

The Witness wishes to announce that Mr. W. S. Silver, of the Church Literature Press, 2 Bible House, New York City, has been appointed Advertising Manager for the paper.

The Witness

"FOR CHRIST AND HIS CHURCH"

"A Passionate Pastoral," a recent editorial of Bishop Johnson's, is being issued in attractive pamphlet form of envelope size. They may be secured from The Witness for \$2.00 for 100 copies.

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LABOR READY TO MEET CHURCH

The Ohio Valley Trades and Labor Assembly, which includes the important industrial center of Wheeling, West Virginia, adopted the following significant resolution at a meeting held recently:

"First, Be it hereby resolved that we, the duly elected delegates representing all the organized crafts of the Wheeling district, do hereby unanimously declare it to be our belief that the teachings of Christ constitute a platform upon which all men can agree.

"Secondly, That we believe they can be applied to modern industrial problems.

"Thirdly, That we will co-operate with those who will join with us in an earnest endeavor to apply His teachings in the Wheeling district.

"Fourthly, As further evidence of our sincerity we have duly appointed a committee of three to confer and decide what methods shall be pursued."

The local and neighboring labor press warmly commend the movement, the Columbus (Ohio) Labor News remarking:

"We commend the Wheeling Central body for their stand on the teachings of Jesus Christ, and know with such teachings carried out in spirit and practice they will win."

The immediate occasion for this striking statement was an article which appeared in the Wheeling Majority, a labor paper, at the time the teamsters were on strike for a minimum wage of \$24 a week. The strikers, according to the article, held a well attended religious service every morning, conducted by a regularly ordained clergyman.

The challenge which the paper hurled at the churches was in part as follows:

"On the theory that we are our brothers' keepers we have in Wheeling today at least thirty-two churches, worth more than \$3,000,000, maintain upward of fifty salaried ministers and other Church workers with an annual payroll of \$100,000, and pay out every year, to keep the Churches comfortable, another \$150,000." Continuing, the labor paper says:

"The teamsters are more consistent. There are a few highly paid men among them—one or two who receive \$40 a week; but they have gone to the aid of their brothers who receive less than \$24; they recognize that they are their brothers' keepers!

"The employers have been going to Church on Sunday and singing their psalms, and, if they thought at all about such a secular thing as the wages of their workers, they have dismissed the teamsters from their minds as 'rough-necks,' men outside the pale of consideration; thus violating another express command of the leader in whose teachings they have built \$3,000,000 worth of churches and are spending \$250,000 a year, \$20,830 per month, \$231 per eight-hour day, \$28.93 per hour, about half a dollar a minute!

The teamsters are accepting the teachings of Jesus at their face value, with no mental reservations. They have laid their case before the churches of this city. They have signified their willingness to test out the declaration of the Ohio Valley Trades and Labor Assembly that the teachings of Jesus can be applied to modern industrial problems. They have invited ministers of all denominations to address their meetings; they have attended services in the churches; they have proved that they are not 'rough-necks' or irresponsible disturbers of the peace; that they are merely American workingmen, trying to be husbands, and citizens, and

IMPORTANT CONFERENCE OF CHRISTIANS

By ROBERT GARDNER.

The World Conference on Christian Faith and Order—the most notable and hopeful effort, for centuries, to prepare the way for the manifestation of the unity of Christians—is an assured fact. Seventy-two cooperating commissions have been appointed by Churches all over the world, representing all the great members of the family of Christ, save the Church of Rome, which, for the present at least, remains aloof. A preliminary meeting will be held at Geneva, Switzerland, August 12-26, 1920, to arrange for the prosecution of the enterprise. It is expected that there will be present Americans, Canadians, English, Scotch, Irish, Swedes, Norwegians, Danes, French, Dutch, Swiss, Germans, Hungarians, Italians, Greeks, Serbs, Roumanians, Bulgarians, Egyptians, South Africans, Australians, New Zealanders, Japanese and possibly, Chinese, Russians and Armenians.

The Commission of the Episcopal Church in the United States has hitherto paid all the expenses, and will pay for meeting-places and other such items at Geneva and the expenses of its own delegates, but it cannot meet those of delegates from other Commissions. Many such delegates have already been appointed, but a number of Commissions report that they are unable to provide the money for theirs, sometimes because their churches have been impoverished by the war. I am therefore individually, though with the knowledge of the Executive Committee of our Commission, asking for gifts to be used at my discretion in helping toward the expenses of delegates, so that no church shall be prevented by poverty from being represented at which we have reason to believe will be the most important gathering of Christians since the days of the early Councils.

Additional importance will be given to the meeting because just before it will be held an Oecumenical Conference called by the Lutheran Archbishop of Sweden to consider social and industrial questions in their relations to individuals and to nations, and after it the World Alliance to Promote International Friendship through the Churches will confer about international peace. Thus the last three weeks of August next will be devoted to considering how the Faith in Christ shall be manifested to the world as its only efficient hope and inspiration, and how that Faith may be shown by its works for individual, national and international righteousness and peace and justice.

I estimate that at least \$25,000 can be spent to great advantage in ensuring the presence of representative men of every race. Gifts, large or small, may be sent to me at 174 Water Street, Gardiner, Maine.

Elected Montana Suffragan.

Livingston, Mont., April 15.—The Rev. H. H. Fox, of St. John's Episcopal Church, of Detroit, Mich., was elected Suffragan Bishop of the Montana Diocese, to have charge of a new division of the Diocese in Eastern Montana, at the annual convention.

fathers of the children who are to be citizens of the next generation.

"The little-minded may say they are doing this for effect, for an ulterior motive; the ministers who have addressed them who have met with them and studied them, will not say that.

"The teamsters have issued a challenge to every church, to every minister, and to every member of a church in Wheeling; they can answer that challenge only by practicing what they preach, by doing what the Master they follow told them to do."

FIVE ORDAINED DEACONS AT SCRANTON

Five young men of the Diocese of Bethlehem were ordained deacons at impressive services at St. Luke's Church, Scranton. The young men to receive their orders were: John Alonzo Frampton and Dudley Scott Stark, of Scranton; Glen Beam Walker, of Reading; Harold Irvine Fair, of Brooklyn, N. Y., and George Robert Wood, of St. Clair, Pa.

The Right Rev. Ethelbert Talbot, Bishop of the Diocese of Bethlehem, officiated at the ordination of the five deacons. He was assisted by the Right Rev. Rogers Israel, Bishop of the Diocese of Erie and a former rector of St. Luke's Church. Bishop Israel preached the sermon.

During the ceremony the Venerable John Talbot Ward, of Wilkes-Boro, Archdeacon of Scranton, served as Bishop Talbot's chaplain, and the Rev. F. P. Houghton was master of ceremonies. The Rev. A. W. Jenks, D. D., of the General Theological Seminary, New York City, sang the litany.

Many Clergymen Present.

Seated in the sanctuary were the following priests of the Diocese: Eugene A. Heim, of Dunmore; Oliver P. King, of North Scranton; J. P. Ryan, of Forest City; E. G. N. Holmes, of Carbondale; S. E. Neikirk, of Pittston; Lawrence Ware, of Wilkes-Boro; D. Pugh Griffiths, of Jermy; George Harvey, of West Scranton; and E. C. Thomas, of Hartford, Conn. Bishop Francis Hodur, of the Polish Independent Church, was also present.

The deacons were presented to Bishop Talbot for ordination as follows: Rev. John Frampton and Rev. Dudley Stark by the Rev. Dr. Kreidler, rector of St. Luke's Parish; Rev. Glen Walker by the Rev. S. U. Mitman, warden of Leonard's Hall, South Bethlehem; Rev. Harold Fair by the Rev. James P. Ware, of Drifton; Rev. George Wood by the Rev. Arthur P. Jenks, professor of ecclesiastical history at the General Theological Seminary, N. Y.

Bishop Talbot officiated at the ordination and also gave communion to the young men being ordained. The responses to the chanting of the Bishop and to the litany sung by the Rev. Dr. Jenks were by the choir of the Church.

Two Strong Sermons.

Immediately following the ceremony the newly ordained deacons received their relatives and friends in the parish house at St. Luke's Church and the deacons and their relatives and the visiting clergymen were served luncheon by the women's Guild of the congregation.

The sermon by the Right Rev. Bishop Israel was addressed to the young men being ordained. It was a powerful one and one in which the Bishop emphatically denied the more or less general feeling that sacrifices in the Church were giving place to efficiency and pure business; that the average salary of about a thousand dollars a year was not attracting young men to the ministry.

Bishop Israel declared that the world war proved that American youth was still imbued with a true spirit of sacrifice and was not wholly a seeker after gain. Turning to the young men about to be ordained, the Bishop said: "The life of the parish priest is the happiest one in the world. If you serve as though called by God your life will be a blessing. If you serve as you would serve a profession, then you curse the ministry. True service will bring you spiritual joy, physical comfort, mental inspiration and the luxury of sacrifice.

The Church was crowded during the ceremony.

DINNER IN HONOR OF DR. STIRES

NEW YORK CORRESPONDENT

The Men's Association of St. Thomas's Parish, New York City, held its annual banquet April 12th at the St. Regis Hotel, which is near the church. This Association has now more than 400 members, of whom about one-third sat down at the banquet. A fine gold watch was presented to the rector, the Rev. Ernest M. Stires, D.D., in appreciation of his nearly twenty years service, having come to New York from Grace Church, Chicago, in 1901.

The rector founded this Men's Association as a means of giving practical expression to the social and spiritual impulses of the pulpit and the altar. Among its members are men of famous names in the commercial, professional and social life of the Metropolis, and Dr. Stires is to them pastor and priest in a more complete personal sense than is usual. Their loyalty and gratitude is seen in an attendance on services that is extraordinary, and in a generous giving, in response to the rector's appeals, that is one of the wonders of our Church life. The income of the parish averages \$300,000 a year, and the recent pledges towards its quota of the Nation-Wide Campaign amounted to \$150,000. The president, Mr. William C. Breed, referred at this banquet in some detail to the great work done by the rector in his nearly twenty years. Soon after he came the fine old building burned down, and in a few months' time, led by the energetic enthusiasm of Dr. Stires, a temporary wooden church had been erected, around which for a couple of years the new stone building of larger and more beautiful proportions than the old one slowly but surely became a reality. Raising \$1,500,000 to meet the initial expense of this, at the same time an equal amount was given to outside needy objects, together with a gift of a quarter of a million to aid the sufferers from the San Francisco disaster.

Among other speakers paying tribute to the rector were Bishop Gailor, as well as General Andrews and Major Fahnestock and Lieutenant Herbert of A. E. F. fame. There are four elements of extraordinary success in the wonderful parish, one of the greatest, if not the greatest, in America for its voluntary annual contributions entirely apart from endowment. It has a most commanding location on Fifth Avenue, at the very heart of what has been called the most magnificent shopping street in the world, and surrounded by many of the most costly homes of the wealthy. It has a building of permanent artistic material, in every way worthy of its situation. Its services, its fine music and all the appurtenances of simple and dignified worship,—with an absence of extremes in any kind of display,—are unsurpassed anywhere in the world. And the president of the association claimed that it had a rector that was gifted above any he had heard of to meet the demands of so distinguished a position!

Certainly Dr. Stires has a unique gift of saying and doing just the thing on all proper occasions, and he says and does it in a way that gives every evidence of a genuine Christian heart behind it all. This Men's Association is in some respects his favorite project. He expresses himself as hoping that it would be at all times the organized voice of the laymen of the parish, acting through intelligent committees in aid of every wise movement for the improvement of the whole community, poor or rich, young or old. The great East-side work, with its gymnasiums, its charities, its nursery, and its Church services, is tangible proof that it has already acted.

N. W. C. RESULTS AS MR. PEPPER EXPECTED

Pennsylvania.—In a summary of results of the Campaign in Pennsylvania, the diocesan executive secretary speaks first of improved organization in women's work under the Church League of Service. An increased number of men and women have volunteered for service in connection with the diocesan institutions, 105 persons having been assigned to various forms of diocesan work, besides a much larger number enlisted in parish activities. Of 190 parishes and missions, 112 have united in the Campaign, only 58, however, having yet made returns. The 58 parishes reporting so far were apportioned \$73,078.32 last year. Their pledges and expectations for 1920 amount to \$224,561.95, or a little more than three times their former pledge. By careful estimate the executive secretary expects the diocese to raise \$325,000 for general work and a similar amount for diocesan missions. The former apportionment for the general work of the Church was \$158,000. Mr. George Wharton Pepper summarizes the condition of the Church before the Campaign began. "In my judgment," he says, "about 10 per cent of our parishes might have been wiped out without appreciable loss to Christianity. Another 10 per cent were only enough alive to be saved by transfusion of blood through the process of consolidation. About 50 per cent were living far below their possibilities, and the Protestant Episcopal Church in Pennsylvania was making so little efficient impact upon the life of the community as to be rated low in the enlistment of forces that are tending to relieve human misery." He adds that to get 50 per cent of the parochial clergy up to the point of willingness to undertake a canvass was a prodigious feat, and that actually get returns from half of these is a result disappointing only to those who greatly over-estimated the strength of the Church in Pennsylvania.

DR. AINSLEE ON UNITY

Savannah, Ga.—Bishop Reese conducted a special service on Sunday evening, April 11, in St. John's Church, the Rev. William T. Dakin, rector, before an address on "Church Unity," delivered by the Rev. Peter Ainsless, D. D., pastor of the largest Christian Church of Baltimore. Dr. Ainsless, who is chairman of the commission appointed by the Disciples of Christ for the World Conference on Faith and Order, presented the subject in a forceful manner, and paid a high tribute to the statesmanship of the Church's Joint Commission on Faith and Order. He dwelt at some length on his visit to England with the Rev. Dr. Newman Smyth of New Haven, Conn., chairman of the National Council of Congregational Churches in the United States, and told interesting incidents in connection with the Anglican and Non-Conformists Commissions. The Bishop, in introducing Dr. Ainsless, declared that the problems of unity and peace are the present paramount issues in the world, and deplored the division in the Church today. He characterized as a tragedy the weakness of this division, and said that there is no one thing for which men should pray more than for unity. Dr. Ainsless held a conference Monday afternoon in St. John's Parish Hall for women, telling them what has been the woman's part in the work towards Church Unity, and he addressed the members of the Episcopal Church Club at their quarterly meeting that evening.

EDITORIAL

By Bishop IRVING P. JOHNSON.

SALVE MATER.

Under this caption, Frederick Joseph Kinsman, formerly Bishop of Delaware, and now a layman of the Roman Catholic Church, makes his apology for abandoning his orders in this Church and accepting the status of a layman in that communion.

It is difficult to follow Mr. Kinsman in this book for the reason that he subjects the mother, by whom he was raised and for whose kindly ministrations he feels profoundly grateful, to a cross-examination of her lack of purity that is coldly, almost cynically, brutal, and accepts the mistress whom he has substituted for his natural mother with a sentimental passion that throws logic to the winds.

It strikes me as a process by which a man justifies himself, after marriage to one wife whom he has ceased to love, in accepting an affinity whose charms are most appealing to himself.

The wife, who has been kind and faithful to him for many years, is viewed in the cold light of pitiless logic. No fault is overlooked, no incompatibility of temper forgotten. Whereas, the new mistress is accepted in all the glamour of infatuation, and even her faults add to the charm of her attraction.

The analogy may seem harsh, but no harsher than the criticism.

If ordination to the priesthood and consecration to the Episcopate are sacraments, then the vows which are taken at such time are as sacred as the marriage vow.

As in marriage, such vows imply an inalienable relation; certain questions of fidelity are settled once for all; and there can be no repudiation of the union on the mere grounds of futility. Nothing short of actual apostasy on the part of the spouse that we have taken can absolve us from vows so sacredly pledged.

There have been men, prominent in American life, who have repudiated the plain and unattractive wife who supported their ambitions through the hard struggles of early life, who fail to measure up to the ideals of the man who has now become a great captain of finance. He craves a partner who will minister to the tastes which she has helped him to acquire, but whose fastidiousness she is no longer able to satisfy. He leaves her and justifies himself in doing so, not because she has ever been actually unfaithful to him, but because she is rather futile and no longer interests him.

And if, after repudiating these vows, he finds a new affinity, he justifies himself on the ground that they were made for each other.

I dislike to press this analogy, but Mr. Kinsman has subjected her with whose body I am united to such a caustic and unfeeling criticism that I can do naught else but resent it, even though I may be forced to acknowledge that many of his accusations expose faults in her history.

* * *

Let us start in our review of this apology with the man's own statement about himself, for the man is honest even in his cruelty.

In withdrawing his previous acceptance as vice-rector of St. Paul's School, upon one occasion, he says: "For the first time I recognized clearly what for me was the stimulus of narrowness, and said to Dr. Ferguson (the rector), 'I am an ecclesiastic through and through.'"

This statement in itself makes one wonder if he has that sense of proportion which will rightly divide the word of truth.

But he goes on with the admission along the very lines in which one fears for his ability to comprehend the dimensions of Christ.

"I have spoken of this because it led to my recognition for the first time, that my standard of interests, if not of values, is strictly ecclesiastical,—ecclesiastical as distinct from intellectual, moral or spiritual. As predominantly interested in things of the Church, I am ecclesiastic, through and through."

Do these words fairly represent the mind of Christ? Do not our interests tend ultimately to determine our values? And when the supreme test comes, will matters, intellectual, moral or spiritual, have a fair chance in the tribunal of conscience for their proportionate place?

One needs only to read the prophet Isaiah to realize that the mind which is disproportionately ecclesiastic and sacerdotal, will fail to emphasize moral and spiritual values.

One needs only to study Church History to realize that the purely ecclesiastical mind is as responsible for glaring disproportions as is the mind of the man who is exclusively a politician or a scientist or a financier.

"I write as one who is a pronounced sacerdotalist, and believes thoroughly in the priesthood and the sacrifice of the altar. But these things, while central, do not overshadow the pulpit and the lectern, so that the latter must be sacrificed to the former.

I have known many priests that so regarded their office, but they do not seem to me to represent the priesthood of Christ.

* * *

I pass next to his Oxford experience in which he not only acknowledges but enthusiastically approves of the spiritual atmosphere in which he was formed.

His description of the life at Shepton parish is most attractive and is summed up by the auconium, "The standard (of Skepton clergy house) was that of priests. "I have never lived up to the Skepton ideal but have never lost it."

I introduce this reference to show that he found in the church of England an ideal of priestly life which surpassed that which he himself had ever been able to realize and satisfied his standards of ecclesiasticism.

Again his transparent honesty concedes that which I am only

too glad to approve, that the Anglican Communion can produce an atmosphere of sacerdotal excellence in priestly lives that awakens unqualified admiration in one who is predominantly an ecclesiastic.

If the Anglican Church has lost the priesthood how can she produce the fruits that belong peculiarly to that tree?

Surely the realization of high priestly standards can no more be faked or be the product of imposture than can fine music or surpassing art.

He was an ecclesiastic. The Church of England could produce priests of the highest order.

We pass next to his experiences as Bishop of Delaware; noting that he expressed at his ordination certain scruples as to the XXXIX. articles. I can sympathize in this because his experience was almost identical with my own.

(The only excuse that I have for these stripes is that given me by Father Noel of St. Barnabas, Oxford, while studying there. I went to him for consolation and he said: "The only justification for the Articles is that our Mother, the Church, was very angry with Rome at the time, and justly so.")

In Delaware we have a man who is strictly ecclesiastical forced into a life long position where he was compelled to function largely in circles that are not ecclesiastical.

For a time the experience was delightful and exhilarating. Just as those who live in a mountain valley enjoy a visit to the plains, but when forced to live there indefinitely find them flat and monotonous.

In St. Paul's, Oxford, New Bedford, Berkeley and the General Seminary he could function as an ecclesiastic with a good conscience, and one cannot read his account of these experiences without realizing that Mr. Kinsman enjoyed the element in which a kindly fate had placed him.

When nearly forty years of age, after 27 years of experience as an ecclesiastic he was called upon to be a Bishop, who must be first a courageous witness to the faith, next a pastor paritium and by force of circumstances an administrator of many worldly things.

It takes a facile nature to readjust oneself to the office of a bishop. Many excellent parish priests and worthy ecclesiastics have found the job most baffling.

It is a test that one shall be all things to all men. There is no reason to believe that Bishop Kinsman had any illusions about the task. It is not strange that he confesses to misgivings at undertaking it. But it is one thing to enter on a task willingly; it is another thing to keep one's heart in the job continuously.

If anyone will read the works of Chrysostom, Basil and Gregory, he will find that a bishop in this Church has a work more nearly like that of a bishop in the fourth century than the position now occupied by Roman prelates.

They found that there was no one behind them and many things against them. They had no regimented constituency which automatically accepted their goodly judgments or regarded their ecclesiastical supremacy.

It was a job in which they fought with beasts at Ephesus and with ecclesiastics at Chalcedon.

So now he speaks truly when he says that "the day of my consecration as Bishop sealed my doom as an Anglican."

Why? Because his first job was to be a witness of the faith against foes without and sometimes within.

It was a part of our Lord's passion that he had to endure those of his own household, and the disciple is not exempt unless he can retire to ecclesiastical cloisters.

A Bishop is set to fight for the faith, and to fight on without impatience, irritation or illusions.

Nor was the test of Bishop Kinsman due to the fact that Rome was at that time a spiritual affinity.

As he himself wrote, "I was not suffering from Roman fever but from Protestant chills." While he was still an Anglican with no place to go, he lost heart.

Like Washington at Valley Forge there was no machine behind him except an untrustworthy Congress and no prospect before him except cold and starvation.

Mark you, he was not first conscious of the futility of Anglicanism in prolonging a schism but was first conscious of losing heart in the office to whose fortunes he was sacramentally invited. He grew tired of the union. It seemed futile. Protestantism within the Church irritated him and Catholicism was a waning cause.

Of course God was still in Heaven, but he lost heart and had tendencies toward agnosticism. So had Newman.

The alternative was plain, either I do not know or else someone else must tell me infallibly.

Either agnosticism or some form of oracular infallibility.

It is the refuge of tired people who are wearied with an irritating job.

Either I don't know or somebody tell me. From this point exit logic and enter the oracular.

From this point everything that produced this unsettled condition is wrong and everything that will solve it is right.

In his arraignment of the Anglican Church Mr. Kinsman follows pitiless logic.

In his acceptance of the Roman hierarchy he follows sentimental attachment and experiences the ecstasies of a tired and despondent warrior, who has found rest for himself. He did not quit because he was convinced of Papal claims; he quit because he was tired of the battle. He found Rome after he had given up Anglicanism, which was really in 1912. As he writes: "My perplexities and ponderings on them in 1912 and 1913 were prophetic intonations of my decisions seven years later."

His statement that he abandoned Anglicanism because of the futility of prolonging a schism was not the cause of his defec-

tion, but a reason grasped at when his heart had given up the fight.

Bishop Kinsman's resignation was brought about by personal reasons rather than by a calm weighing of the claims of Rome against those of the Church to which he was sacramentally attached.

Even at the end he says, "I have no doubt as to the reality of what I myself have received and done when acting in good faith in the Episcopal Church, not because I still believe in the regularity and validity of the ecclesiastical system, but because I am confident our Lord never fails those who trust Him, Sacramentis Deus non obligator, sed nos."

But was Bishop Kinsman confident that the Lord would never fail him in fulfilling his vows before he had a sure refuge or substitute for those vows?

In 1912 when he wanted to quit, it was before he believed that Rome was the sole Church.

Vows are sacred things, especially to those who believe in their sacramental character.

Do they not compel us to go on with a losing fight, even unto death?

Did Bishop Kinsman give the same moral and spiritual value to a sacramental vow that he gave to an ecclesiastical experience?

The attack of Mr. Kinsman on the Anglican Church and his defense of the Papal position, will be the subject for another editorial. In this editorial I merely set forth what I believe is good ecclesiastical morals. That nothing but the apostasy of the church or my own loss of faith can justify myself from a sacramental vow.

I fully realize that there has always been a constituency in the Anglican Communion who were temperamentally never fitted for Roman methods, but the fact that I may temperamentally like the Roman system and welcome her system of regimentation has nothing to do with the solving of papal claims in the light of scripture, history and Rome's own failures to make good when she has things her own way.

It is significant that Bishop Kinsman approaching Rome with an ecclesiastical temperament should dis-

miss the evidence of scripture, history and the practical difficulties of Rome and accept her on the same basis as men accept Christian Science or Mormonism.

It is the quest for oracular infallibility which shall relieve tired human nature from the battle against difficulties, and which finds its solace, like the politician in a machine, or like the army officer in a mechanical regimentation.

We do not question that Mr. Kinsman is perfectly comfortable; we do question the fact that this comfort is the kind of feeling that the soldier of Christ is entitled to experience before he enters the rest of Paradise.

It seems a sort of premature beatification that enraptures the eager proselyte.

MEMORIAL ORGAN DEDICATED.

In Trinity Church, Alliance, Ohio, on the First Sunday after Easter, a very beautiful pipe organ, the generous gift of Mrs. William Henry Morgan, was used for the first time and formally dedicated by the Rector, the Rev. Rob Roy Remington. The organ is a memorial to Mrs. Morgan's brother and his wife, the late Mr. and Mrs. John C. Sharer, life-long communicants of Trinity, whose deaths occurred within twenty-four hours of each other last August. The service of dedication was of a memorial character throughout, the hymn and other music suggesting the thought of faith and hope and victory.

MINISTERS AND CLERGYMEN DISCUSS THE PROBLEMS OF UNION.

There was recently held in Brooklyn a noteworthy meeting of the Brooklyn Brotherhood and the Clerical Club, the former composed of Congregational ministers and the latter of Episcopalian clergymen. They discussed the proposed Concordat of Episcopalians and Congregationalists with great frankness, considering the urgent need of more unity and at the same time the historic difficulties that have to be overcome.

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THE CHURCH AND SOCIETY

The English Church papers announce the publication by the S. P. C. K. of the report of the Committee appointed by the Archbishop of Canterbury to inquire into the "ways in which the clergy, Church-workers and Church people generally can best cooperate with the State in all matters concerning the social life of the community."

THE CHURCH A BROTHERHOOD
The Committee reminds us at the outset that the Church is distinctly a brotherhood, with all the responsibility of a brotherhood.

"We wish to assert our strong conviction that the Christian church—that it, the community of Christian disciples—has, as such, a corporate responsibility for seeing that all members of society have the opportunity of a good life. It should not merely preach brotherhood, it should be a brotherhood. History certainly shows that from the first the Church has accepted secular work as, in principle, included in the Divine commission. In the middle ages the Church was extraordinarily busy in its activities. It had not only to do with the 'worship' of the people, but with their civil affairs, their health, their wealth, their poverty, and their amusements. The Church was, in a very true sense, the mother of the Arts, music, painting, drama. It was the center of the education of the people, of their religion, and generally of their life."

THE LEADERSHIP OF THE COUNTRY PARSON
The country parson occupied an important position as the executive officer of this Brotherhood:

"An examination of mediaeval and even more modern records shows that in civil as well as 'religious' affairs he was, in no small number of instances, the leader of the parish. Great duties were vested in him. Large funds were intrusted to him. He was an administrator in his own person of secular business on a considerable scale. And this business had been committed to him as the parish officer, because of the confidence which had come to be reposed in that officer after an experience lasting a very long time."

THE CHRISTIAN SPIRIT NEEDED IN SOCIAL SERVICE

It is clear that in the efforts to deal with modern social conditions, "a vast web of new social machinery has been created in the form of salaried and other agents to give effect to the long series of legal enactments to secure better conditions of life for those who have not always been able to help themselves," and "to show that no individual has a right to any liberty which has been purchased at the cost of the liberty of the whole society." After enumerating a number of these officials and organizers, the committee proceeds:

"Of what character will these inspectors and organizers and superintendents and visitors and officers and agents of all kinds be? By what spirit will they be informed? It is obviously of the highest importance that such agents should be women (or men) who do their work with the right spirit, not simply as salaried officials of the Board or ministry which employs them, but as the willing servants of the community, and loyal and devoted co-operators for the common wealth or common good. Un-

diluted bureaucracy is soulless. In the service of the State, especially the salaried service, we want above all else to retain the spirit of the volunteer. We believe that the Church could do much by proclaiming the great opportunities for Christian service which such work provides. We should wish to call upon men and women with the highest ideals to enter public service, and to show those enrolled in the service that the voluntary spirit is fortified and maintained, best of all, by the inspiration of the Christian religion."

THE CLERGY'S PLACE IN SOCIAL SERVICE

The committee is emphatic on the need for the clergy taking a large share in the work of social service, and upon the scope of their clerical training being largely extended in order to enable them to do so efficiently. While admitting that "the ordinary life and daily work of a faithful clergyman have a social value of their own," they claim that it is the duty of the church, especially as exemplified in the clergy, "to bear witness to Christian principles in their social application:—"

"The clergyman who does his duty as pastor, as teacher, and, perhaps above all, as visitor, can do more for the social welfare of the community than any other social worker. His opportunities are unique, and in proportion as he uses those opportunities, the whole nation will be the gainer. It is his personal knowledge of his people (together with the Gospel which he bears) that gives him his great potential value; and it is that personal knowledge which we should endeavor, not to supersede, but to enrich, develop, and direct."

THE NEED OF STUDY

"This means," says the report, "that social study and social work are both to be looked upon as natural parts of a clergyman's vocation." This is the kernel of its recommendation as regards the clergy. The report advises a course of social study before ordination. "The clergy, before they are ordained, should have received a grounding in the elements of economical and industrial problems, and after they have been ordained they should continually refresh their memory and increase their knowledge by keeping themselves up to date." "We would ask," says the Committee:—

"That the clergy should learn what are the physical, mental, spiritual conditions necessary to the health of the body, mind and soul in town or country, and how to set about getting them created or secured. Among these conditions we place such things as pure air and water, proper nourishment, schools that make education a pleasure, places of innocent recreation, places where the beauty of nature may be seen, museums in which the mind can feed on all the treasures of all parts of the world, picture galleries where examples of the finest art can be shown. Special study conceived in this generous spirit will, we believe, help the clergy to become better servants of the community, better ministers of truth, beauty and goodness, and so better stewards of the manifold Grace of God."

THE LAYMAN'S OPPORTUNITY

There are a number of valuable suggestions to the laity. Here is the most striking of them:—
"It is important that Church workers should serve on public bodies and stand for a Christian treatment of social questions. Local authorities have immense responsibility. In spite of the excellent work which many of these have done, it cannot be said that they have always risen to their opportunity. They are too often dominated by a point of view which is narrowly short-sighted and unduly commercial, as well as by 'interests' of a frankly selfish character."

It is here, rather than in the sphere of belief, that the energy of Churchmen should show itself. They ought to throw themselves into municipal work. If the Church will make it evident that it appeals for volunteers in a crusade of this kind, the volunteers will be forthcoming. They are not at the service of the church now because the work which it offers them seems, too often, not to be of a constructive kind."

DR. STEVENS ELECTED CO-ADJUTOR OF LOS ANGELES.

Meeting at Los Angeles on April 7th, a special convention of the diocese elected the Rev. William Bertrand Stevens, Ph. D., to be Bishop Coadjutor. The election took place in St. Paul's Pro-Cathedral, and was completed in the second ballot.

NATION-WIDE CAMPAIGN IN IDAHO.

At a meeting of the Diocesan Campaign Committee held in Boise on April 6th a most encouraging report was presented on the progress of the Campaign. Practically every parish and mission in the southern part of the state has secured its quota, and in many instances there has been a heavy oversubscription. In a number of places the canvass has not been completed, but the returns to hand show that Idaho will give for the general work of the Church 700 per cent of the amount contributed in any previous year. Already more than \$2,000 has been forwarded to the general treasurer in New York. The campaign in the northern part of the state has only just closed and returns are not yet at hand, but there can be little doubt that the result there will be equally inspiring. Pledges for local support are equally encouraging. All the workers feel that their fondest hopes have been fully realized. It is not merely that the success is financial, but the enthusiasm of the people has been aroused and has shown itself in greatly increased Church attendance and a widespread determination to advance the Kingdom of our Lord.

SOCIAL SERVICE DINNER

On the evening of Easter Monday Sister Janet of St. Mary's Mission House acted as hostess at a dinner for churchmen and women of the diocese of Chicago, who are engaged in social service work. Almost sixty guests represented eighteen branches of social activities in and about Chicago.

The Suffragan Bishop, guest of honor at the dinner, gave a telling address maintaining the points, first, all who do social service work of any sort should always be zealous in according to the Church, the credit for at least the inspiration to all work for the benefit of mankind; and second, that such workers should always make it a point to maintain a close, personal touch with the Savior through the Church and the sacraments, so that this inspiration may never lag and that there may be no line of cleavage between things religious and things secular.

SUCCESS AT ST. PAUL'S, WACO, TEXAS.

The Lent just closed has been an unusually interesting and profitable one in St. Paul's Parish, Waco, Texas, Rev. W. P. Witsell, rector. The attendance at the daily services has been the largest in years, and the worship has been characterized by great heartiness, and the daily offerings have been quite the largest ever made here.

The Easter services were gloriously uplifting, Bishop Kinsolving preaching a splendid sermon and confirming a fine class of forty people.

The rector has just called a curate and a deaconess. When these additional workers come, St. Paul's will be ready to initiate a greater movement for the strengthening and extending of the Church in this community.

IMPRESSIVE CHILDREN'S SERVICE.

It was a notable event in Western Michigan on Low Sunday, April 11, when the Church Schools of the Diocese met in Grace Church, Grand Rapids, for a Thanksgiving and Presentation Service, and made the combined offering of their Lenten Mite Box savings. All the Church Schools of Grand Rapids, some entire schools from nearby towns, like Holland, and representatives from nearly all the remaining schools of the Diocese were present, assembling about 500 children. It was the first big gathering of the sort ever held in Western Michigan. Each school had already presented its Easter offering on its own altar, but the aggregate was now made diocesan and the children helped to feel their fellowship with the whole Church in an impressive way.

H. C. L.

Mrs. Crawford: "Why aren't you going to have your marketing sent home?"

Mrs. Crabshaw: "I'm only buying twenty-five or thirty dollars' worth, so I can carry it."

REASONS FOR DECREASE IN SCHOOLS

Writing upon Religious Education in the Message, the Rev. F. T. Henstridge of Grace Church, Elmira, comments upon the appalling decrease of Sunday School attendance and the failure to raise up a generation of well informed and loyal Churchmen, and attributes it to the fact that "for a long time past our children have been taught a vague, indefinite pietism, but they know not the truth, as it is in Jesus, as expressed in that faith which down thru the Christian ages has been taught everywhere and in every church." He thinks that the cause of this condition arises from three things: 1st, An elaborate and overloaded system that delegates to others the ministry of teaching children and ignores the direction that the clergy "shall diligently instruct and examine the children" sent unto them for that purpose; 2nd Indifference of parents; 3rd; Irresponsibility of sponsors.

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AN OPEN LETTER

By the Ways and Means Committee of the Hebrew-Christian Publication Society, Inc.

Dear Friends:—

The Ways and Means Committee of the Hebrew-Christian Publication Society seeks the privilege of addressing you this open letter:

The times have ripened into a great possibility for the accomplishment of the work to which this Society is pledged. The great War has disclosed to Christianity the immense importance of the Jewish problem. Many of the ancient race are eagerly looking forward to the establishment of a Jewish state in the land of Palestine. Many Jews, otherwise, are more ready for the Gospel of our Lord and theirs, than ever since the tragedy of Calvary. They are reading our New Testament with open minds; they are asking sober questions as to the Messiahship of our Christ.

This society possesses in the person of Mr. Benjamin A. M. Shapiro, one eminently qualified to prepare the kind of literature of which they stand in need. His scholarship in the original tongue; his keen perception of the divine plan of redemption; his acumen for presenting truth directly and forcibly; his intensity of conviction carry his message into the hearts of all who hear Him or read His writings.

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We are very anxious to extend the work in every possible manner. To this end the Society has been incorporated.

Any contribution will be gratefully acknowledged by the Treasurer of the Society and also will be reported in the next issue of 'The People, the Land and the Book.'

Yours very truly,

WAY AND MEANS COMMITTEE
KENNETH MACKENZIE,
WILLIAM W. McALPIN,
AMBROSE S. MURRAY, JR.
JAMES WOOD

WHAT EMINENT CLERGYMEN SAY OF OUR TRACTS

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Robert D. Wilson, Ph.D., D. D., Professor of Semitic Languages and

Old Testament Criticism at Princeton Theological Seminary, who, writing to the Society about this tract, says:

"I have just read Mr. Shapiro's tract on the 'Origin and Significance of Sacrifices.' I believe it is one of the best treatises ever written on the subject."

The late Rev. David Gragg, D. D., LL.D., President of the Western Theological Seminary, in the introduction, says:

"I deem it a privilege to be permitted to write a brief preface to this Treatise of Mr. Shapiro, on the 'Origin of Sacrifices.' I have known him for twenty years. These years bear testimony to an unsullied manhood. They reveal also an incessant research, a growing scholarship, and a painstaking accuracy, which should secure acceptance and give value to every product of his able pen."

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"Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." (Jesus the Christ.)

"Through your mercy they may also obtain mercy." "And so all Israel shall be saved." (St. Paul.)

THIS APPEAL HAS THE APPROVAL OF THE BISHOP OF NEW YORK, WHO IS THE PRESIDENT OF THE SOCIETY. THIS ADVERTISEMENT IS PAID FOR BY A LAYMAN OF THE CHURCH.

THE CHURCH VS. THE LODGE

Comparison Made by a Layman

Why lodge activities appeal to more men than the Church is a fair question by men interested in Church work. A man is asked to join a fraternal order from many points. He is asked to become a member of a great brotherhood, and after he has decided to join he is given a chance to study the many beautiful lessons that this particular fraternity is founded upon. All fraternal bodies are governed by the cardinal principles of betterment of humanity from a social and fraternal spirit.

He is then inducted in its mysteries and required to give a solemn oath that he will not reveal any of the secrets contained in the ritual. He pays the dues demanded without hesitation, knowing that he has the privilege of voting to dispose of the funds. Most orders then give him something to do in the way of visiting the sick or on a committee of membership, or some other activity that is personal to the order. This immediately gives him a personal interest in his order and increases his enthusiasm.

Joining a Church.

In the Church you go to very seldom are you made to feel that the success of the Church depends upon your continued attendance. You are perfunctorily shaken hands with at the door and the welcome that you are looking for has not impressed itself upon you.

The minister in charge perhaps is a busy man, and although he takes down your name and address, it is perhaps some time before he thinks of calling upon you and asks you to come again. Nor do any of the men of the Church put themselves out to call upon you at your business or your home for that purpose. Your first impression is a lasting one, and you feel perhaps that more cordiality should have been shown.

When at length you have overcome these impressions and have made up your mind that you want to become a member of that particular church, you apply to the minister of the Church to which you formerly belonged for a transfer. Sometimes you get it, more often you don't. Many do not think it necessary. They have never been told that it is necessary and they are carried on indefinitely for years on the books of the former Church.

Preached At On Giving.

Then, instead of being told that they must help with the maintenance in a regular businesslike way, they are importuned from the pulpit to give. A man expects to contribute toward the makeup and maintenance of any institution to which he affiliates and this apparent unbusinesslike method does not appeal to him.

Our Church has the ritual. Most churches have in some form or another and that part satisfies him. After many years of attendance, he is sometimes put on the vestry or Bishop's committee and has a voice in carrying on its financial status, but look around you among your vestrymen and note just how little they are asked to do. Are they invited to visit the sick or care for the poor or act on any of the various church committees?

The Road to Fellowship.

In the lodge work is the bond of fellowship brought about by the social sessions and banquets. Churches, to my mind, should never lose sight of the one great idea that in eating together the social elements are brought together. Social functions every month must be the groundwork of the development of the backward and bashful members of the male species, who are more or less irregular attendants at church.

We have heard it stated many times that the women do all the work. This should not be. I believe that men's clubs in every church can be made an educational factor. Don't make the mistake of being too religious in these meetings. Get a mixture of all sorts and conditions of men. Let the poor ones come in on the same footing and equality as the rich ones. Let the dues be very moderate and if by any chance a man is in such circumstances that he is unable to pay, make him an honorary member until he can get on his feet.

Many ministers think that a lodge is a detriment to the church. If they would attend the lodges more than they do it would broaden their minds to their own possibilities. Many ministers think they are above the common run of people because of their profession. Christ was a poor man and it ill becomes the men of the cloth to assume arrogance and a proud spirit. They must be men of intellect and education, but we are born equal and when we die we are still equal. In the intermission between these two phases are the opportunities, whether he makes or mars. Makes for better men and women, or vice versa. It is up to him.

Why the Lodge Appeals.

To sum it up! The lodge appeals to the men because all are on the same footing; having just as much in the regulation of the affairs as the other man. No sense of being looked down upon because his clothes are not cut by an expensive tailor. He is looking as good as any one and the brotherly feeling is what he is looking for and the breaking of bread together in a bond of fellowship appeals to his manhood, together with the high ideals as taught by the ritual. He knows he must keep in good standing to participate in the benefits.

The Church does not, in the same broad sense, appeal to men because they are to a certain extent restricted in their actions. They are not accepted as brothers at once, but only as onlookers until much time has been given in attendance at the services. They feel that the real Church fellowship must be attained by being devout and very few men are really devout.

Their subscription is voluntary and they can belong whether in good standing or not. It is not compulsory. They may or may not want communion. If they do not partake we look on them as outsiders. There are not enough social functions and the bond of fellowship is lacking.

WOODS SEES OPPORTUNITY FOR THE CHURCH

Mr. Arthur Woods, former police commissioner of New York, spoke at a well-attended meeting recently held in Buffalo for the purpose of preparing for the Nation-Wide Campaign.

In speaking of the opportunities of the Church for leadership, he said: "Another chance for righteous leadership is found in the unrest of the country. Somehow this word does not seem exactly to be the right one, as it is commonly used. I should hate to think of unrest as an evil thing and would hate to see the time in our country when there is not unrest. Unrest and discontent make for progress. It is another word for ambition. The trouble arises where discontent takes the form of a desire to smash and to break down, an ignorant effort simply to change.

"If we find revolutionists and reds trying to make changes by force and violence, it is our duty to proceed against them with all of the forces of American law. On the other hand, where we find people trying by orderly means to effect change, they must be afforded every protection of the law. If a minority has something good to propose, it has only to win over enough people to make itself the majority.

"A state of irresponsible optimism will not get us where we want to go. If we cannot successfully defend our institutions in fair discussion with those who oppose them we would better begin to wonder if there is not something in what the other side has to say."

Mr. Woods attacked the deportations of foreigners and declared that the best of us is a foreigner originally, the difference being a matter merely of generation.

PREACHES AT HARVARD

The Rev. Charles L. Slatery, D. D., of Grace Church, New York, has been appointed on the board of preachers at Harvard University for 1920-21.

LONDON LETTER

(The following is contributed to The Witness by Mr. K. O. Staps, organist and consulting organist architect, of Cincinnati, O., who is making a tour of Europe for the purpose of studying especially the great cathedrals, choirs and choir music).

"In visiting the various churches in London I have discovered that it is always wise to arrive somewhat early, otherwise there is some danger of not securing a seat. The majority of churches are pretty well filled by the time the service begins, particularly the City Temple Church, where there is always a large congregation.

We sometimes wonder whether it is the music or the preacher that draws such a congregation; the answer may be—both. Each time I have been there the master of the Temple was preacher. The choir is not a large one, but it is an excellent one, one of the best in London, perhaps the best outside of the Cathedral and Abbey choirs. At the present time this choir is in the hands of an assistant organist, as Mr. Davis, the regular organist, is on a leave of absence for a certain period. One of the most striking features here is the chanting of the psalms—so far I have heard nothing quite like it in any other church. The psalms are sung slowly and with much precision, very deliberately bringing out each word and phrase in a most vivid manner, and at the same time, due regard given to expression. There is no pause in the recitation and each word or syllable is sung in a rhythmic manner. The general tone of the choir is good but I find here also the thick hoity tone adopted by so many of the English choirs, one boy in particular seeming to predominate. This lad was also the soloist and leader and at times forced his leadership in such a manner that, to me, that portion was marred by his shouting. The Te Deum and Jubilate was Stanford in B-flat, and the anthem by Franck.

Another church of importance is St. Albans, Holborn, located on Brooke Street. The choir consists of about twelve boys and six men. The music at this period in Lent is usually by one of the old masters, and is usually sung unaccompanied, with the choirmaster standing in the chancel and beating the air as if he were conducting an orchestra. I cannot say I appreciated the work done there; the results were rather pathetic, the music too difficult and very monotonous to the listener.

I had some difficulty in securing a seat at All Saints', Margaret St., a fine church, and always crowded by a devotional congregation. From a musical point of view the conditions are most favorable as here exists a "choir school" in every sense of the term. The boys have their daily rehearsals as well as their daily services. The music was the mass, "Pafar Marcelli," sung in English. It was sung under the most favorable conditions and also unaccompanied, but the music did not impress me. In the first place it is too difficult, and I don't think the boy voice is capable of rendering it as it should be sung, especially when there are so few trebles. The music requires the adult voice, and then, to make it sound agreeable to modern ears, it requires very smooth singing, and good breath control. Boys naturally breathe twice to the adult's once. I am free to admit that while it was well sung, it was very tiresome, and the worshippers round about me felt the same in regard to it.

A few Sundays ago, in the evening I wandered down to the Wesleyan Central Hall, one of London's big institutional churches, located at Westminster near the Abbey. It is a large new building containing a very large hall seating over 3,000. I arrived there about five minutes before the service, and found a large crowd outside, the doors were closed and the sign "Hall Full" posted on the door, so I went over to St. Margaret's which is close by, found a big congregation there also. This church seats over 1,200 and nearly every seat was occupied. Last night I again went down to the Wesleyan Central Hall, but this time I arrived half an hour before the service began. The hall was rapidly filling up, the main floor was entirely occupied, and the huge gallery was almost

filled; By ten minutes before service there wasn't a vacant spot. The people were jammed in on the platform, overflowing into the choir seats and almost sitting on the preacher's coat-tails. It was a nasty night, rain and a cold wind—about as bad a night as we have had.

It was a remarkable gathering, taking all things into consideration. I am still wondering what the attraction was. The sermon was a simple talk on "Pride," nothing sensational, nor did the speaker have the gift of oratory, beyond that of the average clergyman.

The preacher, Mr. Dinsdale T. Young, a man about 65 years of age, wearing Anglican clericals, spoke with rather a sympathetic voice and at times was humorous.

There was an anthem by the choir of 50 adult voices.

The organ is one of the largest in London and quite modern.

Here I experienced the best congregational singing; the words of the hymns were printed on the leaflet which also contained the schedule for the following week. Everyone sang the familiar hymns in a hearty manner, and while the organist played with every stop out, the organ at times could not be heard. I might here state that the organist did not do any fancy stunts—he played the hymns as they are written and the result was just what one would expect from such a gathering. At the conclusion the preacher thanked the audience for having come out on such a night.

NURSES NEEDED.

The Bishop of Washington desires to give general notice that the Episcopal Eye, Ear and Throat Hospital, at Washington, D. C., is in need of pupil nurses, and would be glad to receive applications from any part of the country.

The course of training in eye, ear and throat work is covered in a single year and therefore offers an especial field for women unable to take the full three years usually required to become a graduate nurse. There is much demand for private nurses trained in these specialties. Those who desire to take the whole three years and to receive general training so as to become graduate nurses can receive an additional two years in Washington by arrangements made between the Episcopal and other local hospitals engaged in general hospital work.

As the Episcopal Hospital is a new building, centrally located and well appointed, and its management and medical service are under the oversight and direction of the Bishop, clergymen, physicians, laymen and ladies of our own Church, it offers an opportunity for training under exceptional conditions for the daughters of the Church.

The Bishop asks all to whom this notice comes to consider it carefully, to present this opportunity to friends, and bespeaks cooperation in thus enabling a great work in the capital of the nation to be maintained and to bestow its benefits on all creeds and colors without distinction, and to people who have come to the national capital from all over the land.

All correspondence should be addressed to Miss Elizabeth C. Taylor, R. N., Superintendent, 1147 15th Street, N. W., Washington, D. C.

The Bishop of Worcester (Dr. Pearce) is coming to Canada for the Centenary of the Church in Western Canada, and will preach in Winnipeg, October 17th.

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Purpose: It is the purpose of The Churchmen's Alliance to unite loyal Churchmen in an endeavor to guard the Faith of the One Holy Catholic and Apostolic Church, to witness to the efficacy of the Sacraments, to extend a clear knowledge of the truth, and to encourage every advance towards unity consistent with the historic Faith.—Constitution, Art. II, Sec. 1.

For further particulars address Miss Frances Grandin, Secretary, 126 Claremont Ave., New York.

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