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The Witness

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"FOR CHRIST AND HIS CHURCH"

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PRESIDING BISHOP AND COUNCIL HAVE BUSY SESSION

Treasurer Submits Statement Giving Financial Results for the Year 1920

By PUBLICITY DEPARTMENT

The Presiding Bishop and Council held a busy two-day session at Church Missions House, New York, on Wednesday and Thursday, December 15th and 16th, at which time comprehensive reports from the various departments were considered. Of outstanding importance in the mission field is the authorization of a new plant for St. Luke's Hospital, Tokio, and appropriations for a general plan of rejuvenating Church property in Liberia.

Mr. George Wharton Pepper, of the Diocese of Pennsylvania, was unanimously elected a member of the Council to succeed the late Mr. Arthur E. Newbold. Mr. Pepper was also unanimously elected to Mr. Newbold's place on the Department of Finance.

In making his report for the Department of the Nation-Wide Campaign, Dr. Milton stated that it was a distinct disappointment to be unable to give a reliable estimate of the returns from the Campaign. He said four thousand report cards had been sent to the rectors of parishes and missions asking for a preliminary statement as soon after the canvass as possible. Of these, but five hundred have been returned. An analysis of these five hundred show that thirty-two per cent of the parishes reporting have made substantial increases over their pledges of last year, while forty-five per cent have maintained the standard of the year past.

He also said that encouraging accounts of the extent to which the program of the Campaign has been carried out have come from all quarters. With the exception of one Missionary District, every Diocese and Missionary District of the Church has entered into the spirit of the Campaign.

"Whatever may be the final result of the work done, either in terms of financial support or of fuller service on the part of the Church's members," said Dr. Milton, "it is safe to say that a general advance has been made throughout the Church toward assuring a complete mobilization of all its resources, spiritual and material."

THE TREASURER'S REPORT

The Treasurer submitted an informal statement giving his estimate as to the probable financial results for the year 1920. Due to the time required for obtaining detailed reports from China, Japan, Alaska and the Philippines, the Treasurer's final report of operations for 1920 will not be available until considerably after the close of the year.

In his informal report the Treasurer stated that the budget for the year 1920, as adopted, and including some small additions which must be made before the end of the year, would amount to approximately \$4,450,000. Included in this budget are the expenses of the original organization of the Nation-Wide Campaign, for which \$380,000 was appropriated and \$344,065.97 spent, and an appropriation for the deficits prior to 1919 of \$266,357, neither of which are 1920 operating items. There are also included in the budget certain appropriations, notably one of \$440,717, for the additional cost of

China exchange, which will not be entirely used. These savings are estimated to amount to \$300,000. Using these figures, the operating expenses for the year 1920 would be \$3,503,643.

To meet these expenses there is due the general Church an account of pledges in the Nation-Wide Campaign approximately \$3,184,246. This report of pledges was, for the most part, made prior to the collection of the Church School Lenten Offering for General Missions and therefore this offering should be paid, in addition to the amount pledged, although the Lenten Offering does count on the quota.

It is also to be noted that from several dioceses in which pledges for only a small proportion of the quota were made or in which many parishes did not hold a regular canvass, payments have already been received in excess of the amount reported pledged, such excess payments being largely from parishes which held no canvass and therefore reported no pledges but which are nevertheless making their usual offering for missions. Such excess payments, in addition to the amount pledged, amounted as of December 11th, to over \$105,000. Income from the 1920 share of the United Thank Offering, from interest on investments and from miscellaneous gifts not included in pledges will amount to approximately \$435,000. Using the excess payments and any receipts from Church School Lenten Offerings as insurance against the possibility of some pledges remaining unpaid, the total receipts for the year can be estimated at \$3,619,246, as against estimated operating expenses of \$3,503,643, showing a balance on operating account of \$115,603.

Any balance that may result has already been appropriated to apply on a reduction of the debt prior to 1919, and the payment of Nation-Wide expenses. The deficit for the year 1919 was not included in this year's budget but carried over into 1921. This deficit amounts to \$312,306.28.

The General Convention of 1919 approved a budget for the Department of Missions alone amounting to \$3,228,343. The total budget for 1920, in addition to this missionary budget, includes only the amounts necessary to maintain the Presiding Bishop and Council and to provide for a minimum of work by the Departments of Religious Education, Social Service, Nation-Wide Campaign and Publicity, and minimum appropriations to the other general agencies of the Church, such as the American Church Institute for Negroes, Brotherhood of St. Andrew, etc.

The Council has, with great reluctance, been obliged to defer, until the final report upon the collections on the 1920 pledges and a more definite report as to the amount pledged for 1921 are received, all appropriations except those of an emergency character.

An analysis of the budget for 1921 is in course of preparation and will be given full publicity within the near future.

Reports of the Departments of Social Service, Religious Education, and Missions, will be printed in next week's issue of The Witness.

Campaign More Successful Than Last Year

By REV. R. BLAND MITCHELL

At the time of the meeting of the Presiding Bishop and Council on December 15th, not enough reports had come in from the dioceses to give any complete idea of the financial results of the Annual Canvass for 1921. The Campaign Department has endeavored to secure information from each diocese; evidently the dioceses are finding the parishes slow in reporting, for as yet the completed results are not known by the Department in the case of any diocese.

Nevertheless the Campaign Department desires to share with the Church what it does know and wishes to do this in a preliminary way without further delay. In the main the reports coming in are encouraging and although fragmentary seem to indicate an advance all along the line.

The banner diocese in the percentage subscribed last year—East Carolina—has already reported a larger subscription than last year and estimates that completed returns will give her 150 per cent on her quota.

Virginia and Texas both feel confident that, judging from present returns, they will reach a higher figure than last year. North Carolina, another 100 per cent diocese of last year, while it has not yet actually recorded pledges of 100 per cent for 1921, has reported to the Presiding Bishop and Council that she can be depended upon for 100 per cent. Maryland reports that the General Church may count upon the same measure of support in 1921 which she has given in 1920.

While reports from northern and eastern dioceses have contained no forecast in definite figures, it is evident that gains have been made all along the line. New York, Connecticut, Maine, Massachusetts, Vermont, Erie and New Jersey, to mention a few, are confident of increased returns this year.

In the West, California and Los Angeles particularly, bid fair to make good advances. The Missionary District of Utah, whose work was very disorganized last year, reports the pulling together of its forces with gratifying results in every parish which has reported so far.

The Campaign Department of the Presiding Bishop and Council regrets that it is unable to give a more comprehensive report at this time, but such report is, of course, dependent upon the news which is sent in by the dioceses.

BISHOP BURCH DIES SUDDENLY

Charles Sumner Burch, Bishop of New York, died suddenly last Monday. He complained during the morning of not feeling well, but said that he thought a walk in the fresh air would brace him. He therefore left the Cathedral grounds alone for a walk along Riverside Drive. He soon felt exhausted, so turned into the home of a friend, where in a few moments he died. The secular papers report that his death was caused by overwork. He but recently recovered from a brief illness.

SEVEN YEARS OF BRILLIANT RECTORSHIP COMPLETED

The rector of Grace Church, Grand Rapids, Mich., Dr. Sargent, has recently completed the seventh year of his tenure of the parish, a period of energetic and very fruitful work and of growing influence. He has been splendidly backed up by a devoted and loyal people, who appreciate the fine leadership. In the cause of week-day schools in connection with the public schools the rector has become an expert leader and the parish school a striking illustration of efficiency.

CHURCH CARRYING ON FINE WORK AMONG SEAMEN

Services During the Preaching Mission in New York Were Very Poorly Attended

By JAMES SHEERIN

One of our Nation Wide Campaign missionaries the other day was telling of running across a warden of a parish Church in a distant part of the county who mentioned spending a week in New York City. When asked what he had chiefly seen, he mentioned half a dozen plays. The names of the "plays" proved that this good warden was like the well-known "tired business man," who never seems to think of patronizing a really first class play, but helps to success the trashy musical comedy, etc. It is a pity that such people, not only do not know really good plays, but know so little of what the Church is doing institutionally in the great Metropolis. If they did know something of the latter, they would be more helpful to the world because less pessimistic about the existence and reality of good.

How many visitors, for example, know that there is more to a parish than the handsome church on the avenue? There are churches thus famous that should be more noted for what they do among the crowded homes of the poor. Besides the fine church building, which the poorly informed visitor assumes is all there is, behind it oftentimes, or blocks away, in another street, are parish homes and chapels, owned by the Mother Church wherein a work of extraordinary proportions goes on night and day, helping those in need to live happier and better lives. The real parish is never known until this greater work is seen, so far as it can be seen by the eyes of flesh.

This generalization is to suggest, among other objects, a visit to the Seamen Church Institute, down near Brooklyn Bridge at 23 South street. I knew this work years ago when it was very humble, and housed in a small building on Coenties Slip. In 1913 there was erected a splendid new building, with a lantern tower fifteen stories above the street. It is a landmark with its signalled word "Welcome" that must be refreshing to the thousands of seamen who know and use its hospitable rooms. At an annual cost of nearly \$600,000 these lonely men are cared for in ways too numerous to mention. Intelligent people know how, when landing after long voyages sailors are beset by every tempting device devilish minds can throw in their way. This splendid Seamen's Institute provides for the usual needs of the seaman, deceit and dirt being eliminated so far as is humanly possible. Back of its fine work with high standing as a kindly friend and safe business manager, is the Rev. Archibald R. Mansfield, D. D. One seldom hears of him in the fashionable pulpits, and he keeps himself in the background of the official life of the Diocese. But, if a distinguished personal presence and a reputation for executive ability in carrying on a great work of Christian benevolence would be considered qualifications for the office of bishop in the Church of God, here is your man! It pays to mention such men and such work in these pages frequently in order to counteract the too ready tendency to assume that nothing in the way of good is being done and that both Church and state are going to the dogs as rapidly as can be.

Those who come to the great city need to open their eyes more than they do, not in midnight frolics, but in places of an all day and night Christian Service. They would do well to inquire into Church work outside the pews of the so-called fashionable congregations, eloquent as the sermon may be and beautiful as its music may sound.

THE PREACHING MISSION

There was nothing wrong with the preachers. I know of no men just now more genuinely eloquent than Bishop Guerry and Dr. Freeman. Therefore there must be some other reason for the failure of the campaign so far as the preaching services are concerned. There may have been spots where these services did not fail, and spiritual success is hard to measure. But when Dr. Freeman preached in Trinity at noon 150 would number the people present, and when Dr. Guerry preached it was if anything, a still smaller congregation. At 4 p. m., in Calvary church about 20 adults and 10 children made up the congregation of a very large church. It was a pitiful outcome of much advertising.

The truth is that we have no outstanding all compelling preacher today, such as a Beecher or a Phillips Brooks, and we have not a people to appreciate what we have. Those we have may invite as persistently as they please, and may be advertised freely in the daily press, but the response of the day is always pathetically small. Till the really great preacher comes, this disappointment will go on; and my impression is that there will be no great preacher as long as we lay such great stress upon the mere ways and means of running a revival or conducting a mission. Too many people are admiring nowadays, business like methods in religion. The mechanism of elaborate organization has never produced a St. Paul or a Savonarola. Billy Sundays come and go and the crowd falls back into the same old stale mate of opposing trenches. Wave after wave of men with complete plans, the every members canvass, the business mens' movements, the interchurch world organization, etc., have rushed across the field, and the trenches of wickedness or indifference have stood fast, unmoved, unemptied.

Our church has indicated all this in its own way and under more churchly nomenclature. Is there a moral? Some of us would say yes. They would claim that the moral is to seek the old ways and walk therein. What we need anywhere in the Church is a spiritual force in the bishops chair, not an organizer or a disciplinarian. What we need besides diocesan unity with such a leader is a return to parish work, with the ancient pastoral and pulpit qualities what they were at their best before we began organizing and centralizing. Strong parishes make strong dioceses, and there is no better way, even in this conceited day, to become strong than to intensify the work of the church as it comes to us.

EDITORIAL

By Bishop IRVING P. JOHNSON.

1921 A. D.

Every time we put the date on a letter we bear testimony to the fact that our Lord stands at the beginning of time. He is Alpha.

It is the year of our Lord 1921. It reminds us also of the fact that He is the Omega. That we are one year nearer the day of His coming.

This was the angel's prophecy:

"Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven."

If He was the Alpha from whom our civilization reckons its time; He is also the Omega to which the age looks for redressing its wrongs and adjusting its false balances.

The world would be sadly incomplete unless He, who taught us the truth, should also be the one to test our acceptance of the truth.

"Behold a King shall reign in righteousness" said Isaiah, voicing as he does the best aspirations of our human nature, and when that comes to pass, "a man shall be as the hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

This man can be none other than the one man from whom we date the years of our pilgrimage and to whom we look for our refreshment at the end of the same.

"And the eyes of them that see shall not be dim and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge and the tongue of the stammerers shall be ready to speak plainly, for the vile person shall be no more liberal, nor the churl said to be bountiful.

* * * *

It is the day of refreshment and restitution that we approach. It is the day of our sorrows and humiliations that we leave.

When one thinks of the horrors of 1921 years, with its villainies, cruelties, brutalities, injustices, one looks forward eagerly to the day when "He that is unjust shall be unjust still, and he that is filthy shall be filthy still, and he that is righteous shall be righteous still, and he that is holy shall be holy still." For the intolerable thing in life is that the unjust prospers while the righteous suffers; and the filthy triumphs while the holy are ashamed.

What a mess the world would be without a day of judgment? And how patiently we ought to suffer, knowing the power of the One that shall come with a countenance like the sun and with justice like a two-edged sword and with eyes like a flame of fire.

Many who are important now, will curl up in shame and self-abasement when their double dealing is brought to light and their innermost thoughts revealed. What we have done in private shall be proclaimed upon the housetops unless forsooth we are forgiven by His grace and covered with the garment of His righteousness.

* * * *

I am perfectly familiar with the mushy sentimentalism that shrinks from exposing evil and is dull to the wrath of God and does not believe in the consuming fire that shall reveal the secrets of the hearts. But the whole moral constitution of the universe revolts at the meanness of human wickedness and the Day of His coming will be the indication of His holiness.

* * * *

The year 1921 is one more mile-stone between the year of our Lord and the day of His coming.

There are two things that we can do to prepare for His coming:

We can confess our sins and seek the cleansing power of His precious blood—that is, His mercy.

We can put our sins behind us by imploring His grace to help us overcome that which is hateful to Him.

That is our privilege.

Many a man has become a better man because he knows that his wife is good and loathes the things that he has done. And he puts them away and does them not because of his love for her.

So the prophet states that God is married to us in Christ. It is a curious simile. For those who desert the Church are said to have committed fornication by the prophets.

But it carries with it the idea that union with Christ will cause us to loathe the sins which crucified Him.

For He is crucified afresh, says the Apostle, when those who are sacramentally united to Him persist in doing those things that are loathsome to Him.

So it is this union with Christ and this faith in His living presence and in His coming power that should cause us at the outset of another year to think on whatsoever things are true, are honorable, are just, are pure, are lovely, are of good report; if there be any virtue, and if there be any praise; for it is just this that will make the year 1921 not merely a mile-stone that takes us away from the humiliation of Christ but one rather that takes us nearer to His glorious coming.

* * * *

Really this isn't all so visionary as it sounds.

There isn't a one of us who doesn't believe in moral responsibility. It is the basis of our business, our justice, our religion.

But moral responsibility without a day of reckoning is a

hideous thing against which we constantly revolt and in which the wicked confidently and arrogantly trust.

If there be a God, then Christ has correctly interpreted Him.

For a God who would perpetuate a world in which honor could not be vindicated would be a monstrosity, and anyone who really believes that God is not able and willing to vindicate truth and compensate unjust suffering makes Him a monster.

The mystery of evil and suffering is no greater than the mystery of electricity—we can solve neither but we can use both.

The suffering of Christ teaches us how to bear it and how to overcome it, and to him that overcometh will He give to sit with Him on His throne.

It is the test of our valor that we bear our cross in memory of His and in anticipation of His victory.

Important Notice

That our readers may not be inconvenienced by failure to receive their paper we will not discontinue at the expiration of subscriptions, unless requested to do so.

We urge our readers to watch the date of expiration, printed under their address, and to renew promptly; or else notify us if they wish their paper discontinued.

PEACE ON EARTH

THE PRINCE OF PEACE

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Isaiah 9:6.

Glory to God in the highest, and on earth peace, good will toward men. St. Luke, 2:14.

To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. St. Luke, 1:79.

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. St. Luke, 19:41-42.

If ye love me, keep my commandments. Sa. John, 14:15. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. St. John, 13:34.

And he said unto them, Go ye into all the world, and preach the gospel to every creature. St. Mark, 16:15.

And he came and preached peace to you which were afar off, and to them that were nigh. Ephesians, 2:17.

For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost. Romans, 14:17.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of God, and the power of his Christ. Rev. 12:9-10.



Christ the Conqueror

Seeking Peace

We are celebrating again the birth of the Prince of Peace. "Peace on earth" the angels sang when he was born. He came "to guide our feet into the way of peace."

There was so-called peace on earth when He was born, but it was a peace of fear under the cruel hand of imperial Rome. To this day there has been no real peace and there have been many wars. The world is now in the misery of the aftermath of the most terrible war of all history.

We can imagine the Prince of Peace weeping over the world today, as once He wept over Jerusalem, and saying, "If thou hadst known . . . the things which belong unto thy peace."

Whose business has it been to tell the world the things which belong unto its peace? The business of his Church, to which He gave command to go into all the world and preach the Gospel to every creature.

Read again the noble Prayer for Missions:

O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh: Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, and add the heathen to thine inheritance. And we pray thee shortly to accomplish the number of thine elect, and to hasten thy kingdom; through the same Jesus Christ our Lord. Amen.

Is it possible to escape the conviction that the ideal of Peace is bound up in the mission the Prince of Peace gave to His Church?

Men cannot create peace by force or law or agreement. Peace is the Gift of God, the reward of obedience to the commands of God.

There will be peace when all men recognize the Prince of Peace as their King, when His Church, in His name and power, shall have conquered ignorance and sin and evil.

When we are urged to play our full part in prosecuting His mission, shall we hold back or shall we respond loyally and joyfully?

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Should the Non-Confirmed Receive?

MOST CERTAINLY

The Witness:

Should non-confirmed persons be allowed to receive the Holy Communion?

If members of other denominations in good standing—to my mind most emphatically—Yes!

It is the Lord's table, not ours. Moreover, that was a rule of the church some hundreds of years ago, when there not the various churches of today.

My father was never a church member, though a regular attendant at church service.

In his last illness he was visited regularly by the clergyman of the Church of England (in Ontario,) who administered the Holy Communion to him, and his funeral service was held in the church, where we all attended.

HELEN M. BALDWIN.

Pittsburgh, Pa.

CERTAINLY NOT

The Witness:

Your question this month is on a subject that has always been of deep interest to me—that is, it is interesting to see how any one can feel that there is such a question. How any Bishop or Priest to whom his ordination vow means anything can feel that he has the right to bestow God's most precious gift on those who are too neglectful or too indifferent to fulfill the conditions laid down for those desiring to secure these benefits is beyond my comprehension. God has always required obedience from man; and when we find the Apostles, after the Great Forty Days of instruction, invariably laying their hands upon their converts, before they are admitted to the fellowship and communion of the saints, we cannot do better than to follow their divinely inspired course of conduct. Why should the layman who scorns confirmation and refuses to believe it is one of the steps toward communion and fellowship with God, desire to receive at our Table? The service does not mean anything to him except a memorial. That same man would never think himself a narrow Mason because he did not believe in allowing his most excellent and splendid Odd Fellow neighbor to have the freedom of the Masonic Temple; yet he demands that, without complying with the rules of our Church, he must receive the same privileges as those who have complied.

Over and over, our Lord taught us to be obedient to the law. He was circumcised the eighth day—to obey the law. He went to Jerusalem to be received into the Jewish Church—to obey the law. He was baptized—to fulfill all righteousness. He went to the services appointed at the synagogue "as he was wont" on the Sabbath day. He took part in the services, according to the custom of the times. He fulfilled the law; and His Church, His very Body, led and directed by His Holy Spirit, declares that "none shall be admitted to the Holy Communion but such as have been confirmed or

are desirous of being confirmed," and yet some of the Bishops and Priests of this Church actually glory in the fact that they believe in open, free Communion. Surely our God is a God of patience. Lafayette, Ind. "L. A. W."

MOVING PICTURES OF OUR WORK

The executive secretary of the Publicity Department, who at the October meeting had been requested to investigate the use of motion pictures for propaganda purposes, reported of the December meeting that it is possible to have films of this character made and that such films are now in successful use by other communions.

He recommended that at least two films be procured, one depicting the history of this Church in America, the other illustrating the missionary, educational and social service work of the Church, and that these and duplicate films be exhibited throughout the Church under the direction of the Educational Division of the Department of Missions. The report was favorably received and authority given to carry out the project.

WATCH OUT FOR "FRANK DUFFY"

The Witness:

The young man, representing himself to be an engineering graduate from Wales or elsewhere, born in this country, railroad connections, and last passing under the name of "Frank Duffy"—under which name he seems to have held some position with the Illinois Central and New York Central R. R., supposedly a Churchman, should be received with caution by all. I shall be glad to give details of importance to any priest or layman who may be approached by this person.

Yours truly,

F. J. BARWELL-WALKER.
Laporte, Ind.

CHURCH HAS OWN BOOK SHOP

In Chicago are many book stores of a general character, and special book stores for different religious bodies. We now have in the Diocese of Chicago a Book Shop for the Episcopal Church.

Mrs. William S. Bishop, for many years, identified with Religious Education, has opened "The Bishop Book Shop," which is housed by St. Chrysostom's Parish at 1420 North Dearborn Avenue.

The ideal of the shop is to carry a complete stock of Religious Literature. The latest publications will be on hand at all times. Books will be ordered from the publishers and the promptest possible service will be given. The Department of Religious Education will be recommended. In this department will be a complete stock of the Christmas Nurture Series, and assistance will be given in installing the Christian Nurture Series in Church Schools. This service has already been widely appreciated in the diocese. The Bishop Book Shop also carries "The Bishop Secretarial System" for Church Schools. There is a special catalogue for this material which may be secured for the asking.

FAMINE IN CHINA

Fully thirty million people in north China are facing starvation. The famine area is included within the provinces of Hottman, Shang-tung and Chihli. In this region there has been a general failure of crops owing to lack of rain. In fourteen months only two inches of rain have fallen. The American Church has no missions in the stricken provinces. The work of the Anglican Communion in this region is carried on by the Society for the Propagation of the Gospel and by the Church of England in Canada.

The missionaries of the S. P. G. have appealed to our mission for help in meeting the situation. Bishop Graves has asked the American Church to give quickly at least \$1000 to help our English fellow-workers to relieve the distress of some of the Chinese Christians. It is possible to buy food in Manchuria just to the north of the famine area. The Department of Missions of the Presiding Bishop and Council will take pleasure in forwarding gifts for Bishop Graves.

Revival of Retreats Likely in England

By REV. A. MANBY LLOYD

Some years ago, in a small market town in the Black Country, the parish priest had arranged a Quiet Day and a tradesman, the owner of a once busy drygoods store (a draper, we should call him) was asked to attend. "Quiet Day!" he replied, "we have too many quiet days. What we want is a bloomin' earthquake."

A year later the earthquake came in the shape of the World's greatest War, and we hope the drygoods gentleman is satisfied.

And, as an antidote to the bustle and feverish restlessness of the times, when charlatans sit in the seats of statesmen, and esslesiastical quacks scream at us to revise our creeds and expurgate our Bible, and overhaul our machinery, some of us are looking to the saner methods of the Quiet Day and the Retreat.

Father Denys, of Pershore Abbey, presided over a meeting of priests from London and the Provinces, at All Saints, Margaret St., to hear a lecture by the Rev. Philip Bacon on the application of the Ignatian Exercises to popular retreats as he had seen them in the retreat houses of the Society of Jesus in France and Belgium before the war. He spoke of the wonder with which they had watched a retreat of some seventy workmen, half of them without collars, at Fayt-les-Manages. An immense priest, with the proportions of a prize-fighter, and a fist like a ham, stood and smote them relentlessly with the rod of his mouth. Then they all filed out of chapel saying the rosary. Strict silence is exacted except in time of recreation which, for manual workers, would consist of football, with plenty of cheerful noise. There were usually five addresses, one of an hour or so, the rest of about 10 minutes each. The free time is largely occupied in making the Stations of the Cross, in procession and other united devotions, which interest the men without wearying them.

Father Denys recommended Pere Boissel's book, "Retraites Fermees" (Paris: Beauchesne, 1920, 7 fr. net) to students of the method.

ENGLISH RECTOR OBJECTS TO BISHOP'S STAND

A gentleman writing to the Church Times, from an English Rectory, accuses that journal with seditious sympathy with Sinn Fein. "Anything," he adds, "more absurd and mischievous than this pronouncement of the 17 Bishops could scarcely be conceived. Seventeen egregious old men sitting in a circle with folded hands and eyes raised to heaven and gently murmuring such fatuous flap-doodle as "Let there be a truce on both sides!"

This English rector, like the majority of English people, does not know that last year or the year before, men and boys and girls were sent to gaol for singing old Irish songs, for playing in a band, for carrying Sinn Fein flags, for collecting for a memorial to Thomas Ashe, a prisoner who died from forcible feeding; for speaking Irish, or for whistling derisively at the police. (vide New Statesman, Nov. 26, 1920)

The Government continues to sow the wind. On Sunday last they reaped the whirlwind. Fourteen officers murdered in Dublin; twelve people, including a woman and a boy, shot dead at a football match and fifty wounded!

Mr. Chesterton's comment is worth quoting:

"The policy of reprisals has failed for fundamental reasons. One is, that our present form of government is a plutocracy; and the main mark of a plutocracy is incompetence. The modern rich are mostly fools, who cannot be expected to understand the very first fact about the Irish. It is that they are used to living in a crisis and we are not. Forlorn hopes are nothing to them; despair is nothing to them; their readiest and most natural kind of courage is the courage of despair."

A "BLACK AND TAN" WRITES HOME

Not all the "Black and Tans" are proud of their job, and they have been writing home. Here is an ex-

tract from one letter received in London:

"Things are becoming worse and worse for the civil population. I don't know how they stand it all, and I suppose what our bosses want us to do is to drive all the civies out of the country. If we carried on in England as we carry on here the people would run into the sea to escape us."

My dear Black and Tan friend, you make a mistake. The people would run YOU into the sea.

* * *

I dwell on the Irish question because it is the question of the day, and England's fate depends on its settlement. If it is not settled, and settled quickly, the British Empire will find its grave in Ireland, as the German Empire dug its grave in Belgium. Of the seventeen Bishops who signed the appeal against reprisals are nine diocesan heads—Chester, Hereford, Lichfield, Liverpool, Oxford, Peterborough, Rochester, Southwark and Truro. The Church of England has at least cleared itself of complicity in the short-sighted policy of His Majesty's Government. It is now for the people and the politicians to second this.

* * *

CONTROVERSY OVER RE-UNION

Speaking on "Reunion" at a recent meeting of the National Church Assembly, the Bishop of Durham (Dr. Hensley Henson) said that visible unity need not be realized on an Episcopal basis. Why not through federation? St. Paul spoke of the Church as an organic body, but was it not rather the expression of redeemed humanity? Episcopacy is the best form of government but has no exclusive claim. Encouraged by the Lambeth Conference, he intended all the more to enter into religious fellowship with Nonconformity as occasion arose, without further waiting.

The Bishop of Winchester (Talbot) considered that the Bishop of Durham had failed to thing out his position. Our relation to other great churches and not only to Nonconformity had to be considered. Lord Hugh Cecil also made a noteworthy speech, urging that the living personality and government of God the Holy Ghost must be the center of reunion. Could a personality express Himself through a mere federation? The living organ of a living Person must be an organically united Body, and there must surely be a Divine plan of salvation.

The Province of York having rejected some proposed alterations in the Eucharistic Canon, the changes in the Revised Prayer Book will be permissive only. Lord Hugh Cecil hoped it would not be forgotten that the Prayer-book is the greatest literary masterpiece in the world. The expurgation of the Psalter reminded him of the movement to drape Greek statues in flannel petticoats.

The Social Service Commission of the Diocese of Harrisburg met at Penn-Harris Hotel, Harrisburg, and not at York, as stated last week. The January meeting of the commissions of the five Pennsylvania Dioceses will also be held at Harrisburg.

Brief Notes from Various Fields

The Nation-wide Campaign Pageant, "Advance the Line" was presented in Calvary Church, Americus, Ga., at Morning Prayer on the day of the canvass, Nov. 21, in place of the sermon. It was very beautifully and impressively conducted.

The Men's Club of St. Luke's Parish, Evanston, Ill., had their usual Big Brother party for boys and girls on Thursday evening, December 23, in the Parish House. Three hundred names had been furnished by the Evanston Charities and everyone of the kiddies were called upon by a member of the club, who bought an appropriate gift for his little brother or sister, and on the night appointed called again to take his happy little guest to the entertainment.

In connection with its work among the foreign-born, the City Mission of New York reports that last year its hospital chaplains received from the Bible Society Bibles and Gospels in Greek, Spanish, Norwegian, Swedish, Dutch, Russian, German, French, Arabic, Finnish, Chinese, Hungarian, Italian, Roumanian, and Braille for the blind.

Dr. George Craig Stewart, Rector of St. Luke's Church, Evanston, Illinois, is leaving early in January to deliver a course of five lectures on Christian fundamentals at the University of North Carolina, beginning on January 9th. He will address the student body on five successive days on the subjects: "God," "Jesus Christ," "The Sacraments," "The Bible."

A valuable property has just been purchased by the vestry in the rear of St. John's Church, Roanoke, Va. Eventually a handsome parish house will be erected on the lot. For the present, however, the residence now on the lot will be used, with only the necessary improvements made, for parochial purposes. Mr. Block, the new rector of St. John's Church, has met with the heartiest response on the part of the people and is planning an extensive work.

Bishop Tyler of North Dakota recently conducted a successful preaching mission at Shoshone, Idaho, where the Rev. Will Dumvill is in charge.

The Church of the Ascension, Twin Falls, Idaho, has called the Rev. Charles Glenn Baird, assistant at Grace Church, New York, to be rector of the parish. He has accepted the call and has already taken up his duties. He is also in charge of the work at Buhl.

On Saturday morning, December 11th, in the Church of the Advent, Jeanette, Pa., the Rev. Albion C. Ockenden was advanced to the Priesthood. The Bishop of the Diocese was the celebrant and the Rev. William Porkess, Rector of St. Stephen's Church, Wilkingsburg, presented the candidate. The special preacher was the Rev. Dr. W. F. Shero, Rector of Christ Church, Greensboro, Pa.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

BISHOPS ADDRESS FEDERAL COUNCIL

The Quadrennial meeting of the Federal Council of the Churches of Christ in America, just closed at Boston, marks the greatest progress and the most hopeful outlook yet attained by this body.

Those familiar with previous sessions of this deliberative assembly of thirty denominations were deeply impressed with the remarkably high spiritual and moral tone manifested at the Boston meeting.

The meeting itself, while vibrant from beginning to end with the spirit of resolution and confidence, showed itself at the same time deeply conscious of the tremendous task of the Christian Church as it faces conditions as they exist throughout the world at the present hour. Indeed it was probably the overwhelming sense of the magnitude of the task that led the Council as never before to rise to higher levels of thought and to more active planning of a nation-wide and world-wide program.

The international note was constantly sounded by such speakers as John R. Mott and President Speer, by Rev. R. C. Gillie and Rev. Alexander Ramsey of England, and by Rev. Henry Van Dyke and Bishop William Lawrence. A message of fraternal greeting was sent to the Churches of Europe, both of the allied countries and of those with whom we have lately been at war.

At the Sunday afternoon mass meeting, Bishop Francis J. McConnell made a vigorous plea for industrial democracy. Prof. Felix Frankfurter also spoke at this meeting and gave hearty endorsement to the Federal Council's program for industrial betterment.

An example of the catholicity of the Federal Council's utterances is the statement denouncing anti-Semitic propaganda and extending to "our Jewish brethren an expression of confidence in their patriotism and good citizenship." The message of the Council, which will be issued in a few days, will give special recognition to the recent utterances of the Lambeth Conference.

Bishop Talbot of Bethlehem also addressed the Conference, speaking on unity through federation.

CHURCHMAN'S LEAGUE ORGANIZED

The Bishop of Southwestern Virginia is organizing the men of the Diocese into a Churchman's League. This league will be a diocesan-wide organization with branches of a central organization. The object of the league is for social purposes, to promote closer ties and to make a study of the Church's work, locally, diocesan, and generally. Speakers will be invited to address the men from time to time on the Church's history and its work.

A number of meetings have been held, all of which have been largely attended and the greatest interest and enthusiasm manifested. The meetings are arranged with a view to securing the presence of the Bishop.

CHANGES AMONG COLORADO CLERGY

The following clerical changes have taken place recently in the Diocese of Colorado:

The Rev. Earl C. Schmeiser has left Castle Rock and become assistant in St. Peter's Church, Chicago.

The Rev. Frank W. Street has left Cripple Creek and gone to East Seattle, Washington.

The Rev. J. W. Barker has taken his place at Cripple Creek.

The Rev. C. E. Rice of Durango has accepted appointment as Dean of the Cathedral at Juneau, Alaska.

The Rev. G. D. Barr has resigned from Delta and Paonia, which places have been put under the care of the Rev. J. N. Barnett of Grand Junction until they are filled.

The Rev. C. A. Burritt has been transferred from Fort Morgan to Salida.

The Rev. Philip Nelson of Meeker is studying at Oxford, England, residing at St. Stephen's House in that city.

The Rev. R. Alan Russell is filling his place temporarily, while the Rev. Joseph H. Darling has succeeded Father Russell at Steamboat Springs.

The Rev. A. P. Mack has resigned from Holy Trinity, Pueblo, and is assisting at St. John's Cathedral, Denver.

These changes have caused a number of vacancies in the mission field of the diocese and of one parish.

The Rev. Harry Rahming of Kansas City takes charge of the Church of the Redeemer (Colored), Denver, on January 1st.

The regular council of the diocese meets at St. John's, Denver, on Wednesday, Feb. 2.

MISSION AT JUNCTION CITY, KANSAS

Rev. Douglas Matthews was installed by the Rt. Rev. James Wise, D. D., as rector of the Church of the Covenant, Junction City, Kansas, on Sunday, November 28th. This was the opening service of a two weeks mission held in Junction City. On Thursday, December 2, a meeting of the Northwest Deanery was held in Junction City when the Nation-Wide Campaign was one of the chief topics of interest. A Deanery Council of the Church Service League was also formed on that day. Mrs. John McEwen Ames, chairman of the Diocesan Unit presided.

LA GRANGE SETTLEMENT TO CONTINUE

The La Grange Settlement, which did such remarkable work among the mill people in La Grange Georgia, is to continue the work in spite of reports which have gone out to the contrary.

In the page which the Church purchases each week in the local paper, Mr. Fulford, who is in charge of the work, announces that the Church is not going to withdraw from the mill community but simply shift its mode of attack from social service to that of evangelization.

MISSION AT ROCKY MOUNT, N. CAROLINA

Dean Hartley, of Southern Pines, recently conducted a most successful mission at the Church of the Good Shepherd, Rocky Mount, North Carolina. His addresses were full of scholarly thought, and were delivered with great force and grace. All of the meetings were well attended.

HEALING GUILD AT ST. STEPHEN'S COLLEGE

Rev. Henry B. Wilson, the director of the Society of the Nazarene was the preacher at a Sunday morning service at St. Stephen's College early in December. The interest in the healing work was so marked that the students have formed a Nazarene Guild and are holding weekly meetings.

HART HOUSE, EVERGREEN, COLORADO

It has been determined to call the Conference House at Evergreen after the late Dean Hart and to make it a Diocesan Memorial of the great Dean.

It will be known as Hart House and will already accommodate conferences of fifty. It is hoped to make additions to the house so that larger conferences can be accommodated, so that it can be a conference center for the Rocky Mountain District.

A conference of the Bishops in the Sixth Province is to be called at this house next June or July.

The house was made possible by the initial gift of more than \$3,000 from Canon and Mrs. C. W. Douglas.

There remains a debt of \$8,500 on the house and the Bishop proposes at the fourth anniversary of his consecration (New Year's Day) to take an offering at the usual anniversary service in the Cathedral toward the extinguishing of the debt.

This is to be a Diocesan Memorial and when completed will afford a delightful place for conferences within thirty miles of Denver in one of the beautiful canons of the Rockies.

Justice and the Mooney Case Explained

By REV. MERCER JOHNSTON

It is written, "The chief priests and the whole council sought false witness against Jesus, that they might put him to death." On the human side of it, and in the language of the day, our Lord Jesus Christ was the victim of a "frame-up." There was a "slush-fund" out of which Judas got his thirty pieces of silver. Out of this slush fund "rewards" for false testimony were offered. Tempted by these genteel bids for perjury "many false witnesses came." But they were a disappointing lot of perjurers from the viewpoint of the prominent citizens posing as representatives of law and order and organized religion. Only two of them succeeded in lying to the satisfaction of the polished pillars of society and the older church who dispensed the blood money. They brazenly accused Jesus of anarchy. Or was it "criminal blasphemy?" Their twin testimony was: "This fellow said, I am able to destroy the temple of God, and to build it in three days." That the loud pedal was used for "destroy" and the soft pedal for "build" goes without saying.

The fact that Jesus was the victim of a frame-up—the fact that Jesus was lynched under form and color of law—ought to make Christians quick to hear and respond to the cry of victims of judicial frame-ups. At any time. But especially (if they happen to be Episcopalians) during Advent, when, in the assigned Lessons, such sentiments of human justice as find expression in Malachi 3:5, Isaiah 1:17 and 21, and 5:7, 16 and 23, are urged upon the social consciences of the baptized and confirmed followers of the Just One (as St. Stephen finely calls Jesus in his fiery denunciation of His judicial murderers.)

At this very moment two notable victims of judicial frame-ups are in prison—in America. Right here within our own doors. Here in "the land of the free"—in which the Statue of Liberty stands—and over which the Flag born out of the fierce resistance by our fathers to the tyrannies practiced upon them by their overseas brethren waves warningly to mushroom despotisms within as well as to deeper rooted despotisms beyond our borders.

One, Thomas J. Mooney, sentenced to death (commuted under pressure to life imprisonment) is in St. Quentin Prison, California. The other, Warren K. Billings, sentenced for life, is in Folsom Prison, California.

California, now famous for fruit, bids fair to become infamous for frame-ups. Were there a prophet in California today he would echo the stern words of Jeremiah, speaking in tones that would pierce the dulllest ears in San Francisco and Sacramento: "California hath grievously sinned. Her filthiness is in her skirts." Recent prostitutions of justice in her courts make California a horrible example of the truth of Ex-President Taft's declaration of last month in the Philadelphia Public Ledger that the administration of criminal law in our State courts is "a real disgrace to our civilization." The administration of criminal law in California is a disgrace to any civilization.

There is no evidence in existence to connect either Mooney or Billings with the crime for which they were indicted and railroaded to prison that has not been utterly discredited in the most public manner. Beyond the shadow of a doubt these fellow-citizens of ours were lynched under form and color of law at the behest of known criminal corporate interests: the same interests whose henchman was the criminal Abe Ruef; the same interests that Francis J. Heney fought and was all but done to death by. Among these interests the United Railroads Company of San Francisco was most conspicuous. Mooney and Billings are held in prison, and refused all relief,—despite the fact that it is known absolutely that they are victims of an inhuman frame-up,—for reasons that call into serious question the honor of the Supreme Court and the Governor of California. Mooney and Billings, with ten times more right to be at liberty than those who sent them there, or those who keep them

there, have been shut up in prison these past four years—the former in the death-cell for thirteen months at a time.

Now I come to the crux of the matter. Will you not, before this Xmas time, when we celebrate the rising of the "Sun of Righteousness" (better, "Son of Justice") who came to "preach deliverance to the captives"—preach in church, or speak your mind in public, upon this "monstrous offense not only against common decency, but against the flag" (as Federal Investigator Densmore calls it); or, at the very least, write your mind to Gov. Wm. D. Stephens, at Sacramento, California? I plead with you to become an intercessor for human justice for these victims of triumphant injustice in His Holy Name who (according to the statesman-prophet Isaiah) in some such tragic moral crisis as this in the olden time "wondered that there was no intercessor"—and who is surely wondering now.

In the great judgment scene, Jesus, the Son of God (speaking through the person of the King) says to the just ones on His right, "I was in prison, and ye came unto me." To-day, Jesus Christ is in prison in the person of every prisoner who is unjustly behind the bars. Jesus Christ is in St. Quentin Prison in the person of Thomas J. Mooney. Jesus Christ is in Folsom Prison in the person of Thomas K. Billings. In there among others. But let us for the time being fix our attention upon these two victims of official conspiracy against justice.

Shall we professing Christians leave Him there, yet another Christmas—without protest, while we make merry in our homes and sing Te Deums and carols in our churches in honor of His Birth-Day? If we do, and we are not deaf as posts to spiritual sounds, we shall hear the clanking of the chains of the Just One in our homes and churches this Christmas Day, and God's voice saying, "To what purpose is the multitude of your sacrifices unto me?"

PREACHING MISSION AT TOLEDO

Bishop Johnson, of Colorado, conducted a city-wide Preaching Mission in Toledo, Ohio, recently.

There had been effective preparation and the attendance was very good throughout the entire period.

The Mission has done great things for Church people in Toledo and Bishop Johnson's consummate ability as a teacher of the faith won the hearts of all—but no single gain has counted for more than the enthusiasm on the part of the Church. They have caught the vision of the Nation-Wide and World-Wide character of the Mission. Their hearts have been deeply moved and a real forward movement has been inaugurated.

In addition to the Preaching Mission, Bishop Johnson conducted a Quiet Hour for the Woman's Auxiliary of the Region and a Quiet Day followed by a Round Table Conference for the Clergy.

HELP STARVING EUROPE

An appeal to the Churches and the Christian people of America on behalf of the distressed peoples of Europe has been issued by the Federal Council of Churches of Christ to all of the Pastors in the country, by arrangement with the European Relief Council, of which Mr. Herbert Hoover is the Chairman.

Three and one-half million children in Eastern and Central Europe have no alternative to disaster, between now and next harvest, except American aid. Winter is upon us, economic and crop conditions in the distressed areas are desperate. America saved 6,000,000 European children winter before last, and the response of America now must determine whether 3,500,000 children shall be turned away from more than 17,000 asylums, hospitals, clinics and feeding stations, dependent on American support.

National organizations working among every race and creed in America have agreed that the plight of these helpless children should have complete priority in overseas charity until the situation is met. The Presiding Bishop and Council endorse this appeal, and urges the members of our own Communion to make a most generous and immediate response.

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