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The Witness

"FOR CHRIST AND HIS CHURCH"

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CHURCHES VOTE FOR CONFERENCE

Delegates representing thirty denominations, meeting in Philadelphia last week, gave their approval to the assembly of a preliminary conference of the proposed world conference on faith and order at Geneva, Switzerland this summer, under the call of the Protestant Episcopal Church.

A plan for organic union of Protestant churches in America was also adopted after a three days' discussion. The new movement will be under the guidance of the American council on organic union of the Churches of Christ, a name officially selected by the delegates. The plan was drawn by Henry W. Jessup of the Presbyterian Church. Dr. William Henry Roberts, chairman of the ad interim committee which considered the plan, was chosen president of the council.

The organic union plan provides that Christian Churches having the same faith in Christ shall agree to associate themselves in a body known as "the United Churches of Christ in America," for the furtherance of the redemptive work of Christ in the world.

Creedal Statements Unchanged.

It holds for autonomy in purely denominational affairs with each church retaining its creedal statements, its form of worship and form of government. It provides for an executive body or council and a general council in which each constituent church shall be represented by an equal number of ministers and laymen. Women are to be represented on both councils.

The specific functions of the council, it was set forth, are to harmonize and unify the work of the churches by directing consolidations of missionary activity, and by organizing boards of churches in over-churched areas.

Another duty of the council will be to undertake inspirational and educational leadership of such sort and measure as may be decided upon by the constituent churches from time to time in the fields of evangelism, social service and religious education.

NEW CATHEDRAL OFFICERS

The Cathedral of St. John the Divine has been slower than some lesser ecclesiastical corporations to create titles, therefore it is an occasion for remark that recently the trustees not only confirmed some old titles, in use for a decade or two, but have added to them a few new ones on the nomination of Bishop Burch. The youthful looking but much respected Dean Howard Chandler Robins remains of course, and the Rev. Robert Ellis Jones, D. D., is continued as Canon-Burser, or manager of finances. The other active worker on the staff is the Rev. E. Briggs Nash, now called Canon Sacrist. No one could fill such a post better.

The honorary Canons are the Rev. George F. Nelson, D. D., who is Registrar of the Diocese and Secretary of the House of Bishops; the Rev. Geo. W. Douglas, D. D., the Rev. H. Abye Prichard, and the Rev. George F. Clever, who has been superintendent of St. Luke's Hospital for a number of years. The Rev. Wm. E. Gardner, D. D., warden of the Deaconess School, and the Rev. Charles K. Gilbert were appointed Vicars to assist at Cathedral services and ceremonies.

NINE DIOCESES OVER TOP REPORTS DR. FRANKLIN

Dr. Franklin announces that to date all but about fifteen of the eighty-seven dioceses and districts have carried through the initial work of the Nation-wide Campaign, and that nine dioceses have reached or exceeded their quota. They are the dioceses of Maryland, Virginia, Carolina, Atlanta, Texas and Oregon. None of the dioceses in the Second Province, which the synod represents, have been successful to that extent thus far. Pointing out that the successes have been achieved in the country districts. Dr. Franklin attributed the failure of the cities to the fact "that in the metropolitan centers we are not willing to give ourselves wholeheartedly to a cause the way those people living in less complicated ways are willing to do."

ANOTHER SUMMER SCHOOL FOR SECOND PROVINCE.

Newark, N. J.—The Province of New York and New Jersey is to have a second summer school according to the decision of the board of governors of the Provincial. Summer Schools for Churchworkers, which met here on January 27 before the meeting of the provincial synod. The Geneva school has become well known during the five years of its existence, and the available buildings are now crowded to overflowing. For some time the need for a school in the southern part of the province has been apparent. The railroad fare from New Jersey and Long Island to Geneva has been a deterrent to many who wished to attend. For this reason it has seemed wise to enlarge the capacity of the summer school by holding two sessions, under the same board and so far as possible with the same faculty and program, one at Hobart College, Geneva, and the second at Princeton. For the latter the buildings of the Princeton Seminary have been placed at the disposal of the board.

The Gladstone school for Sunday School workers and the New Jersey Clergy School, both of which have held successful sessions for some years, have become amalgamated with the Summer Schools for Churchworkers of the Province of New York and New Jersey as the provincial organization is officially termed. The Princeton session will be held this year from June 21 to July 1, and the Geneva session from July 5 to 16. The program has not yet been announced. The synod reappointed the six members of the board of governors who have held official appointment for some years, and they in turn re-elected the same board and officers as formerly. The secretary is Mrs. G. H. Lewis, New Platz, New York, and the president is Bishop Stearly of Newark.

Junior Auxiliary in New Department.

The Junior Auxiliary, following the plan already outlined by its officers, has been transferred by the Presiding Bishop and Council to the Department of Education. It is lined up with the Church School Service League, and becomes coterminous with the Church School. Miss Frances Withers, former Junior secretary of the Board of Missions, has been transferred along with the auxiliary, to the Department of Education.

The Rev. Prof. Washburn has formally accepted his election to be the Dean of Cambridge.

MUST REACH THE COMMON PEOPLE

Bishop Gailor, President of the newly formed Council in his address before the Synod of New York and New Jersey, warns the Church against being too aristocratic and too "respectable."

"I always think," he said, "that a man can't talk about the Church without asserting two fundamental principles. The first is the essential truth of our religion, that our Lord Jesus Christ is not only the typical man of all history but that He was and is a supernatural person—that He is an ever-present power for good in the midst of His people. And the second principle is that the whole meaning and life of the Church rest upon what Christ was and is. What Christ was, that the Church must be, and Christ's life was one of conflict and struggle and opposition. He said, 'The world hated Me,' and when it was all over He said, 'Be of good cheer, I have overcome the world'—not 'I have conquered, I have become popular, I have gained a reputation for liberality.'"

"The Church lives as she goes forward, as she advances. When she is satisfied with herself she is lost. When all speak well of her she has failed of her purpose. She must expect to be misunderstood, to be misrepresented, to be opposed. When the Church begins to dilute her message she has failed. I think we are too ready to feel that we are converting the world when the world has really converted us. The Church lives as she fights; the test of the Church is her work as she goes forward."

Bishop Gailor looks upon the unrest in the world today as an opportunity and an evidence of the spirit of God at work in the lives of men.

"Let us not be distressed because there is unrest," he urged. "When men are dissatisfied with things as they are then there is hope. But it is strange how when you talk to a man about the Church he puts on a cold attitude of disfavor. Men don't want to know about the Church. I had been told this church was the nearest one to the tube station, and tonight near that place I asked a man where Trinity Cathedral was. First, I asked him if he lived in this city and he said he did, but he had evidently never heard of Trinity Cathedral or Church. Then I pointed to this building and asked: 'What is that church?' and he replied: 'That is the First Presbyterian Church.' When I got in front of the church I asked another man if he could tell me its name, and his reply was that he knew nothing about churches."

"A man said to me the other day that he is a Christian, but that he is not an ecclesiastical Christian. I often ask myself what is an ecclesiastical Christian. Organized Christianity is the only kind of Christianity that has ever accomplished anything."

"I think the war has taught us," concluded Bishop Gailor, "that the greatest word in our language is the word sacrifice. We're getting rid of scientific phrases and, instead, we're talking about the will to righteousness, to justice, to freedom. The war smashed to pieces that phrase about the survival of the fittest, and we know now that there's nothing better and finer than sacrifice. And we know, too, that the Church doesn't put fetters on anyone. It's no mechanical institution—it welcomes everyone who is willing to work and who believes in the Lord Jesus."

POPULAR PREACHERS FOR NOON DAY SERVICES

SAINT LOUIS

The St. Louis Local Assembly of the Brotherhood is making plans for the Noon-day Lenten Services, which, during recent years, have been conducted in Christ Church Cathedral. The difficulty of getting a theatre is becoming more serious owing to the continuous performances. The speakers thus far announced for this coming Lenten season include Bishop Tuttle; Bishop Morrison of Iowa; Bishop Fawcett, of the Diocese of Quincy; the Rev. Dr. Wyatt Brown, of the Ascension, Pittsburgh; the Rev. Dr. William O. Waters, of Chicago; the Rev. Messrs. John S. Bunting, Jr., Courtney Jones and Z. B. T. Phillips, D.D., of St. Louis; Bishop Winchester of Arkansas, and Bishop Johnson of Missouri.

PHILADELPHIA.

Philadelphia, Pa.—Speakers for the Garrick Theater Lenten services are as follows:

Feb. 18—Bishop Rhinelander; Feb. 19—Bishop Garland; Feb. 20-21—Bishop Talbot; Feb. 23-28—The Very Rev. Allan P. Shatford, Montreal, Canada; March 1-6—The Rev. Bernard Iddings Bell, Annandale, N. Y.; March 8—The Rev. John Mockridge, D. D., St. James', Philadelphia; March 9-13, The Rev. Z. B. Phillips, D. D., St. Peter's, St. Louis, Mo.; March 15-19—Bishop Fiske; March 20—The Rev. Thomas S. Cline, Grace Church, Mt. Airy; March 22-26—Bishop Woodcock; March 27—The Rev. Llewellyn N. Caley, D. D., St. Jude and the Nativity, Philadelphia; March 29-31—Bishop Darst.

The Garrick services have always been conducted under the auspices of the Philadelphia Local Assembly of the Brotherhood of St. Andrew and have been among the most successful in all the Church.

CHICAGO.

Mr. Courtenay Barbar announced the Lenten noon-day preachers in Chicago. The services will be held this year at the Garrick Theatre, on Randolph St., between Clark and Dearborn (except Saturdays and Sundays), beginning at 12:10 and lasting until 12:30 p. m.

The speakers this year are:

February 18 to 20—Bishop Wise.
February 23 to 27—Bishop Fiske.
March 1 to 5—The Rev. Dr. Freeman.
March 8 to 12—The Rev. Dr. Renison.
March 15 to 19—The Rev. Dr. Almon Abbott.
March 22 to 26—Bishop Weller.
March 29 to April 2—Bishop Anderson.

CHURCH WOMEN GATHER.

Several hundred representative Christian women from all parts of the country gathered in Washington on February 7th for a three day conference to determine how best to take advantage of "the hour of Christian opportunity." The purpose of the conference, as set forth in the invitation was "to bring to the women of the conference, and through them to the women of the Church everywhere—the conviction of each woman's personal responsibility for facing the whole Christian task in order that she may intelligently and fully relate herself to it."

Under the leadership of Mrs. Raymond Robins of Chicago an effort will be made by these women to interpret the spirit of Christ in all social and economic relationships of life.

CHURCH FARES WELL IN RUSSIA

Mr. George Lansbury, the prominent English layman and former member of the House of Commons, arrived in Moscow on Sunday, February 8th. In a telegram to a London paper he gives his first impressions of the situation there.

"Churches are all open," he cables, "and the people are going in and out of the magnificent shrine of the Kremlin, which is being visited as formerly. Churches are being restored at the public expense, true religion has not been interfered with and marriage is as sacred as ever."

He declared scenes outside the railroad stations were similar to those at any terminus in England—many men and boys waiting to transport baggage and passengers in sledges and droshkies.

All classes of people were seen in the streets, he says, and, although badly dressed, were looking remarkably well, considering the privations, suffered from hunger, cold and sickness.

"The outstanding fact," Mr. Lansbury says, "is that the blockade and civil war have let loose disease and want of every description. But I am safer and freer alone in the Moscow streets than in London. There is nothing worse here than in other capitals, and there is very much that is better. Atrocious mongering has played out here in Moscow and in Petrograd. The whole nation needs peace. There is great faith and great hope in idealism, but everybody I meet wants to know if the allies will now leave Russia free to work out her own salvation. I never have met people so determined to win their fight for economic freedom. Everyone with whom I have spoken would welcome honest co-operation. All Russia demands from her neighbors is friendship. The Poles, Ukrainians and all peoples can have peace if they will treat Russia as a free nation."

FROM DEAN TO BISHOP.

At this writing no decision has been made by Dean Fosbrooke as to his election to the Episcopate in California. In the light of our experience in the last week in the city of New York with the whole street car system stalled by a snow storm, traffic remaining ice formed for as much as a week, the majority of people might reasonably welcome an invitation to live and work in "the glorious climate of Southern California." But evidently the Dean has a conscience and a sense of duty.

Dean Fosbrooke will be missed if he leaves New York. Here but little over two years, he has gained the same reputation as speaker and preacher that he had won in Cambridge and Boston. It is not often that a scholarly man is also eloquent. The Dean is both. His delivery of a sermon is enthusiastic, spiritual, and at times dramatic, in the best sense of that term, and most of our larger congregations have gladly heard him preach. His work at the seminary has been constructive. He came in at the ebb during the war, and he had an anxious year or two in keeping the seminary's head above water; but he evidently succeeded, and it is again on the upward path of success.

A bishop with these qualities will always be infinitely more helpful to the Church than the disciplinary type so desired by some.

EDITORIAL

By Bishop IRVING P. JOHNSON.
THE DISCIPLINE OF OBEDIENCE.

It is of no use for the irreligious to criticize the religious; or republicans to criticize democrats; or the working classes to criticize the rich any more than for fat men to criticize lean men or dark men to criticize light men, for the game can just as easily be reversed and the other fellow can score just as many points in the reverse action.

The trouble isn't with classes or cults or parties, the trouble is with man of which same we are.

If you turn the genus homo loose on the earth, he will invariably make a mess of Paradise.

Go into a country where there were beautiful forests filled with varieties of game and beautiful brooks full of varieties of fish, and you will invariably find that the game hog came and slaughtered the game and plundered the fish; and the timber hog came and cut down the trees and filled the forest with dead branches; and the careless hog came and threw a match into the wreck. Then the coroner referred to the terrible loss of life as an act of providence.

That is man's idea of Providence, a combination of forces that ought to overlook the lust of sin and make a beautiful world out of the pig pen that man leaves when he is filling his stomach, his pockets or his animal appetites.

* * * * *

It is not materially different in the economic world.

One set of men who are known as capitalists have exploited the human race by fair means or foul and lined their pockets by wrecking railroads, stealing public lands, plundering Indians, profiteering, grafting from the government, and the next generation of capitalists, who may be honest men, wonder why people care so little for the rights of property or the beneficence of corporations.

And then the laboring men, taking advantage of the revulsion of public feeling, adopts the same methods to further their own cause. They organize, as they have a perfect right to do, but in organizing they set a standard which protects the idler and frowns upon the laborer who wants to be efficient. He must work so many hours, produce the minimum of effective work and receive the maximum of ill-earned wages.

Productiveness is none of his concern, as though labor could ever thrive by cutting down production.

He, too, is producing a desolation that his descendants will inveigh against as God's injustice, when it is merely the nemesis of man's folly.

Man has been warned that the sins of the father are visited upon the next generation, but caring little for the next generation himself, he tells God how the world should have been made.

We are suffering in a land of plenty from the devastation of men who show their unfitness for a future life by their use of this world.

Kick against it, if you will, but then go and kick against the tides and the winds and the earthquake. Man must either recognize that the inexorable laws of conscience are as immutable as the laws of nature and that the soul that sineth shall perish and bring down the pillars of the temple that his sin has reared.

* * * * *

Christ came into the world with certain promises and certain conditions, and men fancy they may ignore the conditions and receive the promises.

They never have and never will, and the condition of becoming a child of God is that you will live decently as a son of man.

* * * * *

It is folly to multiply philosophies and cults and sects, when what is needed is obedience.

For nineteen centuries Christ has challenged the world to obey His commandments and for the same length of time men have been seduced by leaders that have told them that there was a better way. And in each epoch of history the substitute for Christ's commandments has brought down the fabric with a smash.

The wise men of Europe who knew it all are like all cheerful idiots who try to drive a machine whose power they think they know but don't.

Their self assurance and conceit are exceeded only by the wreck which they pile up.

And innocent victims are punished merely because the majority of those victims are like minded.

To me, the Christian religion is a force for righteousness only when it is the Christian religion—when it is something just as good or better, it is doomed to the same catastrophe.

It is far more important therefore that we who believe in Christ and His Gospel should keep the faith than it is that we should be popular.

Better to suffer with Christ than to grin like a Cheshire cat in a paradise of fools.

* * * * *

What are Christ's commandments and how do we respond to them?

"If you love me, keep my commandments" and if we did, we would.

But trusting ourselves more than we love Christ, we set aside His commandments for our experiments.

Let us take some of His commandments.

"Go ye into all the world and preach the gospel to every creature baptizing them in the name of the Father and of the Son and of the Holy Ghost."

It is a clear comprehensive commandment and it has a definite psychological effect.

Those who obey it are the ones whose love for Christ costs them much, but it is a common thing to hear men who have been signed with the cross say, "I don't believe in missions." Of course they don't, because they believe in themselves rather than in Christ. And it is mutiny just the same.

Christ said, "Do this in memory of me!"

A plain commandment attached to a definite thing, easy to do and yet irksome to those who, like Judas, have other plans and other interests.

Did it ever strike you as peculiar that at Church time on Sunday so many Christian people have imperative engagements that they turn their back on Christ's commandment just at the time and the place that they ought to show their love by doing what He told them to do, whether they want to do so or not.

Christ told Christians to forgive their enemies. It was only just yesterday that the wife of a clergyman told me that her first experience in the Christian congregation to which her husband had been sent, was to receive in two successive homes (most comfortable homes too, cultivated people too), an indictment of each other by the respective heads of families, that would have been unfit for publication in the most sensational yellow journals in this country.

Obeys Christ! Why, that means to discipline ourselves, but it is only by such discipline that we can satisfy Christ that we love Him.

* * * * *

Let us face the real problem in American for each of us.

It is not our mission to reform the world, but it is our mission to be individually loyal to Christ, not by being superior to His commandments, but as obedient children to make each one of His commandments our highest ideal.

Christ does not want philosophical children, nor sentimental children, nor two-faced children. He wants children who show their love by keeping His commandments.

It is one thing to appropriate the promises of Christ, and it is another thing to live up to the conditions.

The world was a sad place when the apostles braved the tyranny of the Roman Empire; yet they loved not their lives unto the death, but they did love Christ and kept His commandments.

Let us not be spoiled by the vain conceits and deceits of shallow philosophy, when we are privileged to enjoy the simple realities of Christ's life.

There is no human philosophy that ever could compare with it, and each child born into the world has the chance to become a child of the King, if he will accept and try to obey His commandments.

A LETTER TO THE READERS OF THE WITNESS.

One of the things that determines us to go on with "The Witness" is the difficulty that we have encountered from the start, in publishing it.

To encounter difficulties is to test ones faith not to destroy it, and from the day that the paper started, we have been beset with obstacles.

In the first place, we had no money and so we were prevented from doing those various stunts by which a paper is promoted in these days.

In the next place, the price of labor, paper and other accessories have constantly risen from Jan. 1, 1917 when we started publication.

Then we reached a point where it seemed necessary to change our place of publication, and, in the transfer, our mailing stencils became confused. Then Bishop Sage died in October and Mr. Shutt in January. During the period of publication the mailing of all publications has been beset with difficulties and the inability to get print paper compelled us to reduce our size.

During the entire period no one has received any remuneration except the small salaries of those who are engaged in the mechanical side of publication.

So you see there have been difficulties, and yet there have been compensations.

We have received many criticisms, some of which have been most helpful; we have made many friends, some of whom have been most devoted; and we are reaching nearly twenty thousand subscribers, some of whom read the paper.

It has been our constant aim to keep the price of the paper at One Dollar a year, which has been diffi-

cult, and to keep the paper plain and unpretentious because it is intended for plain and unpretentious people.

This robs us of a constituency who judge people by their clothes and literary productions by the spelling and punctuation. These people have a right to their standards, and they have no difficulty in satisfying their desires.

It was because they had enough that we made no effort to cater to their support. We thoroughly understand that it is not good form to have such evidence of poverty as The Witness on one's parlor table.

In a real sense it is a poor paper for poor people and others can take it if they wish.

But, to those who do subscribe and who are interested in maintaining "The Witness," I wish to say that I regard you as partners in an enterprise, in which the financial end is negligible and enters into our partnership as an incident rather than an issue. If we succeed you are partners in our success, and if we fail we will have to regard you as fellow losers.

The whole affair is not a business enterprise but a common effort to do something which we believe ought to be done and we are each of us helping to build it up.

We have secured a managing editor whose motive, I believe in taking up the work is the same as ours in starting it, and that is, its importance in the life of the Church.

There will probably be mistakes and omissions until the new manager becomes familiar with the job, but we ask you to regard that as partners would and not as subscribers do.

Have patience with us and we hope to restore the paper to eight pages and to have our mailing list running smoothly. If you don't get your paper regularly drop a postal

to 6219 Cottage Grove Ave., Chicago, Ill., and it will receive attention.

We are sorry to bother you and wouldn't do so if we had more money and so could employ a larger staff. As it is you must take us as we are, or not at all.

One of our leading Church papers to which, I fancy, we occupy the place of a poor relation, said that the Bishop of Colorado was fortunate in having a personal organ—there are only two mistakes in this observation, which isn't bad in a newspaper. The first is that he is fortunate and the second is that he has a personal organ. He has only a fraction of a personal organ to which he usually confines himself, and that is the three columns of the Editorial page.

The rest of the paper he never sees until it lies on his desk and frequently disagrees with the matter therein.

The aforesaid paper went on to say that the Editor used "I" instead of "We" in the Editorial matter. I have only one defense, and if "I" is contrary to the newspaper practice of the country, I wish it were not.

I use "I" when I mean "I," and "We" when I mean "We."

But inasmuch as I am separated from the other Editors by many miles I do not feel that I have any right to say "We" except when it is obvious that "We" is the proper word to use.

Pardon this somewhat personal communication, it is intended for the family of The Witness and not for the general public.

Faithfully yours,
IRVING P. JOHNSON.

ENGLISH NOTES.

The last week in January is being observed as "Religion and Life" week at Oxford University. A series of addresses is given daily by priests of the Roman Catholic church and ministers of the free churches as well as the clergy of the Established church. The chairman will be the bishop of Oxford. Dr. W. B. Selbie is announced on the subject "Intellectual Honesty." The Bishop of Litchfield will give a series of addresses on "Personal Religion."

Church union continues to be one of the great themes in the preaching of Dr. Orchard at King's Weigh House in London. He said recently, "Reunion would bring Jesus Christ before the world as nothing else perhaps would. If Christians contradict one another, then where was the truth of Christianity to be found? If our Lord could not bring people together in a unity higher than that of race or nationalism or culture, how could the world believe in his power?"

Canon Peter Green, of Salford, England, who was recently offered the bishopric of London, is quoted as saying, "The leaders of the Church seem to have no conception at all of the extent to which the great mass of the people, are not merely out of contact, but hostile to all forms of religion." He said further, "The next general election will put in a Labor Government, and the Labor Government will introduce a bill for the drastic disestablishment and disendowment of the Church of England. It will be a bill moved by no hostility to religion, and there will be every possible consideration for the clergy and for the Church and other religious interests, just as there was when there was a separation of the Church and State in France." The canon goes on further in his prophecies to say that the Church would reject reasonable offers and there would come the deadlock between State and Church that came in France.

BISHOP ANDERSON ILL.

Bishop Anderson, who has not been well since his return from Europe, has been obliged to take a complete rest for a month. He will return to Chicago for Holy Week.

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THE GLORIOUS LIBERTIES OF THE CHILDREN OF GOD

What attitude is the Church going to take towards our changing society? For it is changing. The world is like a kettle full of men whose souls are boiling over with a determination to so change things that national and international evils will be wiped off the face of the earth.

There are three things that we can do. First, go serenely on our way, ignoring facts. Second, clamp the lid on as hard as possible in order to keep things as they are (and take the chance of being blown off). Third, enter ourselves into the movements which are winning the allegiance of thinking people, so that when the new order comes it will be a Christian order.

Some there are who say that it is too late for the Church to save herself. Only the other day no less a man than Canon Peter Green, a man who has been offered the Bishopric of London, said that a deadlock between the Church and State would be the result of the unreasonable attitude the English Church has taken toward Labor, which he prophesies will be the next government in England. Drastic disestablishment and disendowment for the Church, due to the blindness of Church leaders, is the picture he paints.

Will we here be punished for our blindness also? Yes, if we remain blind. But let the Church think out a real program and then get behind it with the enthusiasm that was shown in the Nation-wide Campaign, and she will not only save herself, she will save the world. Save herself by saving the world, for "he that sets out to save his own life shall lose it."

A Program.

Father Walter Carey set forth a program three years ago in "My Ideals of Religion" which should have won the support of all Church people. George Lansbury, whose message from Moscow we are printing on the first page of this issue, also challenged the Church about the same time in his book, "Your Part in Poverty." If Churchmen in England had heeded these two far-seeing Christian men it would not have been possible for Canon Green to make any such prophecy today.

First of all they called for liberty of the bodies of men. The body is a reality, and it is a fact, whether we wish it or not, that a man's first consideration is for his body. Furthermore, it is through the body that we arrive at things spiritual. Cramp and warp the body and you injure the soul. So give men decent homes, fair wages and proper working conditions. Smash the vicious circle of Child Labor. Provide people with healthy recreation. And let no man become rich until his employees receive enough to make life worth while.

"If you have not loved the body

which you can see, how can you love the soul which you cannot see?" It is the first duty of the Church to see to it that men have strong bodies. For until they do, the things of the spirit are preached in vain.

The Liberty of the Mind.

We should demand, also, true education for everybody. The mind is God's endowment to mankind. Let us put within the reach of each and every one all the education that their minds can absorb.

True history—not history as we wish it had been. Sound science—not the science that suits our fancy (the economics that excuses our greed, for instance). Inspiring literature, ennobling art and music—put these things within the reach of each and every one of God's children. Then, having freed the bodies and minds of men, we can secure liberty for their souls. That is our peculiar task. We know that if the soul is neglected the personality will be starved and stunted. We must develop the instincts of the soul—the instincts for God, for goodness, for immortality. As Father Carey says, "It is our job to show in our lives and persuade by our words that in Christ alone does the human soul find not only light and truth but expands healthily into the old, and blessed fruits of love, joy and peace."

Let us co-operate with all who are forwarding the liberty which human bodies and minds can rightly claim, and that, not in a grudging spirit as if it were time wasted, but with happy and honest zeal, because it is a part of our own Christian program. And having done all this honestly, we shall have earned the right to push the rest of our program, the right of the soul to have its own freedom in God.

COMMUNITY WORK

St. Peter's Church, Call Lake, Diocese of Duluth, wields an influence in the community away out of proportion to her numbers. Under the charge of the Rev. George Backhurst, General Missionary of the diocese, whose headquarters are in Bemidji, a successful Nation-wide Campaign drive was made. Very considerable advance was made in terms of service and support. The service report was especially encouraging.

The big question now confronting the mission is a parish house where all the activities may be centered. Mrs. Parshall, the United Offering worker in this mission and godmother to the whole community, saw the opportunity to buy a store building on Main street, next door to a bank. Without going into details as to the previous business carried on in this building, we are assured that the community is gratified to see the change. Already the building has justified the venture. All guilds and clubs, both Indian and white, meet here. The town authorities use it for uplift meetings, even the other churches are grateful to be allowed the use of the building occasionally.

Can you begin to realize what a refuge in a weary land such a building is in a pioneer mill town of the middle west? Where a godly, capable woman is always on hand to guide and instruct the youth, where the young people are welcome and furnished other attractions than the cheap dance halls and pool rooms. But already the place is too small. At a meeting held, we planned to enlarge the building, by adding another 20 feet, another story with rooms for the worker, a finished basement with gymnasium for the boys and an adequate heating plant. The whole to cost about \$2,500. It was also agreed to call the building "The Parshall Memorial Hall" in memory of Archdeacon Parshall, who worked so zealously "even unto death" in this mission and all throughout the northwest. Perhaps the many friends of the late Archdeacon will read this and be moved to assist in this good work. It is a missionary effort well worthy of the support of the whole Church.

New York Letter

By The REV. JAMES SHEERIN.

Increasing Church Attendance.

Again New York is having an epidemic of influenza, though relatively it does not seem to be as badly afflicted as other parts of the country. When figures run into the thousands it sounds bad, but they are not so alarming if it is kept in mind that some cases so quoted are merely colds, or would have happened in the ordinary run of "grip," and the number is, after all, relatively small when stated in the light of the fact that New York City, with its, nearly eight million people, has a greater population than almost any other state.

Meanwhile, it is encouraging to have statistics indicate that there is no decrease in Church attendance thus far, and that this writer's attendance has, on the whole, been larger than in several years past. After-war Church-going has been good all along the line. Even last summer certain great churches, like St. Thomas' showed an increase of more than twenty-five per cent over other summers. A notable instance is St. Bartholomew's. In former years it was the custom there to have celebrated clergymen from other cities, or even from Great Britain, filling the pulpit all summer, and, of course, there were large congregations. During the recent summer season a new curate of the parish did the preaching, and the attendance was unusual. This curate was the Rev. Paul Favor, who had recently come from some years of excellent work among the Congregationalists. It is pleasing to see that he wants to know his new brethren, and is therefore regular and enthusiastic in his attendance at clergy meetings. There are clergymen who hold their heads rather loftily apart from the clerical clubs. Indeed, one has but little evidence that even their hearts are with their brethren. Experience suggests nothing conduces to successful spiritual influence on brethren so much as being one of them as often as possible in their social conferences. It also seems tragical to say that those who show themselves professionally indifferent to one another must be at a loss for a consistent platform from which to urge the people in general to come to Church or act in harmony.

A Beautiful Reredos.

Some day a more ambitious attempt should be made to describe it in a worthy way, but just now I must mention that the new reredos of St. Thomas' Church has been quietly unveiled, and a casual view of it arouses the belief that it marks an important moment in New York ecclesiastical art.

The reredos is a memorial to the well known Fahnestock family. It is not only one of the most costly ever erected, but it is the highest in the world, occupying the great space at the eastern end of St. Thomas' Church in much the same overwhelming way that Michael Angelos' great Judgment Day painting dominates the wall above the altar of the Sistine Chapel in Rome. Each is the thing that makes everything else complete.

Hitherto the Astor reredos in Old Trinity has been the finest thing of its kind in New York, but hereafter it will be exceedingly difficult to find anything in stone, either in Europe or America, that can for a moment compare with this splendid new creation in St. Thomas'. In itself it is a magnificent history of the Christian Church, and the loyal breadth of Dr. Stires may be seen in his choice of subjects for the sculptor. Both ancient and modern Church history has been drawn upon for heroes of the faith, and how very modern some of them are may be seen in the fact that on one side is that great layman of the Church of England, William Ewart Gladstone, and on the other side is the greatest of all American preachers, Phillips Brooks. More than this, the art of the woodwork in the chancel is made realistically up-to-date by some beautifully-wrought heads stretching out from the tops of the stall canopies, representing such leaders in the recent war

as Pershing, Haig and Foch. And, lest anybody would think that only great officials were remembered, the privates, who fought in such a way as to thrill us to the heart, are found represented in more places than one. It is somewhat startling, as the eye roves over the vast spaces of this noble work to come across figures of soldiers and sailors made permanent in beautifully carved wood or stone statuettes. For example, over the arched doorway at the side of the altar are the kneeling figures of a soldier and a sailor at either side, each as if praying that the Church may never forget the great need of world reconstruction for which they fought and died.

There was a time when devils or freaks, or monks, or even animals, were the only figures, outside of angels and saints, that the mediaeval or Renaissance artist could embody on the margins of architecture. It does seem something like bringing Church art home to us when we see artists now willing to glorify men and women we have known in the flesh, and who we are too prone to forget were as valid heroes and martyrs as any century can show.

There have always been handsome churches in the United States of America, but they seldom impressed one as being permanent memorials of which our descendants could be proud. To see something of the eternal beauty of the Church in stone we had to go to Europe. Of late there has been distinct progress in several American cities, as well as in many towns and villages, towards an architecture that will be durable and worthy of pilgrimage centuries later. Among these St. Thomas' stands out pre-eminent. When it has received its full equipment of glass and sculpture, there will be nothing on the other side of the Atlantic better worthy of a visit, except from the standpoint of age.

Glad to Be Living Today.

It is refreshing, amid present day doleful prophecies, to hear a voice now and then lifted in certain faith and hope. At a Junior Clergy Missionary Association meeting this week, when all about him were young men lamenting the uncertainty of labor problems, the failure of Protestantism, etc., it was fine to hear the new rector of one of our greatest parishes arise and protest and say that, so far as he was concerned, he was glad to be living right now instead of in any lauded past age. Men are thinking and alive today as never before, he asserted, and one could glory in being a part of world movements seldom if ever equalled in possibilities for good.

I am certain this prophet was right and the much-needed nite of the hour was struck by him. Therefore, I gladly record his name and work. He is the Rev. Thomas McCandless, a graduate of Yale, who served as curate in St. Peter's until last fall, when he succeeded to the rectorship of St. Michael's. He is about 40 years old, and has good common sense behind his Churchmanship. Add to his faith knowledge and hope and you have the invincible key to Church preservation and social growth.

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WORK—A SONG OF TRIUMPH

WORK!

Thank God for the might of it,
The ardor, the urge, the delight of it.
Work that springs from the heart's desire,

Setting the brain and the soul on fire—

Oh, what is so good as the heat of it,
And what is so glad as the best of it,
And what is so kind as the stern command,

Challenging brain and heart and hand?

WORK!

Thank God for the pride of it,
For the beautiful, conquering tide of it,

Sweeping the life in its furious flood,
Thrilling the arteries, cleansing the blood,

Mastering stupor and dull despair,
Moving the dreamer to do and dare,
Oh, what is so good as the urge of it,
And what is so glad as the surge of it,

And what is so strong as the summons deep,

Rousing the torpid soul from sleep?

WORK!

Thank God for the pace of it,
For the terrible, keen, swift race of it;

Fiery steeds in full control,
Nostrils aquiver to greet the goal,
Work, the Power that drives behind,
Guiding the purposes, taming the mind,

Holding the runaway wishes back,
Reining the will to one steady track,
Speeding the energies faster, faster,
Triumphing over disaster.

WORK!

Oh, what is so good as the pain of it,
And what is so great as the gain of it?

And what is so kind as the cruel goad,

Forcing us on through the rugged road?

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THE GIFT OF HEALING RESTORED

Bishop Capers' Story of Mr. Hickson's Mission

The Mission of Healing conducted by Mr. James Moore Hickson, at San Antonio, has recently closed, but the effect that it has produced upon this city will ever be an outstanding witness to the revival in the church locally, at least, without respect to denominational lines, in her faith in the healing power of Jesus Christ.

As a preparatory service for the mission the Holy Communion was celebrated in the morning to which I invited all those who had loved ones to be prayed for or who themselves, had come for the purpose of healing, to share in the service. By nine o'clock the church was filled and the service proved to be a benediction to all who attended it and a great preparation for the mission. The rector of the parish organized a splendid system of registering all patients by a card index and in this way those who were in greatest need of the ministry of Mr. Hickson were served first. It would be impossible to state in detail the very appealing and wonderful incidents that took place during this mission of three days. No one could witness the thronging and pressing people of many tongues and nationalities who had come for a blessing from the Mission without feeling the solemnity of the scene and also without reflecting upon the oft repeated story of the crowds who pressed upon Christ for his blessing. Every manner of disease and human infirmity was represented in the eager crowd, and while there was much human misery carried in the lives of these dear people, yet there was an expectancy and a hope shining out of their faces which, speaking generally, did not meet with disappointment. The service itself was solemn and affecting beyond words. The only voice which was heard was that of the missionary uttering fervently the prayer for health and life for the patient who was brought to him at the altar rail, and also that of the priest pronouncing his benediction upon those who had received the laying on of hands for healing. The organist most skillfully played in a very low tone old familiar hymns which impressed one with the thought of the invisible world of angels and ministering spirits. This statement must not be thought upon as imaginative or sentimental; for it expresses the experiences of all who attended the services of the mission. The prevailing note of the three days mission was that of intense joy and peace. No excitement at all was manifested. Those who had received a blessing expressed their joy through beaming countenances and tears of gratitude. Hardly a voice was heard outside of the church where people were pressing for entrance. The crowd moved around the buildings of the parish with reverent and solemn steps. As far as any one could observe there was no selfishness manifested on the part of those who had come for healing. A few stories may well be told as an illustration of the work that was done throughout the mission.

One very pathetic case was that of a paralyzed child who was terribly deformed and afflicted. One old man who had been helped said to the mother of this child: "Don't despair, lady—keep your faith in Jesus and believe that he will be with you." When the mother with the afflicted child left the church, people standing near, and who were interested in the case because of the pitiable condition of it, and because of the old man, noticed that the face of the girl was not twitching, nor the eyes shifting, and that the head was drooped in normal relaxation.

A case that the entire city has been interested in for years is that

of Mrs. Ed Friederich of Nolan Street, who has been a helpless invalid, completely disabled from rheumatism for twelve years. She was brought to St. Mark's church in the family automobile and owing to her condition could not be removed from the car, as a special platform is the only means by which she can be taken out. Mr. Hickson went to the car and treated her. According to her daughter, Miss Friederich, Mrs. Friederich felt the influence of the blessing the minute the hands of Mr. Hickson touched her head. Miss Friederich also states that last night her mother expressed a belief that she was going to be helped today and that she had the best night of rest she has had in 10 years. This morning she was not suffering as much as usual and could be dressed with more ease than ever before and at the present time her daughter said she seemed to be comfortable and in no great pain. "We do not expect any miracle in mother's case," said Miss Friederich, "and it will take time and prayer, mother believes." It would be impossible to tell of all the numerous cases that came to the church this morning. There were hundreds of them. Mr. Hickson tried his best to reach every case that he could, closing the service at 12 o'clock in order to take a 1 o'clock train enroute to El Paso, where he will conduct a three day mission of healing. More than 5,000 persons have registered at the Parish House for treatment.

Friends who had not seen each other in years met in the common ground of faith this morning. One could hear, "Why, howdy, Charlie." "Howdy, Tom," in reply. "Didn't expect to see you here. You're looking better than when I saw you last." And so the word of hope was passed along to the long line of waiting ones who were in the open because the church was packed.

The closing day of the mission marked a most fitting and overwhelming climax. Possibly 2,000 people were within the grounds of the parish church. They began to register at half past eight o'clock. Not half of the people were able to get inside the church and not half of those who did gain entrance were able to be ministered to. All morning long distant telephone calls came to St. Mark's parish house inquiring where Mr. Hickson would go from San Antonio and over what route he would travel. These questions were asked with the hope of being able to catch the train upon which Mr. Hickson had left San Antonio for El Paso. During the service the Rev. Dr. Stevens, rector of the parish, made an appeal to all people who had come into the church merely as spectators or who had brought friends who did not require their constant attention to leave the church in order to make room for those outside who were suffering from ailments. Many left the church on this appeal but it scarcely left an impression on the crowd outside. During the service I left the church upon the request of those who were waiting outside in order that I might deliver to them a message and invoke God's blessing upon their sick. I converted the gallery of St. Mark's parish house into a pulpit and from it delivered a message of peace and comfort to the eager crowd.

Before the congregation was dismissed I asked those of denominations other than the Episcopal Church who were present to go to their own pastors and church officials with requests for laying on of hands and prayer and emphasized that the healing power was not limited to one man and that the revival of the healing mission should spread

throughout all churches and all denominations.

Again yesterday, as before, the congregation was discouraged from expecting instant and remarkable cures, the word "miraculous" seemingly being always avoided. They were told rather to expect gradual and continuing improvement and were told that if they were receiving medical treatment to go on with the treatment and not to discontinue it. It was stated, however, that instant cures had been secured.

Scores of people called at St. Mark's parish house or called by telephone telling of being benefited and gradual improvements. Reports of remarkable cures published yesterday and the further fact that it was the last day that Mr. Hickson would be in San Antonio brought throngs to the church, many of them interested in friends who were seeking to be healed. They stood thick about the exit at the door to the sacristy in the rear of the church waiting for their friends or for any others who were cured. While there were numerous cases of persons incapacitated through paralysis or rheumatism who sought healing, the greater majority had no visible defects and cures could be discovered only as they were related to their friends, and this was usually after the persons had returned to their homes.

As stated, Mr. Hickson left on the noon train for El Paso. The Mission was closed by an informal service at St. Mark's Church, where we had an old time experience meeting at which many of the congregation gave their testimony as to the benefits that they had received from the Mission. The testimony that was given by each one was to the effect that it was the greatest religious experience that he or she had ever had (this also included the clergy) and that it was the most tremendous spiritual blessing that the church had had in the history of the city; that it was the greatest religious revival that any Christian church could possibly have conceived. We are planning to perpetuate the mission of healing as a definite part of the Church's work in the diocese.

WILLIAM T. CAPERS.

NEW PROFESSOR AT ST. STEPHENS.

The President and Trustees of St. Stephen's College have announced that the vacancy on the Faculty in the Department of Biology, concerning which considerable interest has been felt in the Church, has been filled by the election of Dr. Phineas W. Whiting, who will come into residence next fall as the head of the department.

The new professor is a Master of Science from Harvard University and a Doctor of Philosophy from the University of Pennsylvania, and has for a number of years been head of the Department of Biology in Franklin and Marshall University, Lancaster, Penn. He is the author of a large number of books and treatises on this subject and is the recipient of a special grant for research from the American Society for the Advancement of Science. The election of Professor Whiting supplementing that of Professor Cook in the Department of Physics last year, makes it possible for St. Stephen's College to give from now on, all the undergraduate scientific work necessary to prepare men for graduate study in medical, scientific and engineering schools, a thing which has never been possible at this college before and which will largely increase its appeal and enrollment. Professor Whiting is the third addition to the Faculty of St. Stephen's made within the last twelve months. All of the new men elected to various chairs have been Doctors of Philosophy from our leading universities and men with years of experience as college teachers. When President Bell was elected last year, he laid down as a rule that the Faculty should be placed at once on the level of the best undergraduate colleges in the land, a provision which has now been fulfilled.

BRIEFS

The Nation-wide Campaign has been launched in the missionary district of Idaho with every promise of success. Enthusiastic meetings are being held and plans are rapidly maturing for a vigorous campaign immediately after the beginning of Lent. Because of the great shortage of clergymen in Idaho (nearly one-half of our mission points being unmanned), the diocesan committee awaited the arrival of the new bishop of Idaho, the Rt. Rev. Frank H. Touret, before proceeding with the canvass. His arrival early in January brought new life and enthusiasm to the whole district, and the Church is now rallying as never before to his inspiring call. Four minute lay speakers are being used every Sunday throughout the district to press home the vital truths of the campaign. All points have been organized and literature distributed. We now await the word "go," with every assurance of "going over the top." Idaho will not be found wanting when the final canvass is made.

The Nation-wide Campaign is still underway in the diocese of Central New York. The latest reports show 88 parishes and missions completing the canvass. Others will take the canvass later, including about a dozen of the prosperous parishes, from which generous returns may be expected.

The Pocket Testament League, whose national headquarters are in the Witherspoon Building, Philadelphia, is conducting a wide-spread series of noon-day shop meetings throughout the city and suburbs of Philadelphia. Through Bishop Garland, Chaplain of the Philadelphia Local Assembly of the Brotherhood of St. Andrew, they have made the request that cards returned to them naming the Episcopal Church be given to the Brotherhood for distribution and use. As the shop meetings are very great in number thousands of these cards are expected to be returned. Carefully followed up they will produce numberless opportunities for personal work in the plan to attach their signers—workers in the shops and industries of Philadelphia—to the various parishes of the Church.

The Brotherhood, through a Committee of the Local Assembly, is already handling the plan, and it will naturally take its place as a part of the Diocesan work inaugurated through the means of the Nation-wide Campaign.

St. Mary's Church, Braddock, Pa., which since September 1, 1919, had been associated with St. Stephen's Parish, Wilkesburg, Pa., resumed on February 1, 1920, its original status as an independent parish, and has issued a call to the Rev. W. H. Anthony to continue his work here as the new rector.

St. Margaret's Mission, Wilmerding, is uniting with St. Mary's and will form part of the Parish under the care and direction of Mr. Anthony.

By the courtesy of the Church Club, the Rev. Henry Lubeck, LL.D., will deliver a series of lectures in the Church Club rooms, corner of Madison Avenue and 56th Street, New York City, at 4 o'clock p. m., on the Tuesdays in Lent, beginning with Feb. 24, on the general subject, "The Enduring Word."

As 1920 is set apart in the United States as Bible Year, when the Church and various Bible societies and Bible institutes are calling special attention to the word of God, these addresses are timely. During every Lent for a great many years Dr. Lubeck has delivered a series of lectures on biblical topics.

A new department in our church schools which may have a far reaching value has been suggested at All Saints School, Sioux Falls, S. D. Last September a young woman ap-

plied for admission to All Saints to prepare herself for matrimony. She had been in commercial employment and was engaged to be married but felt that she was not fitted to become a wife and housekeeper. A course in domestic science and kindred arts was arranged. A special course under the school physician, Dr. Augusta Camp, instructed her in the fundamentals of hygiene, wifehood and care of children. She can now go out to make a Christian home, for her training has been given in a Christian school by devoted Christian women.

At a special meeting of the Parochial society of St. Paul's Church, Syracuse (Rev. Dr. H. H. Hadley, rector), it was unanimously decided to turn over Lockwood Memorial parish house property to be disposed of by the vestry. The society hopes soon to dispose of the parish house at an advantageous figure and to erect a handsome building, several stories high, on adjoining property now partly occupied by the chapel of the parish. The stone of the chapel, which is the same as that of the church, would be used for the front of the new building. Lockwood Memorial parish house has proved inadequate, and it is expected that the new building will in a thoroughly modern way provide for the Sunday school and all the other organizations of the parish. St. Paul's Church stands in the very center of the business district, and not long since a favorable offer for its property was refused.

Bishop Tuttle's annual message to the children of the Church is this year as follows:

Camp Lloyd, St. Louis.

Dear Boys and Girls of all our Church Schools:

Things change. At our headquarters they are making a change in saying Good by to Bishop Lloyd, who has been Chief of the Board of Missions for near 20 years.

But, anyway, for this year we'll fly his name for our Camp, because thought and memory tell what a splendid Chief he has been.

They say they mean to make another change by calling Sunday schools hereafter Church schools. Well, if it is best, we'll agree, won't we? It's only like saying, Yonder are half a dozen boys when there are six.

I want one more change. Last Lent you gave for Mission \$240,000. That was \$250,000—(minus). This Lent please give \$250,000+ (plus), say, \$260,000.

Let us pull the Treasury Box up a stair step. Pull hard, boys! And girls, smile as you pull, for when you smile the boys will pull the harder, I know.

Please God, with a heave O heave, and a pull together, we'll gain the plus and smash the minus.

Your glad and proud commander-in-Chief,

DAVID G. TUTTLE,
Presiding Bishop.

Owing to the prevalence of influenza, the annual council of the Diocese of Colorado had to be postponed until after Easter.

The Rev. Charles A. Marks, Rector Emeritus of St. Matthew's Parish, Wilton, Conn., holds himself in readiness to assist the Parish Priest in Sunday work, or hold service in missions or parishes during periods of interruption. Address: 90 Wall St., Norwalk, Conn. Telephone Norwalk 1310.

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