, gives promise of becoming popular with Church people who love to take part in this service of worship. In another column may be found a price-list of these publications.

TWENTY CENTS Will Put THE WITNESS

In a Home for Twelve Weeks.

Twelve weeks will cover the full period of the great Nation-Wide Campaign.

Rectors and vestries and interested laymen would do well to see that The Witness is in every home in their parishes.

No Churchman or Churchwoman should be deprived of the privilege of reading the inspiring stories covering the greatest undertaking in the history of the American Church that are appearing weekly in The Witness.

CHRISTMAS CARDS

From 2 to 20 cents each; religious and secular; English and American; list sent on request.

Assorted packets 10, 25, 50 cents, \$1.00 and up.

The Girls' Kalendar, 25 cents per copy.

G. F. S. Central Office,
15 East 40th Street, New York City

ST. THOMAS'S CHURCH CHOIR SCHOOL, NEW YORK.

Three Scholarships available for boys with good voices between the ages of 11 and 12 years.

Apply to
T. TERTIUS NOBLE,
1 West 53rd St., New York City

STANDARDS OF CHURCH MEMBERSHIP

A series of recommendations has been issued by the sub-committee of the Laymen's Advisory Council of the Nation-Wide Campaign for the Church's Mission in the Diocese of Colorado. The recommendations do not claim to be complete. They have been put forth to stimulate thought and focus discussion. The committee on Standards of Church Membership, composed of Messrs. W. W. Grant, Roy S. Kent, Roblin Davis, and Geo. L. Nye, make the following recommendations:

Standard of Church Membership.

1. That it is in the highest degree desirable that a reasonable standard of Church Membership, as regards the Church and its activities, be set up for all members of the Church; that such standard should include specific and definite requirements for membership as regards men, women and children, due regard being had for the different circumstances involved in city and country districts; and that such standard should be based on the fact that Church membership is a vital thing. Such a standard can, we believe, now be set up in this diocese by appeal to the awakened and stimulated consciences of Church people, whose convictions should be appealed to and their purposes crystallized at this time by such a personal appeal to their loyalty as is indicated in the questionnaire attached, which we recommend should be used as a feature of this Campaign and the Every Member Canvass. A Diocesan Handbook of Church Membership by the Bishop, setting forth concretely the duties and responsibilities of Church membership and how these should be met, is the most practical and efficient way of educating the Church to the standard in question, and the preparation of such a handbook is strongly urged.

Daily Private Prayer.

2. That every Church member should pray daily, either in morning or at night, in the privacy of his own chamber; that before praying he reflect for a moment on the Being to whom he is praying—that One who symbolizes the perfection of human virtue was His Son, and literally bled to death for the sake of His earthly brethren; that in praying, those who are not accustomed to pray use the Lord's Prayer, seeking each day to recognize more meaning in each phrase and petition, and adding a prayer for a definite object, such as family or friends; that stress should be laid on family worship in districts where Church services are seldom held.

Church Services and Sermons.

3. That all Church people should attend Church services at least once a week; that it is desirable that more definite guidance should be given with regard to regular attendance at Holy Communion at specified intervals; that the service should be more unified by the proper choice of hymns and Scripture readings in evidence of the main idea intended to be brought out by the sermon; that prefatory to lessons the pastor states in a sentence the central thought of the service; that sermons deal more with the reality of our Lord Jesus Christ, and the simplicity of His teachings, and less with ethics or brain-befuddling distinctions involved in collateral issues.

Sunday Observance.

4. That every Church member by his conduct indicate that he realizes and appreciates the fact that Sunday is different from other days and set apart from them, and that he test his observance of Sunday by the influence it has in spiritualizing and uplifting his life and bringing the consciousness of God into his home, his business and his week-day thoughts. The Diocesan Handbook should give this principle proper emphasis.

Personal Service.

5. That the various necessities of

the Church, such as lay readers, Sunday School teachers, etc., be brought home to every communicant and every adherent, either by means of the examination leaflet series or otherwise, in such a way as to be suggestive of answers to the specific questions covered by the Every Member Canvass cards.

Transfer of Adherents.

6. The Committee realizes the need of certain disciplinary measures in connection with the recommendations hereinbefore set forth. Due to the nature of the subject, the Committee feels unable to offer any concrete suggestions along this line and recommends that the Bishop initiate and apply such measures as seem to him appropriate in view of custom and circumstances, and that in this connection all transfers of membership from one church or mission to another, either in the same city or locality, or otherwise, shall be subject to the Bishop's approval.

The following definite thoughts are suggested in connection with Recommendations Nos. 1 and 5 above:

How often are you willing to communicate? Once a month?

Are you willing to go to Church once a week?

Are you willing to attend services oftener in special seasons, such as Lent and Advent?

Are you willing to render service in some much needed way, such as lay reader, Sunday School teacher, or

to perform any reasonable task at the request of your rector?

Are you willing to repeat the Lord's Prayer daily?

Are you willing to read one chapter of the Bible daily?

Are you willing to state that you would like to exemplify the teachings of our Lord Jesus Christ insofar as in you lies?

Are you willing to do one good turn a day?

The Story of an Awakened Parish.

When Rev. A. E. Cornish of Charleston, South Carolina, went back after 33 years to take charge of St. John's Mission, he found a strange condition of apathy among the communicants. They were glad to see him, in their homes, but they did not respond to his appeal to attend the Sunday services.

So Mr. Cornish set himself to solve this riddle of the mission. The solution came to him. And he evolved the project of the "co-operative church." For, he reasoned, if the people are to take an interest in their Church they must be made to do something definite for its support and the carrying on of its work.

Some of his old members had gone to the Seventh Day Adventists and were pledging a tenth of their income and their personal service to their new faith. Mr. Cornish went to his own communicants and asked every

employed man and woman for one day's wages every month. Sixty men and forty-four women subscribed. More are to come. Monthly pledges now total \$350.

This sum will be used to care for the people of the mission, especially the old and the sick. Two dollars a week will be granted as a pension to every member who passes the age of 70 years. Five dollars a week will be paid for four consecutive weeks as sick benefits. At the death of every member in good standing, \$100 will be paid to his family.

The congregations are larger now.

An effort is being made to raise \$50,000 to build a new church. One thousand \$50 bonds are being subscribed, payable in cash or in ten five-year payments.

A nursery is being planned where mothers attending service may leave their babies.

That is what St. John's Mission wrote into the romance of the Church, in its survey. That is the gist of what appeared in a Charleston newspaper, because St. John's Mission realized its value to the mission and to the Nation-wide Campaign and sent the story to the Diocesan-Publicity Committee.

The address of the Rev. Sydney Dixon has been changed from Orange, Texas, to St. Philip's Rectory, Hearne, Texas.

LONDON LETTER

By K. O. STAPS.

While I have often attended service in Westminster Abbey in the past, I looked forward with much pleasure to again entering this noble building and listening to the service and splendid music.

We had a few minutes to wait before the service began and we utilized the short time by glancing at the wonderful dignity, the enormous height, the proportions of this great piece of architectural work begun centuries ago, wondering how it is possible to heat such a large building in the winter, in fact, it doesn't seem possible. It was a cold, rainy day, and I am quite positive that the thermometer must have been below 50 degrees, and to one not accustomed to this temperature, it was rather disagreeable, but it was evident that the clergy and choir did not pay much attention to the atmosphere, for the service went on smoothly with very little coughing. The nave is rarely occupied by the congregation, for the crossing is very large, seating perhaps 2,000, and can always take care of the congregation comfortably.

The leaflet announced morning Prayer and Holy Communion, the services beginning at 10:15. At first it struck me as being peculiar that the choir should leave immediately after the presentation of alms, but it is easily understood when one sees the very busy day the clergy and choir have with the long morning service followed by one in the afternoon at 3:15 and then another at 6:30. Holy Communion is said without the assistance of choir or organ, a very quiet, plain service. A short form of prayer is used, that of the consecration ending after "Drink ye all of this, etc." The Vicar of West Ham preached a very impressive sermon. The music was well rendered, being sung to Garrett in D.—the anthem a fine but difficult one, "O harken Thou unto the voice of my calling," Elgar. The choir was composed of 22 boys and 10 men. The full tone seemed quite ample but the forced high tones of the boys, who perhaps were reaching the point where the voice changes, were harsh. The responses and psalms were really beautiful, being sung in soft tones and without a flaw. While sitting in the choir in the afternoon, where one gets into closer relationship with the singers, I noticed that while on the whole the behavior of the boys was good, some of them are no different from the boys in America.

I expect to hear many fine choirs in England, but can hardly hope to be so thrilled as I was while at a service in New York before I sailed, which to my mind was the high water mark of a fine and churchly service.

I. W. W.

We smile, and think the most fitting words for the above are "I Won't Work." In the field of production, yes; but in the field of propaganda none work harder, nor more to the purpose than the Bolshevik! They don't hire a hall to begin; don't wait to be asked; don't even ask if you are interested. They begin with any one who will give them a moment's time; anywhere, any place, any time. We deport them, we give them a coat of tar and feathers, we jail them—but they come back again and again. They believe in a theory (or think they do); and believe so thoroughly that they suffer all things for it! Nothing seems to be able to stop their efforts; think about it.

We believe—or profess to believe—in facts; not theory. We know that the things we believe stand truly for the uplift, strengthening and betterment of man!

How little we are willing to do to show others what we believe.

We go where we like the preaching, where we enjoy the music, where we can get without trouble; and think we worship God! Is it not time we did something?—Parish Bulletin, Church of St. Philip the Apostle, St. Louis, Mo.

"To inform the mind and awaken the conscience"

What One Church Discovered About Itself

A TYPICAL church in a typical community made a survey of its financial situation. And these are the facts revealed:

1. Less than 11 per cent of the members were giving 82 per cent of the Church's entire budget.
2. Those who gave most generously were, in every case, discovered to be members who had some regular, systematic plan of giving.
3. The most generous givers were the most regular worshippers—the men and women of greatest value to the Church.

THE Nation-Wide Campaign is not primarily a campaign for money; it is a great spiritual enterprise for the deepening and strengthening of the life of the Church.

YET the example of church after church proves this—that the man or woman who is giving generously and systematically is, by that very act, more whole-heartedly enlisted.

INCREASED vision through systematic investment: sonship through stewardship: a membership giving of itself more fully because it has learned to give more generously of its means—this should be the reward to the Church of the Nation-Wide Campaign.

WILL your Church, and you, reap your share of this certain reward?

The Nation-Wide Campaign for the Church's Mission