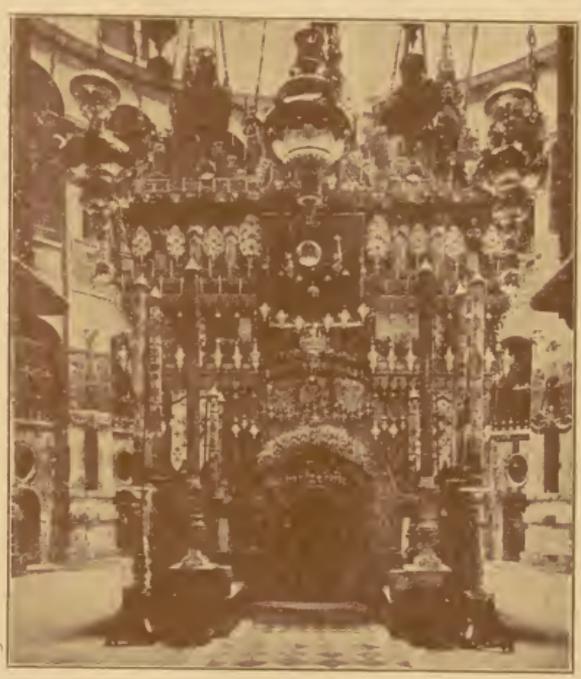


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THE MOTHER CHURCH OF CHRISTENDOM



The Holy Sepulchre



"THE EAST AND THE WEST
ARE MET TOGETHER"

TO THE AMERICAN PEOPLE

SALUTATION AND GREETING

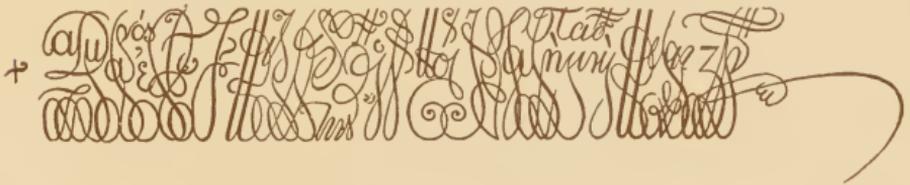
The whole world recognizes your generosity and humanitarian efforts in succoring the poor and the needy, for which the Almighty in His great goodness will repay you.

You are a great people and the world looks to you for leadership in all things of good report.

I, Damianos, Patriarch of Jerusalem, by the Grace of God, as head of the Mother Church of Christianity, do hereby appeal to you in the hour of my need. The War has hit my Church as it has many others. My representative, Archbishop Panteleimon, is with you to tell the sad tale. I pray you listen to his story and extend to him the necessary aid. The following pages briefly explain to you our unhappy situation.

When on Christmas Day I kneel before the Holy Manger at Bethlehem you shall be in my thoughts and my prayer to the Babe of Bethlehem then will be to invoke His grace and blessing on the American people who are following closely in His footsteps.

Grace and peace be with you all now and for evermore.



DAMIANOS, PATRIARCH OF JERUSALEM.



TO THE CHRISTIAN PEOPLE OF THE UNITED STATES:

There is no shrine, revered by Christianity or by any other faith, which has engaged the attention and energies of men over a longer period of years or more intensively than the Holy Sepulchre. Seven times—nine times, as some reckon it—great armies were hurled across Europe in its defense in that great outburst of religious fervor which we call the Crusades. Twenty-one times in its long history has the Holy City been destroyed and rebuilt, so strong have run the passions of men for their religious convictions; more than once the floor of the Tomb itself, the three days' resting place of the Prince of Peace has run red with blood of men who died in its defense. Starting in the Apostolic Age, the last notable event of this story still to be continued, was written only six years ago when Field Marshal Allenby led his khaki-clad forces into Jerusalem and, for the first time in 700 years, a Christian banner floated over the city of the Holy Sepulchre.

But the heritage of the long centuries of alien domination, culminating in the four desperate war years, was disaster to the Patriarchate of Jerusalem; disaster to one of the most venerable institutions of Christianity, through whose efforts the Holy Sepulchre and other sacred shrines in the Holy Land have been maintained during all changes and vicissitudes and because of whose unflinching devotion and sacrifice these shrines are still a vital Christian force instead of a bit of forgotten history.

The history of the Patriarchate's service to Christianity; the nature and the extent of the disaster which now faces this ancient Christian institution; the means which will be taken to avert it; these things are set forth fully in the subsequent pages.

We ask that you give the story a careful reading; you will find in the ensuing pages a moving tale of sacrifice, steadfastness, loyalty and courage extending through the centuries. It is rendered the more dramatic because of the tremendous significance of the things involved.

Heretofore, the connection between the churches of the West and those of the East has not been close. Our understanding of Christianity in the place of its inception is unfortunately all too meager. Now, when in its extremity, the Orthodox Eastern Church turns for help to its Western brethren, the churches of the United States are offered an opportunity to take an active share in the maintenance of the Sacred Places. This marks the dawn of a new era; an era of closer understanding and cooperation between the churches of America and the "Mother of Churches" in the birthplace of Christianity.

Charles S. Macfarland

General Secretary of the Federal Council
of Churches of Christ in America.

William J. Manning

Bishop of the Diocese of New York.

THE ORTHODOX PATRIARCHATE OF JERUSALEM

To Christians of the West the chief interest of the Orthodox Patriarchate of Jerusalem lies in the fact that this institution has had in its care the Sacred Places of the Holy Land. Such sites as the Holy Sepulchre, the Grotto of the Nativity in

guard over these sites during the centuries, cannot help but command our admiration and respect.

Perhaps there is no better illustration of the difficulties and dangers surrounding the Patriarchate's stewardship than the keynote struck by



Damianos, 132nd Orthodox Patriarch of Jerusalem

Bethlehem, the Garden of Gethsemane, the Mount of Olives, Nazareth, and other places of sacred memory strike a reverently responsive chord in the hearts of all Christians. The institution, which has stood

the opening paragraph of Archdeacon Dowling's book on the Orthodox Patriarchate of Jerusalem. He writes:

"On the night of the 10th of August, A.D. 70, the Temple of Jerusalem was fired by the Roman Sol-

diery under Titus. The final conflagration and conquest of the Holy City took place on the 8th of September in the same year."

It is significant that Archdeacon Dowling, in opening his history, chooses to describe a scene of flame and destruction and pillage; in doing so, he gives the setting for the history of this venerable institution and the character of the task of defending the Sacred Places in its care.

Although it was not elevated to the dignity of a Patriarchate until the Council of Chalcedon in A.D. 451, being the last of the four great Patriarchates of the Orthodox Eastern Church to be consecrated, the Bishopric of Jerusalem on which the Patriarchate was founded, dates back to the days of the Apostles, when the first Bishop of the Church was St. James the Less, the "Lord's Brother."

Upon the accession of Constantine the Great and his conversion to Christianity, his mother, the Empress Helena, dedicated herself to the marking with suitable memorials of the sites of the Sacred Places in the Holy Land. It is said that she personally went to Jerusalem and took charge of the work. When the Holy Sepulchre was discovered, Emperor Constantine commanded that a Basilica be built over the site and this was started in 326 A.D. Ten years later it was completed and dedicated, the event marking the thirtieth year of Constantine's reign. It is interesting to note that Eusebius, "The Father of Church History," was the first preacher.

In 614 A.D. the Persian invaders under Chosros II destroyed the Tomb of Christ, rifled the church, and carried away to Persia, the relics that

it contained. They also made the Patriarch Zacharias captive. Gibbon refers to the event as "the devout offerings of three hundred years being rifled in one sacrilegious day."

With the Patriarch captive in Persia and the church destroyed, his devout followers nevertheless immediately undertook the restoration of the edifice, the work being under the direction of Modestus, the Vicar of the Patriarch. The new church was completed and dedicated in 629 A.D. and, in the same year, the Emperor Heraclius restored the "Holy Cross" to the church of the Resurrection, his visit being the last that an Emperor of the East made to the Holy City.

For only eight years did the Patriarchs and the Brotherhood of the Holy Sepulchre enjoy security and peace to carry on their devoted service. In 637 A.D. another alien foe swept across Palestine in the person of Caliph Omar, the great Moslem leader. Fortunately, however, Sophronius, who was then Patriarch, had a more generous foe to deal with than did his predecessor. Omar not only forbade his followers to damage the shrines, but he carefully refrained from praying in the Church of the Holy Sepulchre or on its grounds lest his zealous followers seize upon that as a pretext to turn the structure into a Mohammedan Mosque.

Just three hundred years later, on Palm Sunday, 937 A. D., the Church of the Holy Sepulchre was laid waste by the Moslems. Rebuilt, it was partially burned by the third Fatimite Khalif El Takim. And 35 years after that it was utterly destroyed by the same ruler who is generally reputed to have been mad. Certainly it ap-

appears so far, no sooner had he destroyed the sacred edifice than he ordered it rebuilt, the restoration being completed in 1048.

There followed the stormy period of the Crusades, beginning with the capture of the Holy Sepulchre and the establishment of the Kingdom of Jerusalem by the First Crusade. In 1103 the Church was remodelled by the Crusaders and the main portion of the present building dates from that period. Christian domination of the Holy Land ended in 1187 with the taking of Jerusalem by the Saracens under Saladin. He at first excluded all Christians from the Holy Sepulchre, but later permitted services to be conducted, a right which was continued through the centuries until the Holy Land once more came under Christian domination.

For more than seven hundred years, that is to say, from 1187 until British troops under General Allenby swept across Palestine and entered the Holy City on December 9, 1917, the Holy Land and its Sacred Sites were constantly under alien domination. On Christmas Day, 1917, the Patriarch and his priests, going to Bethlehem to celebrate the festival in the very grotto where Christ was born, saw, for the first time in seven centuries, a Christian banner floating above the ramparts of the ancient town; that British Union Jack must have been comparable in their minds to the Star of Bethlehem which shone above the town, on the night of the Nativity 1900 years ago.

No pen can do justice to the sacrifice, the loyalty, the courage that made possible the maintenance of the Sacred Places during those seven hun-

dred years of alien domination. Permitted to enter their shrines only on the sufferance of an alien and often hostile power, the Patriarchs have been constantly forced to submit to insult and degradation in order to save the Sacred Places in their charge from a similar degradation and defamiation. All too often the Ottoman Government has looked upon the Sacred Sites as a source of income and has demanded what the Moslem euphoniouly terms "Baksheesh," to allow the Patriarchs to continue in their churches.

Twice again during these years the Holy Sepulchre was swept by flames, first in 1245, when the Kharizmian Tartars burned it, and again in 1808 by a fire of apparently accidental origin. Fortunately, neither of these conflagrations entirely destroyed the Church. In 1799, on hearing that the French troops under Napoleon, had reached Ramleh, the Moslems drove all the Christians in Jerusalem into the Church of the Holy Sepulchre and imprisoned them. They sent word to Napoleon that, if he advanced on Jerusalem, the Christians there would be massacred. The careless answer of the little Corsican was, "Jerusalem does not enter into the line of my operations."

The present incumbent, Patriarch Damianos, is the 132nd in the line of succession. Elevated to the Patriarchal Throne in 1897, he recently celebrated the 26th anniversary of his enthronement. The quarter-century of his administration has been marked by great changes throughout the world. He has seen the Crescent come down and the Cross go up as the dominant authority in the Holy Land. The Sacred Places under his

care have not suffered the violent desecrations of former centuries, but the struggle to keep them inviolate was no less keen or unremitting because it was waged with wits and diplomacy rather than fire and sword.

During the war, the Patriarchate dispensed war relief, not only to the resident population, but to refugees from every land, regardless of creed. In order to carry on this work, it was necessary to abandon charitable and educational activities, many of which had been carried on for centuries. The vital importance of the Church in the Near East, the wide extent of its activities and of its contacts with the daily life of its people and its present difficulties are explained in another section of this booklet.

It is impossible, in such a limited space, to do full justice to the cen-

turies of service that the Orthodox Patriarchate of Jerusalem has rendered to Christianity. One can only hint at the constant struggle, sometimes fiercely violent, with bloodshed and devastation, sometimes with that quieter, deeper courage that it takes to reconstruct a work of centuries torn down in a single night. But one clear, glorious fact stands out; the Sacred Places of the Holy Land still exist, a source of spiritual comfort and inspiration to Christian people throughout the world. And for this boon, Christendom gives its deepest gratitude to that venerable institution which made it possible—the Orthodox Patriarchate of Jerusalem. As Americans, we cherish the splendid memorial to Washington at Mount Vernon. Far more precious should be to us the memorials to the Saviour of the world.

RESOLUTION ADOPTED BY THE CONFERENCE OF METHODIST EPISCOPAL BISHOPS, HELD IN NEW YORK, NOVEMBER 15, 1923

WHEREAS: The situation in Constantinople and Moscow, together with the passing of Palestine into the administration of Great Britain, have brought forward Jerusalem as an influence in the Eastern Church; and

WHEREAS: At this moment of great opportunity before the Jerusalem Patriarchate, it faces a danger of extinction owing to the burden of debts largely contracted during and since the War; and

WHEREAS: Through cooperation with the Patriarchate of Jerusalem, which is the head of the Church of Palestine, the privilege is offered to the American Churches of sharing in the

custodianship of the Sacred Places in the Holy Land; and

WHEREAS: Such cooperation promises to be a big factor in bringing together the Churches of the East and West; and

WHEREAS: Such cooperation promises to be a definite step toward world peace by easing the tension between the Jews and the Arabs in Palestine:

THEREFORE, BE IT RESOLVED: That this Conference of Methodist Episcopal Bishops endorses the efforts of the American Committee on Preservation of the Sacred Places in the Holy Land to aid the Patriarchate of Jerusalem and to cooperate with it in the future.

THE SACRED SHRINES OF CHRISTENDOM

THEIR APPEARANCE AND SIGNIFICANCE

THE HOLY SEPULCHRE. We have called the Holy Sepulchre the most Sacred Shrine in the thought of the Christian world. This three-day resting place of the Saviour, whence "He rose again from the dead," memorializes the basic fact of the Christian faith. It also memorializes the most far-reaching event of history, the Resurrection, which restored the faith of the disciples.

The Holy Sepulchre is contained in the huge dome surmounted by a cross which is known as the Church of the Holy Sepulchre. The structure is really a cupola covering several churches and within its confines it contains, besides the Holy Sepulchre, Calvary, the site of the Crucifixion, and the last five stations of the Via Dolorosa.

The Chapel of the Holy Sepulchre, a building 26 feet long and 17 feet wide, stands in the center of the rotunda, directly beneath the dome. It is of marble and was constructed in 1810 upon the rebuilding following the fire of 1808. From here we enter the Chapel of the Angels, a small chamber in the center of which is a stone set in marble, said to be the stone which covered the mouth of the Sepulchre and which was rolled away by the angel.

A low door leads to the Chapel of the Holy Sepulchre and the tomb itself. Magnificent marble columns and a marble mausoleum over the tomb provides a setting of quiet dignity. As one enters this tiny enclosure, hardly six feet square, the impression received comes as an illumina-

tion. The reality of the life of Jesus is revealed as never before.

Facing the mausoleum is the Orthodox Cathedral with the Patriarchal throne on the right. Especially impressive is the Easter service in this place, with the intonations of the Patriarch echoing back from the very stone toward which the eyes of the entire Christian world are reverently turned.

CALVARY. Through dim-lit aisles, majestic in their height and suggesting rather than revealing magnificent distances, the pilgrim proceeds to the scene of the Crucifixion. The Hill of Calvary is a few feet higher than the rest of the Church and is in another part of the structure, rectangular in shape, which indicates in its architecture its origin in the days of the Crusaders.

The Eastern Orthodox Chapel of the Raising of the Cross contains the traditional site where the cross was set up in the rock. Here, also, near the traditional site of the cross is the famous Cleft in the Rock which is said to penetrate to the center of the earth. An altar has been erected here to memorialize the spot where Mary received the body of Christ upon the descent from the cross. Adjoining this is the Chapel of the Nailing to the Cross.

On Easter Day and, to a lesser degree, on the days preceding, since the Festival of Easter, as observed in the Eastern Orthodox Church, extends over several days, these chapels and altars are the scene of impressive cere-

monies commemorating the events which took place on these sites.

BETHLEHEM. Second only to the Holy Sepulchre in its importance to Christian history, is "the little town of Bethlehem," which contains the Grotto of the Nativity to mark the spot where Christ was born. Over this Grotto stands the Church of the Nativity, originally built by Constantine the Great and since remodelled and rebuilt upon various occasions as the vicissitudes of war and destruction raged over it.

The Grotto of the Nativity is a small enclosure which is reached by going down a flight of steps, being situated directly under the choir. The floor is of marble, the walls of masonry richly decorated with tapestries. Under the altar, in a little recess, is a silver star to show the exact spot of Christ's birth.

Directly opposite is the Chapel of the Manger. The manger where "the Christ child lay" is of brown and white marble and is reached by going down steps from the Chapel of the Nativity. At the end of the subterranean passage there is a round hole in the wall, out of which water is said to have burst for the use of the Holy Family.

At Christmas time the Patriarch of Jerusalem visits the Church of the Nativity to conduct special services on the spot where Christianity made its very start. The procession of the venerable Patriarch and his followers through the little town has been likened to that other procession which took place on the night of the Nativity when the Wise Men of the East

went to do honor to their new-born King.

NAZARETH. Here is the place where Jesus spent His early youth and afterwards taught in the synagogue. It is from His residence in this town that the name Nazarene, is derived.

The Orthodox Church in Nazareth is situated near Mary's Well, also called Jesus' Spring and Gabriel's Spring. The present church was built toward the end of the 18th century and is half under ground. The spring is situated to the north of the church and the water flows past the altar, where pilgrims bathe their eyes and heads with the water.

Nazareth, probably more than any other town in Palestine, clings to the ancient forms of dress and custom. The town, especially on a feast day, presents to the eye of the observer a colorful pageant which might have been lifted bodily out of the New Testament.

GETHSEMANE. This place, the scene of the betrayal of Christ by Judas Iscariot, is situated on the outskirts of Jerusalem. It is a quiet, secluded spot, shut off from the outside world by a high wall which encloses a pleasant garden. Just inside the entrance a rock marks the spot where Peter, James and John slept during the agony of their Lord. A few paces from this spot, the fragment of a column in the wall indicates the traditional place where Judas betrayed Jesus with a kiss. The garden contains eight ancient olive trees, said to date from the time of Christ.

The Christian church in the East occupies a sphere which Christians of the West cannot compare to any of the functions discharged by their own churches. The ramifications of the work of the church in the East are far wider than they are in the United States or any European country.

Picture an America with all public agencies for education, poor relief, charity, hospitalization and child welfare done away with; picture your own pastor sitting as a judge in a legal dispute. Picture the churches of America as the only agencies to carry on these things and you have an idea of the scope of the work of the church in the East.

Consider first the question of education. In the community administered to by the Orthodox Patriarchate of Jerusalem there are from 10,000 to 12,000 children of school age. The parents of these children look to their church, not only for the spiritual instruction of the rising generation, but also for teaching in the three R's and the other elements of a common school education; the secular education is not separated from religious education in the East.

Under present conditions, these children are growing up in complete ignorance. The Patriarchate has been forced to close most of its schools and now operates only one or two and these in large cities and totally inadequate to take care of the number of children to whom they should give an education. In Jerusalem, there is one school where there were formerly three; in Jaffa, there is one where

there should be at least two. And the great agrarian population, which forms the majority of the Christian population of Palestine, is entirely without educational facilities.

The result is that the younger Christian generation in Palestine is growing up in ignorance. In twenty years, the Christian population of the Holy Land will be a group of unenlightened, ignorant people, without knowledge of either letters or religion, unless the schools can be reopened.

Similarly with the other activities of the church. Poor relief is an important feature of the ministrations of every church in Palestine; also the operation of hospitals and orphanages. While it is true that Jewish, Mohammedan or other institutions will not withhold relief in cases of acute suffering, they have their own people to take care of and must give them first consideration. So, in these matters, we have the spectacle of the Orthodox Christian population of Palestine taking the bit that other religions can spare. Conditions like this are demoralizing to the standing of Christianity.

Another aspect of the work of the church in the East is its judicial function. Certain types of civil cases in the East are tried in the ecclesiastical courts over which the Patriarch presides. With the Patriarchal activities curtailed as they are at present, the Orthodox community of Palestine is deprived of this legal protection.

When a small thing falls, it creates scarcely a ripple on the surface of the

world. And the more extensive its influence, the more widely spread its ramifications, the greater number of people affected by it, the greater is the shock.

The Orthodox Patriarchate of Jerusalem affects directly the lives of about 70,000 people. And it affects their lives not alone through spiritual administration but it gets into their daily existence, their welfare, their little troubles and joys, to a much greater extent than we can comprehend. The failure to administer to these people constitutes a serious calamity in itself; but it will not stop there.

There are one hundred and fifty million Orthodox Christians in the world. These people look upon the Patriarchal see of Jerusalem with the

deepest reverence. It is the Holy Land, that contains the links which bind the present to the sacred past when Christ trod those same streets; and the Patriarch of Jerusalem and his priests are the traditional guardians of those holy sites. The downfall of the Patriarchate of Jerusalem, the steward of the Sacred Shrines, would be followed by the disintegration of the Orthodox Eastern Church and a great Christian force would vanish from the earth. Nor again would the catastrophe stop there.

The echoes of that downfall would extend to Christianity in Europe and America. Firmly entrenched as the Church is in these countries, it could not but lose prestige if its most Sacred Sites went by default.



The Place of the Nativity

THE PRESENT SITUATION

By J. B. BARRON

Chairman of the British Commission on Liquidation and Control of the Orthodox Patriarchate of Jerusalem

In order to get a clear picture of the situation in which the Orthodox Patriarchate of Jerusalem now finds itself, it is necessary to go back to 1913, before the opening of the World War.

In that year, we find the Orthodox Patriarchate ministering to a population of 60,000 to 70,000 Christian people in Palestine, Trans-Jordania and Syria. Regular services were carried on in the churches connected with the Sacred Places, and, in addition to this and the maintenance of these shrines, the Patriarchate operated many educational and charitable undertakings throughout its territory, including such things as poor relief, elementary education, higher education, hospitals and dispensaries, asylums for pilgrims and a theological seminary.

Financial support for the maintenance of the Sacred Places and the other activities of the Patriarchate was derived from various sources in 1913. Part of it came from lands owned in Palestine; this represented about one-fourth of the entire income. The greater part, however, came from properties held in Roumania, Russia and Asia Minor. Collections from the Russian Orthodox Churches taken annually under the auspices of the Government and the offerings of pilgrims to the shrines, who numbered about 10,000 a year and of whom the majority were Russians, completed the sources of revenue which supported the Patriarchate in 1913. An

estimate in an official British report states that 64 per cent of the total income of the Patriarchate was derived from Russian sources at this time. The total pre-war income of the Patriarchate amounted to from £70,000 (\$322,000) to £90,000 (\$414,000).

All the pre-war sources of revenue have been stopped except the rents from the properties in Palestine which, despite the increase in value to five-fold what they were before the war, do not amount to more than £20,000 (\$92,000) annually. The influx of Russian pilgrims ceased with the outbreak of the war. The annual collections in the Russian Orthodox Church were terminated by the Russian Revolution. The properties in Roumania and Russia were taken from the Church by agrarian laws which appropriated all church properties. The burning of Smyrna and the seizure of Asia Minor by the Angora Turks account for the rest of the properties.

Simultaneously with this chapter of misfortune the Patriarchate was placed under additional heavy expense, owing to the necessity for war relief. This the Patriarchate dispensed throughout the struggle, not only to the native population but also to refugees from all countries without discrimination because of creed.

In order to conserve funds for war relief work, many of the charitable and educational activities of the Patriarchate were discontinued at this

time. Schools, hospitals, orphanages and other institutions, some of which had been in existence for centuries, had to close. Very few of them have re-opened. In spite of this cessation of other activities, the Patriarchate found it necessary to borrow money

funds to carry on its work of caring for the Sacred Places.

This would have happened long ago were it not for the fact that the British Mandatory Government of Palestine has declared a special mora-



*The Mosque of Omar—Jerusalem
Islam's shrine stands serene and beautiful in the Holy City*

to carry on the essential work. From a debt of £80,000 (\$368,000) in 1914, the war brought the debt up to £500,000 (\$2,300,000).

The creditors are various. Both institutions and individuals, and the sums vary from a few dollars to many thousands, the late Herbert Clark, for instance, having loaned \$35,000. The creditors number about 7,000 in all.

In the aggregate, the securities given for the loans, constitute a mortgage on the remaining lands owned by the Patriarchate in Palestine, the sole present source of income. Once these loans are called, it will be necessary to sell these lands to discharge the indebtedness and the venerable institution will be left with practically no

torium on the finances of the Patriarchate and has appointed a commission to administer its affairs which assumed control on September 1, 1921.

Upon taking over, the Committee issued the following statement on the finances on the Patriarchate:

LIABILITIES		
Salaries Outstanding	£36,708	\$168,856
Rents of Houses:		
Poor Relief . . .	15,562	62,385
Loans and Interest . . .	536,148	2,465,280
Sundry Creditors . . .	39,923	183,645
Taxes Outstanding . . .	10,365	47,679
	£ 638,706	\$ 2,927,845
ASSETS		
Cash on Hand . . .	£612	\$2,815
Deficiency . . .	638,094	2,925,030
	£ 638,706	\$ 2,927,845

After a lapse of twelve months, the Commissioners issued their first report to the High Commissioner for Palestine on August 31, 1922. The accounts were audited by a British firm of chartered accountants whose signature appears on the statement of

It will be seen that, during the year under consideration—the last report available—the Commissioners maintained the Patriarchate without adding appreciably to the deficit.

With the present income of the



The Church of the Holy Sepulchre—Jerusalem

Christianity's most sacred shrine is housed in this shabby edifice—compare with the Mosque of Omar on opposite page

accounts as of that date. This statement is as follows:

LIABILITIES			
Salaries Outstanding	£39,294		\$170,752
Rents—Poor Relief	13,793		63,447
Loans and Interest	536,262		2,476,816
Sundry Creditors	37,485		172,431
Taxes Outstanding	12,472		57,361
	£639,306		\$2,940,807
ASSETS			
Cash on Hand	£4,167		\$19,186
Deficiency	635,139		2,921,621
	£639,306		\$2,940,807

Patriarchate, in other words, the Commission is just about able to keep the institution going, with its activities cut to the bone. All the schools are closed except a few in the large centers of population; most of the hospitals and orphanages are closed; the theological seminary is closed, leaving the Patriarchate with no means whatever of training men for the Orthodox ministry. Parish priests are practically impossible to get. Their pay is £3 (\$13.50) a month, not a

living wage and it is no uncommon sight to see parish priests working as laborers to earn enough to support their families.

It is impossible, under present conditions and with the income of the Patriarchate so curtailed, for the Commission to make any headway toward paying off the debt. The income is just sufficient to maintain the essential work of the Patriarchate and to pay the expense of administration. The annual cost of the Commission, by the way, is £300 (\$1,380.00) a year, £100 (\$460.00) each for the three Commissioners.

Meantime, heavy pressure is being brought to bear on the Commissioners by the creditors to terminate the

moratorium. The Commission and the Government, realizing the serious spiritual catastrophe that the downfall of the Patriarchate would precipitate, are doing all in their power to extend it until aid can come from outside sources.

In conclusion, it should be said that, in the opinion of the Commission, the Patriarchate cannot carry on its work with a budget less than £50,000 (\$230,000) annually; and this will not extend the work to its pre-war scope. But, once the debt is paid and the heavy burden of interest charges is done away with, it will suffice to maintain the Patriarchate in its essential work and will assure the proper care of the Sacred Places.

RESOLUTION ADOPTED BY THE INTERNATIONAL
CONVENTION OF THE DISCIPLES OF CHRIST
AT COLORADO SPRINGS, SEPTEMBER, 14, 1923

"The Christians of the western lands have learned with deep concern of the serious difficulties into which the Patriarchate of Jerusalem has fallen by reason of the radical depletion of its revenues. For sixteen centuries the Patriarch as the head of the Eastern Orthodox Church has been the guardian and preserver of such venerable shrines as the Church of the Holy Sepulchre, at Jerusalem, the Church of the Nativity at Bethlehem, and the Church of the Annunciation at Nazareth, all places of Christian affection and pilgrimage. For the Patriarch to have failed in this duty would have made almost certain the passing of these shrines from Christian to Mohammedan hands, as in the case of the Church of Santa Sophia at Constantinople.

The revenues which have enabled the Patriarch to safeguard these localities and to carry on the orphanages, hospitals, schools and seminaries under his supervision, consisting of rentals in Palestine and other lands, and of gifts from pilgrims, have been

almost wholly cut off as the results of the war and the subsequent confusion. Debts have been contracted which jeopardize the remaining possessions of the Patriarchate. In this emergency appeal is made to the Christians of Europe and America to aid in the preservation of these Holy Places and the work which has been carried on by the Patriarchs of Jerusalem through many years.

THEREFORE, BE IT RESOLVED, That the International Convention of the Disciples of Christ hears with deep sympathy of the very serious peril in which the work of the Patriarch of Jerusalem is placed by the loss of its supporting revenues;

AND BE IT FURTHER RESOLVED, That a commission of three members be created to cooperate with similar commissions of other communions in planning with the Oriental churches for such methods of safeguarding the Holy Places and carrying forward the work performed in behalf of all Christendom by the Patriarch and his fellow workers."

There are several questions in connection with the preservation of the Sacred Places which naturally arise in the minds of those who support this movement. How is the disbursement of the funds going to be administered? Is the American Committee going to be represented on the body which does this? After the Patriarchate has been re-habilitated, will it get into difficulties again? What guarantee is there that this money is going to accomplish a permanent good? Will the project be finished when the Patriarchate is re-established and the Sacred Places are saved? If not, what is to follow?

The first step after the completion of the fund will, of course, be the disbursement and the relieving of the immediate acute crisis. The disbursement will be administered by a body composed of representatives of the Patriarch, members of the British Commission now supervising the Patriarchal finances, and representatives of the American Committee. American representation on the Commission will not only be welcomed, it will be insisted on. This has been emphasized by Patriarch Damianos to a member of the American Committee and by Lt. Col. J. B. Barron, Chairman of the British Commission, on his recent visit to the United States, in conversation with the chairmen and various members of the American Committee.

The future history of the Patriarchate and the Sacred Places can certainly be said to be starting off under good auspices, once the present crisis is past. The financial affairs of the

Patriarchate are at present under an economic, efficient control by the British Commission. In the two years that the Commission has had control, it has made enormous strides toward stabilizing the budget. Its last report, issued under date of September 1, 1923, containing the estimated receipts and expenditures for 1923-1924, shows an increase in receipts of £2,604 (\$11,978) over the previous year and a decrease in expenditures of £11,817 (\$54,358).

The suggestion has been made to the Patriarch that it would be wise to continue the administration of the financial affairs of the Patriarchate in the hands of some person or persons who are accustomed to dealing with these matters. This suggestion has been most cordially received. A stable government is assured under the British Mandate.

It would be a pity if the interest engendered in the Sacred Places and in Christianity in the East by this effort were allowed to lapse once the danger is past. There is real need for wider understanding and closer cooperation between Christian churches of the West and those of the East. With the impetus given to a closer communion by this effort, there is no reason why the preservation of the Sacred Places should not mark a new era in the relations of the Christian churches throughout the world.

What more fitting place to act as the source of such a movement can be found than Jerusalem, the Holy City, whence have sprung the doctrines which have guided the Christian church for nineteen centuries? And,

if we consider Jerusalem as the fountain-head not only of the Christian religion but also of the other religions of the world, an even more magnificent conception arises. Why not make Jerusalem the center of a movement to spread throughout the world those doctrines of peace which were first promulgated by the Prince of Peace in that very City? Certainly no more appropriate place could be found. The focusing point of three great religions, its very name being the City of Peace, comparatively untouched by

political controversies, it presents a splendid rallying point for such a movement.

All these things are within the ultimate possibilities of the present undertaking. The American Committee is resolved that preservation of the Sacred Places will not be the only accomplishment. It is going to make the present aim only the first step toward the realization of a larger, more embracing Christianity throughout the world.

ENDORSEMENT BY THE RT. REV. RENNIE McINNES,
ANGLICAN BISHOP IN JERUSALEM, SEPTEMBER 21, 1923

I write to support, with all my heart, the plea now being made by my friend, the Most Rev. The Archbishop of Neapolis, Palestine, on behalf of the Eastern Orthodox Church in that country. I have first hand

knowledge of the serious financial difficulty in which that great Church is placed, and shall be delighted to hear that help has been given by the Churches of the United States of America and Canada.

(Signed) RENNIE MACINNES,
Anglican Bishop in Jerusalem.

Many personal endorsements have been received, among which are those of:

Dr. John H. Finley

Pres. James R. Angell

Mr. Theodore Roosevelt

Dr. John R. Mott

Rt. Rev. Charles H. Brent, D.D.

A BIG UNDERTAKING

The preservation of the Sacred Places is a task to be approached with the highest determination and resolve. It is a big undertaking, as any project which has for its aim such important and far-reaching consummations must be. Men have been willing to give their lives in the defense of these places and the principles that they represent. We cannot give less than our best to such a cause.

Before we attempt to persuade others of the inherent worthiness and importance of the undertaking, we must absorb into our consciousness the full significance of the crisis; we must face the proposition that this is nothing short of the failure of Christianity which threatens; that the failure impends in the Holy Land where, above every place else, Christianity should flourish and progress.

The only way to approach a big task is in a big way. The American Committee has rightly judged this affair to be a concern of all Christians in the United States. It is, indeed, the concern of Christians throughout the world but the project in other countries is not within the jurisdiction of this Committee; it is in other capable hands. Here we are dealing with the

project as it affects the Christians of the United States.

To make it a big thing collectively, we must make it a big thing individually. The preservation of the Sacred Places is not a thing to be put aside until tomorrow or to wait until other matters do not press. What if the Patriarchs in the past had said "Tomorrow" when alien hordes threatened the shrines with fire and sword? Our responsibility is no less than theirs; the Christ who lay for three days in the Holy Sepulchre is no less ours than theirs. If, by an accident of geography, the Patriarchs of Jerusalem have had the physical care of the Sacred Places, the spiritual inspiration that has emanated from them has been shared by all.

Let us, then, rally to the support of Christianity in the Holy Land with the spirit, the reverence, the enthusiasm that these things merit. Let us give largely and look to others to do so. Let us put the undertaking on a plane of magnitude in keeping with the importance of the things affected. If the persons most closely interested look at the project in a big way, those with whom they talk cannot help but absorb this atmosphere.

SOME OF THE DEFINITE RESULTS IN THIS UNDERTAKING

(1). The preservation of the Patriarchate of Jerusalem, which through the centuries has been the custodian of the Sacred Places in the Holy Land. The East brought Christianity to the West and now the West should help to preserve Christianity in the land of its birth.

(2). The preservation of the Church of Palestine and its constituency of 70,000 Christians. The Church of Palestine has the responsibility of educating the children of its constituency and of saving them to Christianity. It also has an important missionary work in Mohammedan surroundings.

(3). The preservation of the Mother Church of Christendom, the oldest of all the Churches whose position and priority fit it to be the rallying point for all the Churches of the world.

(4). The saving to the evangelical Churches of the Sacred Places of Christianity.

(5). The participation by American Churches in the future care of the Sacred Places so that they may be made more worthy memorials and become in a higher sense inspirations to Christendom.

(6). A quickening of the spiritual life in the United States through the educational value of the undertaking and through direct interest in the sources of the Christian faith.

(7). The strengthening of all the Eastern Orthodox Churches through

the tangible aid given to one of its branches now in a position to assume a leading role.

(8). The promotion of the great ideal of a world association of Churches through bridging the chasm which has heretofore existed between the Eastern Churches and the American Churches.

(9). The promotion of world peace through a world cooperative movement centering in Jerusalem, "the habitation of peace," the city which should be regarded as a memorial to the Prince of Peace. It is not enough to provide the machinery for world peace and at the Hague; we need to exalt the ideal of international brotherhood found in Christianity.

(10). The easing of the tension between Jew and Arab in Palestine through the internationalizing of Palestine as the Churches of the world in a friendly spirit become interested in the land.

(11). It will be a partial repayment of a debt owed by the west to the east inasmuch as the eastern spirit of democracy greatly influenced not only the revival of learning in the west but also the revolt against the legalism of the Latin culture. The west has little appreciated the cultural influence of such men as Theodore of Tarsus, who became Archbishop of Canterbury in the seventh century and of later Greek scholars and priests who were driven from their homeland by invading Moslems.



The Mount of Olives

NEED OF COOPERATION

The work of the American Committee on Preservation of the Sacred Places in the Holy Land involves three stages, which in turn depend on each other.

The first and vital stage is the raising of America's portion of the fund to re-establish the Orthodox Church on a firm foundation in Jerusalem. The amount to be raised must exceed two million dollars.

The second is the disbursement of that fund under the supervision of the American Committee so that the greatest good shall be obtained, and a recurrence of the present situation shall be made impossible.

The third is the cementing of friendship that will bring closer relations between the Eastern and Western churches, so that in the near future, we shall have unity of action in spreading Christianity throughout the world.

The first stage on the program of the work is all-important at present

and the Committee needs, in particular, the hearty cooperation of all the Ministers, Sunday School Superintendents and Teachers, Women's Organizations, Men's Organizations, Young People's Organizations and the Sunday School children throughout the land. Their assistance may take the form, first, of developing an acquaintance with the entire situation in Jerusalem and of disseminating such knowledge of the Holy Land to all Christians; second, of forwarding to the Committee and National Headquarters, 289 Fourth Avenue, New York, the names of Christians who are interested in the work of the Committee, and in assisting their brethren of the East.

For the Ministers and Sunday School Superintendents themselves, the undertaking presents an excellent method of putting before the congregations and Sunday Schools an important subject of which most of them have very little knowledge. Indeed the educational value to our Churches

and Sunday Schools of the entire undertaking is significant not only to them but also to the American Committee's work.

To simplify and expedite the obtaining of the necessary fund it is very desirable that Ministers appoint a Committee of two or three members in their Churches and advise the Committee of the names of such appointees. This Committee may then individually or in conjunction with other Church Committees in their locality, proceed to perfect an organization that will carry out the detailed plan of the campaign for funds.

Different plans for local campaigns are available, but the most popular, picturesque and educational plan is that of the Ninth Crusade of which the following is a brief outline:

The Ninth Crusade is patterned after the original Crusades, although in operation it will be largely symbolic. All persons shall be eligible to participate in the Crusade through contributions to the fund.

It will be divided into two main sections; junior, which is composed of Sunday School children, their teachers and superintendents, and children not attending Sunday School. The senior section is composed of church members, individuals not belonging to church, clubs, societies and fraternal orders.

The general plan of organization is the following:

(a) The Supreme Commandery is the national directing committee of the Crusade.

(b) The Knight Counselors constitute the local committee whose head or chairman is the Knight Commander and the Captain of the Host is vice-chairman.

(c) The Seneschals are the team captains or club leaders.

(d) The Crusaders of the Shrine are the enlisted workers or contributors.

A designated Sunday will be set aside as Crusade Sunday when a pageant will be held. The children will march to a suitable place and there, following the example of the Wise Men, present their symbolic gifts of the "gold, frankincense and myrrh" brought to the cradle of the Infant Jesus.

Certificates bearing the seal of the Patriarchate will be presented to workers and contributors; also buttons emblematic of the Crusade. Flags will be presented to Sunday Schools and Churches where a good record is made in recruiting for the Crusade. Where the entire unit of Sunday Schools in a state or section works meritoriously, a bronze tablet will be placed in the Church of the Nativity in Bethlehem or some other Shrine in acknowledgement of service. The Patriarchal honors in the form of a Fellowship of the Holy Sepulchre will be conferred on individuals who contribute materially to the cause.

A detailed plan of organization, publicity material, printed matter and general assistance is available to those who desire to forward the work of the Committee, and will be sent on application to National Headquarters of the American Committee on Preservation of the Sacred Places in the Holy Land, Room 33, 289 Fourth Avenue, New York, N. Y.

Local treasurers and individuals should make all checks payable to Haley Fiske, Treasurer, Room 33, 289 Fourth Avenue, New York, N. Y.

RESOLUTION ADOPTED BY THE EXECUTIVE COMMITTEE OF
THE FEDERAL COUNCIL OF CHURCHES AT THE ANNUAL
MEETING HELD IN COLUMBUS, DECEMBER 14, 1923

The Executive Committee of the Federal Council of Churches at its annual meeting, heartily endorses the work of the American Committee on the Preservation of the Sacred Places in the Holy Land. We commend to the Churches the appeal of the Committee to come to the aid of the Jerusalem Patriarchate in its financial straits.

RESOLUTION ADOPTED BY THE CONGREGATIONAL COUNCIL
AT SPRINGFIELD, OCTOBER 22, 1923

Jerusalem, because of conditions in Constantinople and Moscow, and because it has become the capital of a state under the administration of Great Britain, promises to become the most important center for the Eastern Orthodox Churches. In this moment of opportunity, unparalleled in the history of Christendom, the Patriarchate of Jerusalem, which is the head of the Church of Palestine, finds itself facing extinction through the loss of its income-producing properties in Russia, Roumania and Asia Minor, through the loss of the gifts of the pilgrims who before the War were its main support, through its debts due largely to the War and to the events since the War, and through the insistence of the creditors that the remaining possessions of the Patriarchate in Palestine be sold. The plight of the Jerusalem Patriarchate places in jeopardy the sacred places of the Holy Land with the imminent possibility of their passing into the

control of those who have long been covetous of that control.

The Patriarchate of Jerusalem has offered to the Churches of America a share in the future custody of the Sacred Places. We believe that there would be great gain to the spiritual life of our American Churches if they should become directly interested in the shrines hallowed through blessed memory.

The National Council of Congregational Churches, therefore, endorses the effort of the American Committee on the Preservation of the Sacred Places in the Holy Land to come to the aid of the Church of Palestine and directs that the Nominating Committee of the Council appoint a committee of three members, which shall be authorized to cooperate with similar committees from other denominations and with the committee of the Federal Council of Churches in developing closer relations with the Eastern Churches.

RESOLUTION ADOPTED BY THE EPISCOPAL HOUSE OF
BISHOPS AT DALLAS, TEXAS, NOVEMBER 14, 1923

"BE IT RESOLVED, That the House of Bishops approves the appeal of the Patriarch of Jerusalem for financial aid to save the Holy Places of the Holy Land from being sold to meet indebtedness incurred largely through caring for starving refugees from Mohammedan persecution during the World War, and for which

aid Colonel Barron, representing the British Government, Archbishop Panteleimon of the Orthodox Church, and Mr. Shibly Jamal, representing the Rt. Rev. Dr. McInnes, Anglican Bishop of Jerusalem, have visited this country, and for which a general appeal to all Christians will shortly be made."

SUGGESTED SERMON TEXTS

These texts are included for the convenience of ministers who may wish to address their congregations on the subject of the Sacred Places.

1 COR. 16: 1-3

Now concerning the collection for the saints, as I gave order to the churches of Gallatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come. And when I arrive, whomsoever ye shall approve, them will I send with letters to carry your bounty unto Jerusalem.

ACTS 11: 29-30

And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea; which also they did sending it to the elders by the hand of Barnabas and Saul.

ACTS 24: 17

Now after some years I came to bring alms to my nation and offerings:

ROMANS 15: 25-28

But now, I say, I go unto Jerusalem, ministering unto the saints. For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem. Yea, it hath been their good pleasure; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to minister unto them in carnal things. When therefore, I have accomplished this, and have sealed to them this fruit, I will go on by you unto Spain.

2 COR. 9: 1-2, 12

For as touching the ministering to the saints, it is superfluous for me to write to you; for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and your zeal hath stirred up very many of them.

2 COR. 8: 1-4

Moreover, brethren, we make known to you the grace of God which hath been given in the churches on Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For according to their power I bear witness, yea and beyond their power, they gave of their own accord, beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints.

GAL. 2: 9-10

And when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision; only they would that we should remember the poor, which very thing I was also zealous to do.

LUKE 19: 41-42

And when he drew nigh, he saw the city and wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. (The name Jerusalem means the City of Peace.)



Nazareth

And he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Matt. 2:23

ONE CLEAR CALL

"During the centuries we have guarded the Sacred Places of Christianity. With love and reverence, we have maintained them and kept them open at all times for the inspiration of Christian pilgrims from all over the world. We have built churches over the Sacred Sites. We have seen these churches violated and destroyed time and again by marauding enemies and, time and again, we have re-built them. For sixteen centuries, we have upheld the cross in the land of the crescent.

"Now, worn with our long stewardship, beset with difficulties and dangers, our ancient church turns to the vigorous young churches of the West. We ask for help—not for our-

selves but for the Sacred Places that have been in our care; we ask aid for Christianity in the land of its birth. We ask that the great Christian churches of America, from now on, stand shoulder to shoulder with us in the privilege and responsibility of caring for the Sacred Places in the Holy Land."

Such is the call that has come to us from the homeland of Christ. It offers to the churches of America an opportunity, a privilege unequalled in the annals of the church; an opportunity to inaugurate a new era of more united, more powerful Christianity throughout the world.

Will you do your share to bring about this fortunate consummation?

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Matt. 28:6.