

The Witness

"FOR CHRIST AND HIS CHURCH"

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\$1.00 A YEAR

INCREASE THE SALARIES OF THE CLERGY

Marks Beginning of Reforms Demanded by Laymen Participating in Campaign.

A dispatch from Wilmington, N. C., announced that as a direct result of the Nation-wide Campaign the salaries of all clergymen in the Diocese of East Carolina have been increased to a minimum of \$1,800 per year.

In connection with this, reports are being received from all sections of the country of increases in the pay of the clergy following the Nation-wide Canvass of December 7. At Hammond, Indiana, in St. Paul's Parish, \$350 per year has been added to the rector's stipend. St. Mary's Church at Scarborough, N. Y., has given its rector, Rev. C. W. Baldwin, a substantial increase; while St. James' Church, Fordham, N. Y., has added \$1,000 a year to the yearly income of the rector, Rev. DeWitt L. Pelton, Ph. D.

All the reports which are being received by the managers of the Nation-wide Campaign indicate that this reform, which was one of the chief objects of the Nation-wide Movement, has met with such a response from the Church membership as to insure ultimately the establishment by the Church at large of a minimum salary which will in adequate measure meet the economic needs of the deserving body of men who are devoting their lives to the betterment of humanity.

One of the gratifying features of the success which is thus measurably in prospect according to the managers, is that it marks the beginning of reforms demanded by the large body of business and professional men whose participation in Church work was one of the outstanding characteristics of the Nation-wide Campaign. Probably never before in the history of the Church were the services of the laity so actively enlisted in its work than in the Nation-wide movement. This enlistment of a large body of laymen who hitherto had not been identified with religious effort was coincident with the demand for practical, efficient religion that would conform to the demands of the new era following the war.

A Survey of the Church, one of the first steps toward efficiency in Church management, disclosed conditions which amazed nominal church-goers. It was found, for instance, in Virginia, that clergymen were receiving less compensation than journeymen carpenters, and even that in a large percentage of cases the clergy were being paid less than the average day laborer. The same situation prevailed more or less in all parts of the country, the survey in the provinces of New England, the Middle West and the Pacific Coast showing that, of a total of 1,427 clergymen, 671 were receiving \$1,500 a year or less, eighty-four, \$1,000 or less, eighty-three, \$750 or less and twenty-eight less than \$500 a year.

It was to the reform of these conditions that the laity at once addressed themselves, and at the General Convention of the Church in Detroit last October, a resolution was adopted urging every bishop, general board, diocesan committee and vestry to "recognize as a primary obligation in the Nation-wide Campaign the payment to every clergyman of such a salary as shall enable him to do his

work as a leader of the Church with efficiency and self-respect."

A tentative minimum salary of \$1,500 per year for clergymen had been suggested, but now that the Diocese of East Carolina has taken the lead by fixing the minimum at \$1,800 there is hope in Church circles that this figure will be made the goal in every diocese in the country.

SOUTH DAKOTA STIRRED BY CAMPAIGN.

The Nation-wide Campaign has stirred the parishes in the State schools of South Dakota. Vermilion, with only twenty-four communicants, increased its quota of \$225 to a subscription of \$412. Also it jumped from \$365 for its local needs to \$661. The Rev. Mr. Davis is one of the most popular men in the University, and the influence of the little parish is far beyond its numerical proportion. It exerts the largest religious influence over the students of any of the local religious bodies.

At Brookings, the home of the State College or School of Agriculture, under the Rev. Howard Fulweiler, the Campaign quota was exceeded by forty per cent. During the hours of the canvass, intercessory prayer was constantly offered in the church and the spiritual benefit of the Campaign was especially emphasized.

The Campaign in the Indian reservations will not be concluded until February 29. The Campaign literature, its surveys, bulletins and the best of the special pamphlets must be translated into Dakota, a laborious undertaking. During February both the bishops will visit every reservation and take certain white clergy as visitors.

The Nation-wide Campaign has resurrected, or completed, the awakening of Armour, which has been a sleeping mission for twenty years. Irregular services were held about once a month, but until recently there were small signs of progress. Now, to the amazement of the district, the group of forty communicants have pledged \$1,500 for a rector's salary. The Rev. Herbert M. Peck is now in residence. It has arranged for a rectory at a cost of \$6,500 and plans for a new church. It meets all its extra parochial apportionments and asks for no outside help whatever.

A young woman, engaged in business, entered All Saints School, Sioux Falls, to prepare herself for matrimony and housekeeping. A course of domestic science was arranged and instruction given by the school physician, Dr. Augusta Camp, in hygiene, wifehood and care of children. Such a demand may offer a suggestion for regular courses in preparation for Christian home making, under the direction of earnest church women.

Commissioner Roper, of the Bureau of Internal Revenue, after sympathetic conference with representatives of the Federal Council of the Churches of Christ in America, has issued a statement suggesting that January 19, 1920, be set apart as "Law and Order Sunday" to the end that the public conscience may be aroused with respect to law observance and law enforcement not only for prohibition, but for all law.

On January 1st the rented pew system was discontinued at Trinity Church, New Orleans. It is one of the splendid indications of the new spirit that is taking possession of the Church throughout the land when a parish like old Trinity discontinues a custom that has obtained for over seventy years.

REPORTS OF CANVASS FROM MANY POINTS

Arkansas Layman, Borrower to Meet Losses in Business, Borrows \$2,000 to Make the Lord's Work Go.

Copies of telegrams and messages indicating returns on the Canvass:

Extract from a letter of Bishop Beecher, Hastings, Nebr., Dec. 24, 1919: One splendid young Christian woman has volunteered for service anywhere the Church may choose to want her, and one young man, a member of the Kearney Military Academy staff, has offered himself for Holy Orders.

Extract of letter of Bishop Mann, Orlando, Florida, December 27, 1919: Results of the Campaign in Southern Florida—but so far as I have heard in every place where the Campaign was conducted—and that means most of our places, including all the large ones—the results were very satisfactory.

Newbern, N. C., Dec. 31, 1919.

Joint meeting executive, missionary committee and diocesan Nation-wide Committee Bishops House, Wilmington, yesterday all salaries increased to minimum of eighteen hundred dollars; plans for intensive work perfected; two hundred and thirty thousand dollars reported; thirty parishes have not reported yet.—Daniel G. Mackinnon.

Kearney, Nebr., Dec. 31, 1919.

Just returned from Salina Christ Cathedral, going over the top Western Nebraska; report Hastings and McCook completed quota; North Platte prosecutes campaign January 4th, Kearney January 18; storms and lack of coal delaying, but feel that both Salina and Western Nebraska will answer here on final roll call.—H. R. Drummond.

Extract of letter of the Rev. A. W. S. Garden, Little Rock, Ark., Jan. 1, 1920: Since the Convention I have visited twenty-three places in the interest of the Campaign. I have had reports from most of them, and so far none has failed to go "over the top." The most interesting was at Uvalde, West Texas, where I spent a week and held a mission. This is in the center of the drought district of which Bishop Capers spoke at the Convention, where they have had four successive years of crop failure. But that did not phase the faithful little flock of less than a hundred communicants, who caught the vision of the Campaign through the splendid leadership of their young rector, Rev. Goodrich Fenner. They not only pledged their quota of the General Fund, but jumped their annual budget from \$1,300 to \$3,500, thus enabling them to double the rector's salary.

The following story illustrates the spirit of one of the givers. Someone remarked that he did not see how he could afford to do so much when he had been so hard hit during the past few years. He replied, "I have got to borrow to recuperate my losses, and while I am about it I might as well borrow a couple of thousand more to make the Lord's work go."

Extract from letter of D. G. Mackinnon, D. D., New Bern, N. C., Jan. 2, 1920: East Carolina is doing fine.

Over \$230,000 pledged to date, and about thirty parishes and missions to hear from. There is not a point in the whole diocese which is not pledged to the Nation-wide. Last night I visited a little place where we hold a service perhaps three times a year, not even having a mission building, and after the service a young man of eighteen said to me, "I want to give you a check for \$40 for the Nation-wide Campaign, and will give the same each year." Several others, among them little children, made pledges, the most of them giving \$20 a year. A few days ago I visited a little mission and after the service a large number of the congregation lined up in the church, like before a ticket office, with their Nation-wide pledge cards and every one with money in hand to pay for the first year. There is not a place about New Bern that I have visited but that has gone over the top.

DR. STONE, RECTOR OF ST. JAMES' CHURCH, CHICAGO, TWENTY-FIVE YEARS

The twenty-fifth anniversary of the Rev. J. S. Stone, D. D., rector of St. James' Church, Chicago, was observed on Sunday, January 4. An artistically printed leaflet was issued for the occasion, containing a life like photograph of Dr. Stone and of the church building, a Memoranda Rectoris giving a sketch of the services rendered the Church by Dr. Stone since his ordination to the diaconate June 22, 1876, the order of the anniversary service with special and appropriate introit, epistle and gospel, prayers and hymns. The Very Rev. Wm. C. DeWitt, D. D., Dean of the Western Theological Seminary, preached the sermon and Mr. John Norton, organist and choirmaster, who is a recognized leader in the musical life at Chicago, preside at the organ. A congratulatory letter was read from Bishop Anderson, who was ill and unable to attend the service.

Dr. Stone is a courtly, gifted Christian gentleman and priest. His ministry for a quarter of a century in one of the strongest and most influential parishes in the Middle West, has been eminently successful from every point of view, full of joy to himself and helpfulness to those who have been privileged to be under his spiritual care and guidance. By his strong and pleasing personality he has won for himself not only a permanent and warm place in the hearts of his parishioners but also a commanding place in diocesan affairs and in the religious and social life of Chicago.

"Chicago has always been very kind to me," said Dr. Stone in an interview to a reporter of the Daily News. Dr. Stone was sitting in the spacious dining room of his home on Rush street, with its fine old silver and mahogany, as he spoke. The room was a fitting background for his silver-haired, kindly dignity. "Its interests are bound with the deepest interests of my life," he said.

Trinity Church, Chicago, Ill., was damaged by fire to the extent of \$60,000 on Thursday morning, January 8, fully covered by insurance. Trinity is among the old and influential parishes of the city. Owing to the encroachment of business structures, the vestry contemplate a change in location where a more effective work may be done. With the insurance money and the sale of the ground, which is very valuable, they will have on hand a large fund to rebuild the church.

PUTTING OVER THE CAMPAIGN IN MISSISSIPPI

Nationally Known Speakers Making a Tour of the Diocese

Jackson, Miss., Jan. 15, 1920.—To rally every Mississippi communicant to the support of the Nation-wide Campaign for the Church's Mission, five campaigners of national experience began last Sunday (January 11) an eight days' speaking tour planned to reach every parish in the state. The speaking tour precedes the meeting of the Diocesan Council at Jackson on January 20, when the objects and progress of the Campaign, which has been completed in a majority of the states, but still continues in Mississippi, will be detailed by men from headquarters best informed to deal with the subject.

The special speakers are the Rev. Dr. Louis G. Wood of Charleston, S. C., national vice-director of the Nation-wide Campaign; Rev. R. Bland Mitchell, formerly of Aberdeen, now manager of the Central Campaign office, New York; Rev. John D. Wing, of Christ Church, Savannah; Rev. J. D. Cummings, of Christ Cathedral, New Orleans, and Rev. Dr. John I. Yellott, Jr., of Emmanuel Church, Bel-Air, Md. These experienced campaigners have been drafted to reinforce the untiring efforts of Bishop Theodore D. Bratton and his co-workers of the Diocese of Mississippi, who took up the Nation-wide drive at the conclusion of their work for the Sewanee University funds.

Projects of vital interest to Mississippi are embraced in the diocesan budget prepared in connection with the Nation-wide Campaign, which calls for the raising of \$58,222 in the diocese while asking about \$200,000 of the general Church. Educational institutions to be benefited include All Saints' College, Agricultural and Mechanical College, the University of Mississippi and a model industrial school for Negro boys.

At the meeting of the Diocesan Council in St. Andrew's Church, Jackson, on January 20, the Campaign is to be placed before the assemblage by the Rev. Mr. Mitchell, who translated the statistics of the drive into vital human terms, and by the Rev. Dr. William M. Milton of Wilmington, S. C., member of the Commission on Nation-wide Campaign and of the new Church Council. Mr. Mitchell will tell the Diocesan Council of the Church's needs as revealed by the national survey, giving the broader aspects of the campaign and showing that, with its program before it, the Church is now in a position to bring its whole power to bear upon its whole task. His message is that the Church is not trying to raise money so much as it is attempting to put its program into effect.

Bishop Bratton, who has been speaking on "The Movements of the Times," showing the relation of the Nation-wide Campaign to these movements, has explained the needs to be met in the diocese. In addition to making projects and for placing resident clergymen in the state's educational centers, fifteen new clergy for rural work are needed as well as eleven new churches and a number of rectories.

The speaking tours of the national campaigners are directed from the diocesan central office by Bishop Bratton, Co-adjutor Bishop Wm. M. Green, and Rev. Dr. W. B. Capers.

EDITORIAL

By Bishop IRVING P. JOHNSON.

OUIJA BOARD RELIGION.

This country is being swept by a wave of experimental spiritualism.

The shades of Theodore Roosevelt are being consulted to tell us how to run the world.

Clairvoyants are being consulted to tell us what is in store for us.

Mediums are in demand to put us in touch with our departed friends from whose cryptic utterances we are able to receive comfort.

Science is being invoked to assure us that lines of communication can be established between ourselves and the other world.

And God is being invoked to satisfy our psychic curiosity.

We are reminded of the days when the Witch of Endor raised Samuel at the request of Saul, and of how surprised the medium herself was when Samuel actually responded, and of how little good it did Samuel to receive this communication.

To us it is a sad commentary upon the effort of mortals to substitute occult experiences for hard work.

Instead of entering the Kingdom of Heaven through the tribulation of sacrificing service, a large proportion of dilettanti sightseers wish to stroll in on a psychic pleasure jaunt.

* * *

Do not misunderstand me. I have the most profound affection and respect for the doctrine of the Communion of Saints and I am willing to concede that many things have happened which indicate that we are surrounded by a cloud of witnesses who are profoundly conscious of our struggles here and who are constantly praying for our deliverance from the sins that do so easily beset us.

But I also believe that we have a need to rightly divide the word of truth, and that there is nothing more fatal to true religion than the distortions of spirituality that are due to the neglect of the whole circle of truth while we lay undue emphasis on a single segment. This emphasis is differently manifested.

By people of an emotionally sentimental character the one thing needful is to have a certain chain of emotional experiences; by those of aesthetic taste it is to drape an altar correctly or to wear a particularly hallowed garment; by the man of dogmatic habits it is to have a correct formula of doctrinal statements; while to the invalid nature it is to cure his pains; then and there only God is good; to the lover of the occult it is to have all knowledge of the mysterious; whereas to the Master the essential thing is to love God and to serve your neighbor and to obey the Commandments that He gave us.

I see no objection to persons who enjoy a ramble to the taking of one now and then. I object to rambling as the chief business of life, for it unfits the Rambler for its serious obligations.

* * *

Moreover, if our psychic enthusiasts had their way, where would it land us?

In the land of oracle and fetich and mountebank.

Personally, I would rather have Mr. Roosevelt's opinion of the League of Nations when he was here to speak for himself, than when he speaks from another world through the uncertain channel of a chance medium.

The test of a system is not the personal satisfaction, comfort or freedom from anxiety that you as an individual may derive from it, but the effect of the system upon man in his relations with God and other men.

As a pastime it is very interesting to study the mysteries of the occult, but as a panacea for human ills or a guide to human action, it means the elevation of credulity and the recrudescence of superstition.

If people in this world can ruin your happiness by giving you an evil thought, we will have all of the misfortunes that come to us from the evil eye, and if we are going to govern our actions by the uncertain communications of mediums we will go back to the reign of soothsayers and clairvoyants.

The truth is that, if Christ tells us the truth we will not believe Him because lies are so much more fascinating.

This was the sin of Israel throughout its stormy career. They preferred the soothing of soothsayers to the hard sayings of the prophets. They stoned the latter and cultivated the former.

* * *

We love to bow down to what we call "science," but let us remember that when science was in the saddle it did not keep the world out of war.

I question whether God is honored by being made the subject of human curiosity, and whether man has built anything better than the Tower of Babel in his efforts to climb up to Heaven.

* * *

The Gospel of Christ is the one solvent of human needs when men have the faith and courage to practice it, but it is not a substitute for human action, nor is it merely a basis for human speculation.

There are those who believe that if we could approach God scientifically our redemption would draw nigh. Science, as such, has always been powerless to bring peace on the earth and good

will to men, because it insists on treating personality as though it were governed by the laws of chemical action. It ignores conscience and sin, because these baffle the ordinary laws of cause and effect.

The science of Germany failed to take into account the conscience of the world and made shipwreck of Europe.

Our system of public education leaves out of its curriculum the conscience of the young, and it is so puffed up by its own importance and greedy of its own accomplishments that it leaves no time in its system for the Church to deal with the subject.

As a result, we inform our young but fail to educate them, for we leave out the one thing needful for a true education and that is an enlightened conscience. The Church is powerless to teach the spiritual side of our youth, because there is no room for it in the time.

And so every cult that hits this nation, finds ready for its use an untrained conscience, totally unequal to the task of determining spiritual values.

There are no spiritual claims that are so absurd that a large class of intellectuals do not eagerly embrace them, for being men they have the capacity for religion, but having an untrained conscience they are the victims of every wild delusion which appeals to them.

As a nation we mistake zeal for piety and audacious claims for divine revelations.

It is a fine field for psychic exploitation, for it has little foundation in youthful training. It may be the fault of the Church that our young men in the army knew so little about the religion in which they had been reared, but the Church is confronted with the fact that in high school and college there is no time in the program for spiritual training.

Our young people do not know Christ and His teaching because our system of education shuts the door of His entrance, and as a people we feel that this is liberality. As a matter of fact it is vacuity.

So long as we neglect the training of the young in the fundamentals of religion we need not be surprised that the Ouija Board has a large place in their lives. Credulity is the antithesis of faith as ignorance is of knowledge.

While knowledge by itself merely puffs up; it is charity that buildeth up, and charity is the training of our spiritual nature.

It is the sad lack of an appreciation of spiritual values that is responsible for the discontent and the crude philosophy by which we vainly try to stem the tide of juvenile delinquency and adult fatuity.

That this is possible is shown by the lives of many soldiers, who have not ceased to be children of God, because they were obliged to serve the state.

The Confusion.

The confusion comes in the impatience of men, who are unwilling to await the processes of God.

"Why does God permit cruelties?" I do not know. I do know that Christ endured them and told us to do the same. "It must needs be that offences come," said Christ, and I believe it and see it.

The man who says, "Because cruelties exist and I am compelled to endure them, I will curse God and die," is a fool; because while it is difficult to understand the tribulations which we must undergo, and still more difficult to bear them, it is this very thing that Christ warns us that we must be prepared to do, and tells us that if we do endure them patiently, that we shall understand the reason why. The fundamental basis of religion is that "God is good," and the only alternative that "the Devil is God." "Though he slay me, yet will I trust in Him," because while I acknowledge that sin is great and cruelty is outrageous, yet I must believe that the grace of God is greater, because Christ demonstrated this fact.

"In this world ye shall have tribulation, but be of good cheer, I have overcome the world," and so He has, for He alone came out triumphant, to the confusion of His enemies.

I am not set as an officer of the Church to determine the goodness of this or that man. I am sworn to do certain things that are simple and direct, and I firmly believe as an officer of any society that no man is entitled to the privileges of that society who is unwilling to assume the responsibilities thereof. And I ask you to attack the fallacy of that statement rather than ask me to sit in the judgment seat to determine who is good and who is not good, for that I cannot do, for as St. Paul says, "I judge not mine ownself" in that particular.

Seeing Life Right

The Rev. James E. Freeman, D. D.

"The place whereon thou standest is holy ground."—Exodus 3, part of 5th Verse.

In a notable essay on personality, a great writer contends that, before we are capable of consciously realizing any attainment, we must develop a capacity for it; muddy waters cannot reflect the stars. He says, "All the pride and pleasure of the world mirrored in the dull consciousness of a fool is poor indeed compared with the imagination of Cervantes writing his

Don Quixote in a miserable prison."

Before we can come to even a small measure of attainment, intellectually or spiritually, we must be made receptive to it. In other words, we must will to be. Mirabeau once said: "Nothing is impossible to the man who can will." We may not come to a place of national, local or even community leadership, but we may, through the consciousness of the sacredness of life, make it something more than a monotonous, soulless, humdrum sort of an existence. Most of us seem to think that efficiency in life consists in having something. Again and again someone will say, "If I could only have wealth, or power,

or influence, I would be able to do my large part in the world."

The history of mankind does not seem to indicate that those who have been the possessors of things, or even of wealth, have been the world's greatest benefactors. Indeed, it would almost seem that poverty itself, coupled with a right conception of life, constituted the very essentials of genius. It is not the man or woman who amasses a fortune, however honestly, and at death leaves it in the form of bequests, who contributes most largely to the weal and happiness of the world. It is those who live day by day with a high consciousness of stewardship and a large sense of responsibility for playing the game of life fairly, honestly, and with a due sense of obligation to those about them, that really contribute to the happiness of their fellows and become benefactors of their kind.

Jacob Riis died at the age of 65. He was poor, as men reckon wealth, but Roosevelt once said of him that he was "one of the most useful citizens of New York city." Why? Because he sought to learn "how the other half lives," and having learned it, to do his heroic part in bettering conditions. To him, the place where he stood was holy ground, and he consecrated his talents and his zeal to the bettering of human conditions in the slums of a great city.

A Negro slave boy in the South had a like vision of the sacredness of life, as well as its vast opportunities, and he resolved to dedicate all that he was and had to the bettering of the conditions of his race. Booker T. Washington did more to emancipate the minds of his people and to render them efficient citizens of the nation than any other single man in our recent history.

During these recent years the value of things has depreciated, while the value of character and of real worth has grown immeasurably in the estimation of men. Cardinal Mercier was hardly known outside of little Belgium, at least to the American people, before the war. He had neither the wealth nor the weapons with which to resist the invader, but he had that which was infinitely greater. Fearlessly and with a high consciousness of the sacredness of his office, he withstood the tyrant's autocratic sway, and he stands today as one of the really great and commanding figures of the war period.

As we front the New Year, it is a good time to readjust our notions concerning life. We do not have to be preachers or philanthropists to serve either God or humanity. There is not one of us so poor but has some quality, some gift, some talent that, recognized and used and practically adapted to the world's need, can serve to better human conditions, making this old world, with all its selfishness and greed a fitter place in which to live.

A pretty good resolution at this time for all of us would be to look upon life as a sacred trust, to think of it as an opportunity to regard service to others not as an obligation, but rather as a privilege, to think of such gifts and qualities as we have as investments which God Almighty has made in us, that are to be used in the interests of our fellows. The commonest task and the lowliest occupation take on divine splendor when they are regarded as avenues to service for others. We have always liked that word:

"I shall pass through this world but once. Any kind word that I may say or any kind deed that I may do, let me say and do it now, for I shall not pass this way again."—Courtesy Minneapolis Tribune.

The Rev. Thos. G. Mackay, well known rector of All Saints' Church, Omaha, Neb., for the past twenty-eight years, presented his resignation to the vestry to take effect on the first of this month on account of illness. Instead of accepting the resignation, the vestry very graciously granted Mr. Mackay a leave of absence. A purse of \$7,500 was presented to him, which is an indication of the high esteem in which he is held by his people.

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SOUTH CAROLINA PARISH MAKES SPLENDID RECORD.

St. John's Church, Florence, S. C., with a membership of 362 communicants, has just closed a splendid year's work. The rector, the Rev. W. S. Poyner, has baptized 19 and presented to the Bishop for confirmation 33 persons. A debt of \$4,500 has been liquidated and the mortgage cancelled, and the church is free of all indebtedness after meeting every local, diocesan and general obligation with a balance on hand of over \$1,700. The latter fund except \$100 was received as part payment on a piece of property which the vestry sold for \$12,000. This property was purchased by the parish a few years ago for \$400. Four thousand nine hundred dollars was contributed to the University of the South endowment fund and the parish went over the top in the Nation-wide Campaign Canvass. Eighteen thousand two hundred dollars was subscribed for the Nation-wide Campaign, and \$4,500 for the current expense budget of the parish. The vestry increased the rector's salary \$400 per year and on Christmas day the congregation presented him with a Ford Sedan car. The spiritual awakening of the parishioners, which cannot be reduced to figures, is not less marked or encouraging than the financial results.

ORDINATIONS.

St. Peter's Church, Pittsburg, Kansas, was the scene of a very beautiful service on St. Thomas Day, December 21. The Rev. James Pernette DeWolfe, Deacon, minister in charge of St. Peter's, and the Rev. John Petrie, Deacon, of Trinity, Eldorado, were advanced to the priesthood by the Rt. Rev. James Wise, D. D., Bishop of Kansas. The Rev. Robert Mize, rector of St. Paul's, Kansas City, preached the ordination sermon. Mr. DeWolfe presented a class of thirty-two for confirmation. The boys' choir of 27 voices rendered Cruickshank's setting of the Communion service.

On January 4th, 1920, at St. Clement's Church, St. Paul, the Rt. Rev. Dr. W. C. Pinkham, Bishop of Calgary, ordained as deacon Mr. Victor Pinkham, acting at the request of the Bishop of Minnesota. The candidate was presented by the Rev. A. G. Pinkham, and the sermon was preached by the Bishop of Minnesota.

Motion Picture Players of Southern California are to have a handsome new church. The cost will be more than \$100,000, their own contributions. It is to be called the Church of St. Mary of the Angels and the Rev. Neal Dodd, a priest of this Church, is to be the rector.

All communications intended for the Secretary of the Diocese of Iowa, should now be addressed to the Rev. Felix H. Pickworth, Mt. Pleasant, Iowa.

Reports have come to our table from a few dioceses and parishes to the effect that they have "fallen down" in the Nation-wide Canvass, but a study of the reports indicate quite the contrary. Although they did fail to meet the quotas apportioned to them in dollars and cents, in every instance they have made a substantial increase in gifts of money and what is best of all the Church people generally have been awakened to a keener sense of their religious responsibility. No diocese or parish has "fallen down" where a canvass has been made.

The Rev. Henry F. Zweicker, rector of Grace Church, Lockport, New York, was presented with a motor car and a substantial check by his people on Christmas day, and the Rev. W. H. G. Lewis, rector of Christ Church, Lockport, was given a purse of \$500.

At the culmination of the Nation-wide Campaign made in St. John's parish, Lancaster, Pa., an enthusiastic meeting of the canvassers was held taking the form of an open forum. Views on matters pertaining to the betterment of the Sunday School were exchanged, and timely suggestions were made with the purpose of putting new life into the parish and strengthening the weaker parts. All spoke of the great cordiality with which they were received by those visited and when an announcement for increased subscriptions or pleas for personal service was made it was greeted with loud applause. The Rev. George I. Browne is the rector.

St. John's Church, Knoxville, Tenn., was damaged by fire on Sunday afternoon, December 21. The loss is estimated at \$60,000, covered by insurance.

Two hundred and fifty laymen made a very successful canvass of St. Stephen's parish, Lynn, Mass., in advance of the diocesan campaign, which opened with the first Sunday after Epiphany. For local reasons a large number of dioceses and many parishes were unable to cooperate with the Nation-wide Campaign at the time fixed by the committee and it will probably be late in the year before complete reports are received from the whole Church.

Rev. Jackson Cole of Kenosha, Wis., is at the Presbyterian Hospital, San Juan, P. R., recuperating from a severe attack of the "flu." As the hospital is very near St. John's School, he has become interested in the children, and they in him. He considers them part of his cure. Now that he is much better, he undertook to superintend the dramatization of the Christmas story with the Sunday School children, which was given after Christmas at the Church.

THE BOY WHO NEEDS HELP.

The Boys' Club Federation of New York is planning to widely extend its work during the coming year, in the interest of the six million underprivileged boys of America, whose need, following the war, is believed to be an immediate and vital one.

The Federation, a philanthropic organization, operating without profit to itself, is the only organization of its kind that specializes on the underprivileged boy, who comprises 66 per cent of the nation's boyhood. Only in a limited way are these lads directly reached by church and welfare organizations, the field being a highly specialized one, and what is said to be the only, thus far, proved means of getting hold of these underprivileged is the boys' club under trained supervision. Columbia College in recognition of this and the work of the organization, is giving a series of courses in cooperation with the Boys' Club Federation, for the training of teachers, supervisors and workers in boys' club work. The organization itself operates in close cooperation with all churches and welfare organizations, who look after the boys' spiritual side, each church receiving its own.

THE BOOK TASTER

"The Perils of Respectability"

is a fitting title given to a series of fourteen forceful and illuminating sermons preached by Bishop Fiske of Central New York, and published in book form by Fleming H. Revell Company, Chicago and New York—\$1.50 net.

The Bishop gets at the very heart of the weaknesses characteristic of present day Christianity, and "makes a strong plea for a new spirit of abandon, of sacrifice, and emulation of the great Founder of the Christian Faith, who neither pleased or spared Himself to bring salvation to the race." The Bishop possesses the rare gift of clothing his thoughts, which are always meaty and sound, in forceful English, gripping the attention of the average person as well as those of scholarly attainments. He may well be called an apostle of practical every day religion for the time in which he lives. The "Perils of Respectability" need to be pondered and heeded by Christians generally and Episcopalians in particular.

The Gospel of the Kingdom.

"It would be untrue to fact to conceive the Kingdom as a fixed form of social life, or as an ideal social condition which is stationary."

In fifteen well-written chapters, and with a clarity which is often absent in much of the present day writings on Social Science, Dr. Barker has given us a book which is well worth while. With so many others, he does not hesitate to declare that "the true idea of a divine human society must be restored if this world is ever to be redeemed." But the truth is, that not only the idea but the reality of the "Divine human society" is here now, unless the gates of hell have prevailed. The Kingdom which Christ preached is something more than a means of altruistic service. As a plan book and a statement of some desirable methods of social service, the work is excellent. Every one who is at all interested in any kind of uplift effort will find this a most desirable handbook.

The Social Gospel and the New Era. By John Marshall Barker, Ph.D. New York: The Macmillan Co. Price, \$1.75.

The Macmillan Co.:

The Social Gospel and the New Era. J. Marshall Barker, Ph.D.
G. P. Putnam's Sons:
The Strategy of the Great War
W. L. McPherson.

Frederick A. Stokes & Co.:

Violin Mastery. Frederick H. Martens.

Small Maynard & Co.:

Dena. Ella Waterbury Gardner.
A Woman's Woman. Nalbro Bartley.
Beyond the Sunset. George Rothwell Brown.
When I Come Back. Theodore Wesley Koch.

OTHERS.

Lord, help me live from day to day
In such a forgetful way,
That even when I kneel to pray,
My prayer shall be for—OTHERS.

Help me in all the work I do
To ever be sincere and true,
And know that all I'd do for you,
Must needs be done for—OTHERS.

Let "Self" be crucified and slain
And buried deep; and all in vain
May efforts be to rise again,
Unless to live for—OTHERS.

And when my work on earth is done,
And my new work in heaven is begun,
May I forget the crown I've won
While thinking still of—OTHERS.

Others, Lord, yes, others!
Let this my motto be:
Help me to live for others,
That I may live like Thee.

—Meigs.

THE "CHRISTIAN-SCIENTIST."

"The Christian Scientist believes, like the follower of the New Thought, in the Christ in himself; and he tries to educate, to draw out, that Christ—a task for which he needs much leisure and pains. That is the weak point of his faith. I cannot imagine Michaelangelo, Beethoven or Christ Himself, as a Christian Scientist. They were too much absorbed in the Kingdom of Heaven outside of themselves to be always thinking of it within themselves. Christian Science does provide a cure, but it is a self-cure. The great passionate lovers of the world, the great Catholics, might have lived more seemly lives if they had tried to cure themselves; but they would never have done what they did do. The Christian Scientists save, and do not spend themselves; their aim is to make beautiful works of art of themselves; but the great lovers make works of art of something else.

"Perhaps Christian Science was born in too prosperous a society; anyhow it seems too prosperous and too satisfied a religion to prevail in England now. It is a kind of Salvation Army for the well-to-do who suffer from nerves. I would not sneer at them nor at the faith that cures them; but it is not and can not be Catholic until it aims at working a change, not only on the inner minds of individuals, but on the whole order of society."—From "Religion Now," by A. Clutton-Brock, in The Atlantic Monthly for July.

The parish branch of the Woman's Auxiliary of the Board of Missions of the Church of the Good Shepherd, Rocky Mount, N. C., with thirty-nine members, contributed \$708.42 toward missionary objects during the year ending December 31.

NOT AN EASY JOB.

Being a Bishop in England is evidently not the fun it would seem to be in the "good old days" so near and yet so far. The Irishman who when asked what his idea of a "cushy" job, replied, "Well, for a nice, clane, aisy dacent job, I would like to be a bishop," would probably be inclined to reconsider his position. Bishop Nickerson, giving evidence before the Royal Commission on the income tax testified that out of his official income of 4,500 pounds, half of which goes in taxes, and after meeting certain expenses inseparable from his office, he has only 166 pounds or less than \$800 for "life insurance, education of children and the cost of food for himself and family."—Nova Scotia Church News.

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New York Letter

By The REV. JAMES SHEERIN

THE TYPICAL AMERICAN.

Epiphany this year was the first anniversary of the death of Theodore Roosevelt, and a number of important societies did not forget to do him the honor he deserves, in these days when men miss him even more than had been imagined they would. Monday night there was a large audience in Carnegie Hall, with Bishop Burch and Archbishop Hayes taking part in the ceremonies.

But the greatest event in this connection was the memorial service Sunday afternoon in Old Trinity, under the auspices of the American Defense Society. It was choral Evening Prayer, the sermon being by Dr. Manning, one of the best of his recent utterances. Parts of this vigorous sermon will appear in next issue of The Witness. It was given considerable space in all the leading city dailies, with further comments made on editorial pages.

Perhaps the most impressive feature in the great service was the processional and recessional, the full length of the church, using side and middle aisles, with clergy and choir, the stately looking Dr. Howard Duffield, a chaplain of Defense Society, walking immediately in front of the visiting clergy, with black gown and red and white hood. The national flag was carried near the center, and received many respectful salutes as it went by, a conspicuous one being from little Theodore Roosevelt the third, who was at the end of a pew in the main aisle. There were also two fine church banners in the procession, besides a cross and a crucifix, each accompanied by two burning lights. Many a head was bared in reverent adoration as these sacred emblems went by. It was a distinguished congregation—one of the most distinguished looking I have ever seen on either side of the Atlantic, and it was splendidly representative of the best types of American men and women of many denominations.

There was manifest agreement with all that Dr. Manning said in praise of Mr. Roosevelt or in stating the vital principles of a true Americanism. Even when he called Mr. Roosevelt the most typical of all Americans, more so than either Washington or Lincoln, there was no apparent dissent. General Washington was, of course, in the English stage of early Americanism, and Mr. Lincoln embodied all that was best in stalwart pioneerism at its second stage. Neither one of these giant Americans could have met understandingly the present complex problems of social life in the United States. Nobody of his time equalled Roosevelt in point of universal contact, with his mingling of scholarly appreciation, his muscular manhood from the plains, a club man of New York, and eager friend of every sane effort to rebuild the life of foreigner and native alike in this great metropolitan melting pot of the races.

His unique versatility was exhibited in his multifiform activity as writer, ranchman, legislator, civil service commissioner, Rough Rider, police commissioner, soldier and citizen. No president before him had or could have had the least conception of the stirring social needs which have arisen in the last quarter of a century. He was the first man in the White House who understood and endeavored to co-operate with the ideals of social welfare workers in all parts of the nation, especially those who had to work in connection with the imperative demands of city slums. The typical man among these was his great friend, Jacob Riis; but there was hardly a man or woman, clerical or lay, in that noble army of social workers who did not thank God that at last the hope of their hearts had reached the executive chambers of the National Capitol. A good many superficial faults were overlooked because of this gratitude that the greater thing had happened,—that a man

of the people in the best sense had at last arrived at the seats of the mighty.

AN OPPORTUNITY TO SERVE

Dr. White, of the General Board of Missions, Issues a Challenge.

To the Editor:

The following extracts from two Bishops west of the Mississippi have come to me this past week. Doubtless every Bishop of the Church could duplicate in some form or other just as challenging opportunities as have these two Bishops; but they have so well put their cases I felt they ought to pass before the eyes of as many as possible of the clergy of our Church while the fire in them still burned hot; and there is no better way of bringing this about than by asking you to make room for these quotations in your correspondence columns.

In the first letter, which I will label "A," the Bishop writes:

"WANTED: In big city. Curate. Wide social service work. Staff of rector, deaconess, physician, kindergarten teachers, volunteers, Church, Sunday School, dispensary, milk station, cooking school, summer school, etc. Social clubs. Splendid opportunity for unmarried man who desires not to be ministered unto but to minister in the name of Him whose shelter was a stable and whose cradle was a stall. Salary assured.

"A Deaconess is needed in a big mining and smelting district. The work is well established. We have a good congregation, built up during the past four or five years. We have a Sunday School of 90, a sewing school of 40. We have a combination Deaconess House and Chapel, so located as to easily be in touch with those whom we ought to want to help. There is a minister in charge. Here is a most interesting opportunity for one who is looking for a chance to serve. We are in desperate danger that someone else will cut in under us unless we get our Deaconess on the job soon. We started religious work in the community. At present our work is highly esteemed. But the people are of a sort who will easily be led away if our staff is not kept up to standard. Climate is satisfactory. House has steam heat and plumbing and makes a comfortable place for the Deaconess to live. We are able at present to pay \$500 per year and a place to live in."

In the letter marked "B," the situation is still more vividly portrayed: "I am writing you now to ask if you cannot get a man for C. In C we have a county seat of godless, irreligious people, with a long comet-tail of tragic mistakes, and the whole thing headed as nebulously as Mr. Comet himself. Yet we have a fine church and rectory, and there is only one other religious body there. No man can do a thing in C for a year, for the people are convinced that we have failed. I have sent in two or three men and all of them at the end of a few months, having gone there in the winter time, have become discouraged because they had to make the fire in the church and ring the church bell, and then nobody came.

"On the other hand, the town is to be won, and we have by far the best equipment there. At one time we took the town by storm, and the present apathy is the reaction. Unless something is done in C in the next year or two, we might as well pull out.

"The type of man I want is first of all a man with some energy and with much patience. If he can preach and is a good pastor, so much the better, but I want a man that will go there and stay 'for better for worse, for richer, for poorer, in sickness and in health,' for three years, or better, five.

"If you can get such a man, we will pay him \$1500 a year and give him the use of the rectory. I think he would be happier if he were a married man, as he should have some companionship, and there would be a woman leader. A very young man might become discouraged, and an oldish man would probably have lost

his pep and vision. You see how difficult the problem is."

As you can see, both these letters are real challenges to a person's character and loyalty and faith. Who will catch the vision? Who will take the forward step? Only those who feel that under God they can comply with conditions need apply. All such can learn more of these places by writing me.

FRANCIS S. WHITE,
281 Fourth Ave., New York City.

MARRIAGE AND DIVORCE

The Rev. Dr. Walker Gwynne Advocates Campaign of Education on the Subject.

To the Editor of The Witness:

The adverse reception given by the House of Deputies to the report of the Joint Commission on Marriage and Divorce was not only amazing, but a great disappointment. The recent education of both clergy and people by stern facts, or what in modern parlance would be called the "pragmatic" method, in regard to the remarriage of the so-called "innocent party" has been so constant and so forceful, that many thoughtful people, apart from theological and ecclesiastical considerations, had come to look for better things from a House which three years before had only failed to pass the proposed amendment by a three and three-quarters vote in the lay order. The explanation is given that the Convention of 1919 was composed of more new blood than any preceding one. It had therefore the defects of its qualities. The new men had no training in the subject. While eager, and energetic, and wise in certain directions, they had not given any serious thought to a matter which demands careful investigation and study, a subject, moreover, which lies at the very foundation of our social, religious and national life.

My purpose in this letter is to say that I believe the time has come to organize a society for the distinct purpose of educating both our clergy and laity on the question, instead of leaving it to haphazard and desultory teaching or reading. It is neither desirable nor right that this matter should be left to any party or school of churchmanship. It is the greatest and most pressing question of morals that the Church and the nation have to face today. I would therefore ask through your columns that any, whether laity or clergy, who feel this necessity should kindly communicate their wishes to me.

No steps have been taken to form such a society, but as a man of some leisure, who has thought and written much on the matter, I am prepared to take a laboring oar and set things in motion, if I receive encouragement from a sufficient number of people.

I have just read with profound interest and perfect accord, Dr. Felix Adler's small volume on "Marriage and Divorce," which he kindly sent me in response to my request for confirmation or correction as to what I had reason to believe was his own position on the subject. His thesis is admirably treated from beginning to end, unassailable in argument, most sympathetic and gentle in spirit, and sound as our Prayer Book service! There is but one stand to take, Professor Adler contends, namely, the indissoluble character of what is not a contractual, but a natural bond, like that of a father or mother to a child, or a brother to a sister.

And the remarkable thing here is that this is the thoughtful conclusion of one who wholly rejects the divine authority of Him whom we Christians call "Lord, Lord," yet so often, as in this case, do not the things which He plainly commands. The book is published by D. Appleton & Co., New York and consists of only 90 pages, and I hope that every one who reads this will at once order a copy, and "read, mark, learn, and inwardly digest" it.

Allow me to call attention here to one other fact in this connection, which is scarcely known among us today. The canon on our statute book which permits the marriage of

the so-called "innocent party" originated in a "resolution" of the General Convention of 1808, in the infancy of the American Church, when this law-making body consisted of only two Bishops, White and Claggett; fourteen clerical and thirteen lay deputies! The only "States" represented were Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware and Maryland—seven dioceses in all. At what time this resolution took the form of a canon I have not been able to discover.

And it was here "in a corner," in a mere handful of Churchmen, the majority of whom were certainly not too well learned either in theology or in history, that a revolutionary attempt was made to overturn the law of the whole Western Church from the beginning, of the whole Church in the first three centuries, and of the explicit teaching of the New Testament—all under a total misconception of that teaching, and of the sad and sure consequences that we see today. The present attitude of the Eastern Church dating as it does from the fifth century or later, is easily explained by the malign influence of the court of New Rome.

If further reason for beginning an organized campaign of education on this subject were needed, I might quote the report of the number of divorce suits, entered in New York County alone for the year 1919; fifty per cent more than for the preceding year; 1,335 in 1919 as against 886 in 1918. And this is only for divorce proceedings. Still other suits for "legal separation" and for annulment have yet to be reported, "making a grand total of about 4,000 unhappy alliances sought to be corrected in the dying year."—N. Y. Evening Sun, Dec. 31, 1919.

I trust I shall have many and prompt responses to my request.

WALKER GWYNNE.
Summitt, N. J., Jan. 3, 1920.

THE HEALING FUNCTION

Rev. Thos. F. Opie, Pulaski, Va.

"The Church fifteen hundred years ago dropped a precious jewel in the dust, where it lay hidden until Mrs. Eddy picked it up." Thus is expressed a pertinent fact regarding the healing function of the followers and ambassadors of the Divine Physician.

Will spiritual healing, or healing through prayer, be revived in the church? It has received decided impetus of late, by reason of the presence of James Moore Hickson, of England, in the United States. Mr. Hickson, a Christian layman, has treated thousands of followers in Boston, New York, Philadelphia, Detroit and other large cities in the past six months, and many cures are authentically cited. He claims simply to be an agency through which Christ operates, and says that faith and sympathy are, as far as he can tell, the sole essential requisites for successful treatment.

In at least three instances the Gospels record the fact that Christ directed His disciples to "heal the sick," in connection with carrying the Gospel of the Kingdom to all the world. Later on, James, writing to early Christians, asks: "Is any sick among you? Let him call for the elders of the church and let them pray over him.... and the prayer of faith shall save the sick and the Lord shall raise him up." Moreover, Christ asserts (Mark 16:18) that together with other so-called "miraculous" characteristics which would distinguish "those who believe" would be this—"they shall lay hands on the sick, and they shall recover."

Early Christian writings for the first three or four centuries indicates that the Church practiced spiritual healing, but since the fourth or fifth century this function seems largely to have been lost. We of modern times consider healing to be the office of the medical fraternity almost solely. Outside of this, with some few exceptions, it is beyond our "experience." We find it impossible to believe we shall be cured, doubtless because of improper mental attitudes

—because we ourselves and our progenitors for generations past have not "experienced" definite cures through prayer. Could we but believe, we would be rewarded by recovery, or certainly by spiritual benefit.

St. Paul prayed that the thorn in the flesh might be removed and God's answer was, "My grace is sufficient for you." A good interpretation of the true significance of this comes from a statement made by a deaf woman, who on being asked if she benefited by Mr. Hickson's treatment, replied, "I am not cured of my deafness, but I no longer mind being deaf!" She had had spiritual uplift of soul that transcended physical benefit!

And here is might well be added that absence of suffering or perfect physical health is not the summum bonum of life! When a cult is based on this assumption and has its existence primarily in the interest of health, it would seem to be lacking the high spiritual and religious concept of Christ's Christianity. However desirable health may be, and however contributory to equanimity of mind, it can hardly be proved that the possession of a sound body is the most laudable aspiration of man's spiritual nature. "All things work together for good to those who love the Lord"—not to those who love health or happiness or self or wealth—but to those who love God—the highest spiritual attainment of man's complex nature.

Reflection would tend to indicate that good health, for which we should pray, believing and expecting God to answer our soul's desire, is practically essential to efficiency in action, to happiness in feeling and to soundness in thinking. Surely the All-Father cannot be averse to the removal of whatever physical, mental or spiritual deficiency we may have that would curtail our effectiveness, our felicity or our equanimity!

But we are not led, according to a sane interpretation of the whole intent of Scripture, to believe that the material is false or unreal, or that pain has no actual existence! Nor are we told to despise the advice and the counsel of wise and conscientious physicians and surgeons! Christ recognized pain and sickness as real, and dealt with them accordingly. They are just as real as their opposites, health and wellness! One of His followers was a physician.

Christ also recognized the material and treated it with reverence. Could we but regard material things (both those of which and from which we are a part) as something to be consecrated to spiritual purposes, and as symbolic of that which is unseen and intangible, we should probably arrive at a higher and a diviner conception of the whole of life and be led into a more wholesome physical, mental and spiritual living.

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