

# The Witness

"FOR CHRIST AND HIS CHURCH"

Vol. III. No. 49.

CHICAGO, DECEMBER 13, 1919.

\$1.00 A YEAR

## THE CLIMAX IS PASSED, NEW ERA BEGUN

The Church Swept by a Spiritual Revival Such as It Has Not Experienced in Years.

The climax of the Nation-wide Campaign has come and gone. The Church has been swept by a spiritual revival such as it has not experienced for years. A new era has begun.

Days must pass ere the Church can know what it achieved last Sunday. Like a seismograph recording an earthquake, the national campaign headquarters in New York is tracing the progress of the vitalizing force of the campaign, as report after report comes in. But the ultimate result is still hidden. There are however, indications, suggestions, which reveal the power of the spiritual awakening caused by the campaign in the Church, and that would seem to justify exalted hopes of the final revelation.

There is Trinity Church in Lumberton, N. C. "Mobilization Day" was still more than a week away when a telegram came to the national headquarters with this message:

"Trinity Church, Lumberton, Diocese of East Carolina, Greatly over-subscribed her Nation-wide quota. Canvass made at close of campaign conference. Entire membership of twelve of this mission subscribed \$2,160 to their local and the Nation-wide Budget. Campaign quotas received everywhere with enthusiasm."

Trinity Church's annual quota was \$240. For three years, \$720. Archdeacon W. R. Noe of Wilmington told the congregation that the Church needed thrice as much in the next three years as they had contributed before. And Trinity Church tripled its quota.

"Trinity Church, Lumberton," wrote Bishop Thomas C. Darst of the Diocese of East Carolina, later, "is a mission church and has but four adult male communicants. We would like to believe that it is the first church or mission in the United States to pledge its Nation-wide quota."

This is concrete evidence of the spirit of the Nation-wide Campaign at work upon the Church.

And this is the spirit which last week was sweeping practically all the Church on to its great day.

"The Diocese of Bethlehem," wired Bishop Ethelbert Talbot and Rev. J. I. Larned, chairman of the campaign committee, "accepts its assigned quota of \$156,438 per year for the next three years and expects to carry all its own askings, which total \$122,000 annually, and in addition hopes to go over the top on both next Sunday."

From the Diocese of Pittsburg came a definite pledge:

"Pittsburgh diocese accepts without question its apportionment," wired the executive committee, "and pledges its every effort to meet it fully on December 7."

In the Diocese of Virginia the quota was raised to round numbers, and another record of achievement made.

"Virginia Diocesan quota accepted by committee" came the message from the Rev. G. M. Brydon, secretary of the diocesan committee.

"Set at \$90,000 for a round number and all parish quotas announced. One parish already over the top."

And this note of confidence came from Mrs. William P. Cornell, secretary of the South Carolina Campaign Committee:

"South Carolina never questioned her quota. She expected you would take it for granted she would go over the top December 7."

A message from John McE. Ames, chairman of the campaign committee in the Diocese of Kansas, told its attitude.

"Ever since we knew what was expected of us," it read, "we have been buckling down to see if we cannot go over the top."

And the word from South Dakota came, in a message signed by Rev. F. B. Bartlett, chairman of the campaign committee there, with irresistible assurance.

"Our quota of \$30,121," it ran, "has been apportioned to the parishes and missions of this district. We shall raise this quota in full on December 7, in the South Dakota way."

North Carolina expected more would be asked of it. So said the letter from John L. Jackson of Raleigh.

"I can assure you," he wrote, "that North Carolina has willingly accepted its quota and certainly expects to go over the top. I think that most of the people were surprised that it was not larger. I am sure that everything will be done that can be done for the success of this campaign in North Carolina."

In this spirit, then, the Church seems to have gone forward to the attack, a Church truly militant, inspired with the high resolve of victory. And these are the indications which point the way now to that resolve attained, for the greater glory of the Kingdom.

## BISHOP BEECHER VISITS SALINA.

The Rt. Rev. Dr. George A. Beecher made his first visitation to the District of Salina the last week in November, holding a conference with the Cathedral Chapter, the Council of Advice, and with the clergy of the District. The clergy unanimously went on record opposing the sale or rental of Church property to Christian Scientists and advised the suspension of the associate mission plan pending the election of a bishop for the district. The latter action was taken in view of the loss of the inspiration and leadership of him whose vision and ideal this plan was, the late Bishop Sage.

## THE MOTHER CHURCH OF LONG ISLAND.

"I have just finished reading an article in the Witness under the heading 'The Mother Church of Long Island,' writes Dr. Francis H. Miller, of Cuba, N. Y., 'although I have no data at hand I am certain that while St. Anne's Church, Brooklyn is the mother Church of that city, St. George's, Hempstead; St. George's, Flushing; Grace Church, Jamaica; Caroline Church, Setaukut, and possibly St. James' Church, Elmhurst, are all much older, having been organized in the very early years of the 18th century."

The Rev. Frank R. Meyers was advanced to the priesthood by Bishop Beecher on Sunday, Nov. 23, in Christ Cathedral, Salina, Kansas.

## GREAT EFFORT OF THE CHURCH SUCCESSFUL

The Intensive Drive Is Over, But the Great Work of the Campaign Is Before the Church.

Bishops Anderson and Wise, and Mr. Franklin Speak At Banquet In Chicago.

With every evidence of enthusiasm the intensive week of the Church's Nation-wide Campaign has drawn to a close, with the membership from coast to coast uplifted, awakened and informed. Although weeks may be required to tally the full results, early reports indicate the successful culmination of this greatest effort of the Church to expand and extend all her activities through one great drive. All but six dioceses of the Church have projected their intensive drives. Michigan, Iowa, Southern Ohio, Quincy, Dallas and Western Nebraska have availed themselves of the opportunity given by the commission to defer the Intensive Drive a few weeks in units which were not yet ready to make their canvasses.

The Intensive Drive is over, but the great work of the Nation-wide Campaign is yet before the Church. The Campaign has brought an awakening to the Church—its clergy, its lay workers, its inactive communicants. All have been made to see the vision of greater opportunities, deeper responsibilities, which confront Christianity today. They have been made to hear the call to service. They stand ready to carry on the new program of the Church, opened to them by the Nation-wide Campaign.

## We Are Only a Part of a Large Program.

"The Nation-wide Campaign is a world movement and we are only a part of a very large program," said Bishop Charles P. Anderson of Chicago, at a dinner attended by more than 1,200 campaign enthusiasts of Chicago diocese. "The Catholics are having their campaign, the Presbyterians theirs, the Methodists have had theirs, and the same thing is being done in Canada, England, Australia and Scandinavia."

"It means that the Christian world as a whole is awakened to the consciousness that the responsibility for maintaining and extending a Christian civilization in the world rests primarily upon the Christian church. There never was a time when the challenge was being hurled at the Church so directly and so unmistakably as at the present time."

Bishop Anderson declared he would rather fight opposition in the work that lies before the Church than indifference and inertness.

"We have in all our provinces great reservoirs of latent ability and spiritual energy," he said. "If this were turned loose for the upbuilding of God's kingdom God Himself knows the possibilities of this force in action. The Nation-wide Campaign is going to bring much, I might say, most, of this power to bear upon the problems of the Church. I prophesy wonderful things for the Church of the future if we keep up the pace set during the last few months."

## Pew Renting System Undemocratic.

Bishop James Wise, of Kansas, speaking at the same affair, denounced

ed the pew-renting system as undemocratic.

"The Nation-wide Campaign, through its Every Member Canvass, will enable you to kill this system, by opening the doors of the Church to all," he said. "Our Church will become a House of God for the man who wears a hickory shirt as well as for his wealthy brother. And until we reach the real worker, the producer, we cannot hope to save the Nation. The root of present day difficulties is not an economic one. It is a problem of the adjusting of the human relationship between man and man."

Speaking of the far-reaching benefits resulting from the Nation-wide Campaign throughout the diocese and missionary districts of the Church, Bishop Wise said:

"I cannot emphasize too strongly my appreciation of what the Campaign is going to mean in the missionary fields of the Church. Heretofore, the Missionary Bishop was a crumb-picker. The Episcopal Church consecrated him and sent him out to his field with scarcely enough funds to buy his own bread. Consequently, it was necessary for him to spend six months of each year in the cities, picking crumbs from rich men's tables, in order to get funds with which to carry on his missionary work for the other six months."

Bishop Anderson, as national chairman of the joint commission governing the Nation-wide Campaign, has expressed his deep satisfaction over the successful culmination of the intensive drive in all dioceses where it has been projected. "The Episcopal Church in our part of the world has been moving as it hasn't moved in your experience or mine," he said. "The success of the Nation-wide Campaign has passed far beyond our most optimistic dreams at the time of its inception, last April."

Mr. Lewis B. Franklin, chairman of the finance committee of the Campaign gave a strong address at the dinner which was listened to with intense interest.

## NEW YORK PARISH 160 YEARS OLD.

The 160th anniversary of St. George's Parish, Schenectady, N. Y. was observed at a series of services and social gatherings, covering three days, beginning on Sunday, November 23. The Rev. D. W. R. Taylor, rector, preached the anniversary sermon, taking for his text the 15th verse of Psalm 147—"Praise the Lord, O Jerusalem; Praise Thy God, O Zion. For He Hath Made Fast the Bars of Thy Gate, and Hath Blessed Thy Children Within Thee."

## "THE BUILDERS OF THE CITY OF GOD."

Rev. F. L. Gratiot, assistant rector in the Church of the Holy Spirit, Lake Forest, Ill., and editor of the religious department of the Chicago Tribune, revised and rendered in blank verse the Nation-wide Campaign pageant, "The Builders of the City of God." The pageant as prepared for the Church School Program of the Nation-wide Campaign by Dr. Long and Philip Osgood, was used in practically every Sunday School of any size throughout the country. It helped to arouse the interest not only of the children but of the grown up Church people in the campaign. The revision by Mr. Gratiot would doubtless have been received very favorably had it been put in print in time for use before Mobilization Day.

## FIRST MEETING OF THE PRESIDING BISHOP AND COUNCIL

Committee on Organization Appointed—Departments Constituted and Members Appointed.

The first meeting of the Presiding Bishop and Council created by Canon 58 as adopted by the General Convention of 1919 began with a Celebration of the Holy Communion in the Bethlehem Chapel of the Washington Cathedral in Washington, D. C., at ten o'clock a. m., Tuesday, November 25, 1919, the Rt. Rev. Thomas F. Gailor, D. D., Bishop of Tennessee, being the celebrant, assisted by the Bishop of Washington, the Bishop of Georgia, and the Bishop of Newark. The business session of the Council was held in Whitby Hall on the Cathedral grounds. This hall has in its foundations a stone brought from the ruins of Whitby, England, and one could not help recalling the first Council of Whitby in 664 A. D., the first national council of the Church of England.

At the opening of the session the Bishop presiding stated briefly the scope of the organization meeting, referring to the various provisions of Canon 58. Thereupon Mr. James H. Pershing, of Denver, Colorado, was chosen temporary secretary. The roll was called; the following members of the Council were found to be present: the Bishop of Tennessee, presiding; the Bishop of Virginia, the Bishop of Massachusetts, the Bishop of Newark, the Bishop-Coadjutor of Ohio, the Bishop of Rhode Island, the Bishop of Maryland, the Bishop of Georgia, the Bishop of Olympia, the Rev. Dr. Freeman, the Rev. Dr. Mann, the Rev. Dr. Milton, the Rev. Dr. Stires, the Rev. Dr. Phillips, Mr. Stephen Baker, Mr. John Stuart Bryan, Mr. Burton Mansfield, Mr. F. C. Morehouse, Mr. Arthur E. Newbold, Mr. Harper Sibley, Mr. H. C. Wyckoff, Mr. William M. Baldwin, Mr. James H. Pershing, Mr. Lewis B. Franklin.

After considerable discussion the President appointed the following Committee on Organization: namely, the Bishop of Newark, the Bishop of Rhode Island, the Bishop of Maryland, Rev. Dr. Freeman, Mr. Pershing, Mr. Baker, Mr. Mansfield, and Mr. Franklin. This committee was charged with the duty of suggesting to the Council the work that could be accomplished at the present meeting, and also the further duty of drawing up by-laws defining the duties of officers and the functions of the various departments.

The Council unanimously resolved that in their opinion the Presiding Bishop of the Council should devote his entire time to the duties of his executive office and should be paid a salary by the Council. The Council decided that it would not go into the election of a Vice-President of the Council at this time.

Luncheon was served for the members of the Council by the provision of the Bishop of Washington in the Boys' Cathedral School at one o'clock.

The Council reconvened at 2:30 p. m. The Committee on Organization presented a preliminary report. First, that according to the provisions of 57 the Presiding Bishop and Council shall be the Board of Directors of

(Continued on Page 2)



## EDITORIAL

By Bishop IRVING P. JOHNSON.

## THE CONCORDAT.

The proposed legislation to enable Bishops of this Church to ordain Congregational ministers without requiring them to submit to the discipline of this Church, came before the Convention in the form of a proposed Canon, which in the minds of many was in direct opposition to that provision of the Constitution which required that persons ordained should take the oath of conformity to the doctrine, discipline and worship of the Protestant Episcopal Church.

There are those who argued that the Constitution did not cover those who were to minister outside of this Church, and others who were inclined to say, "What is a mere Article of the Constitution between friends?" but we believe that the great bulk of the Convention felt that this was an insuperable difficulty to the consideration of the project.

The Concordat came up first in the House of Bishops and was referred to the Committee on Canons, which made their report without comment, that the question of constitutionality should be disposed of before the merits of the question could be considered.

After some debate as to the question of its constitutionality the whole matter was referred to a committee of nine Bishops (Chicago, Tennessee, South Carolina, California, Louisiana, Southern Ohio, Mississippi, Western New York, and Colorado), who after a lengthy consideration of the matter presented a series of resolutions dealing sympathetically with the petitioners, but urging constitutional difficulties as a reason for not acting upon it at this Convention.

These resolutions were subsequently replaced by nine definite resolutions from the House of Deputies, which resolutions dealt with the question more concretely and more optimistically. It was felt in the House of Bishops, that no matter how much one might feel that the suggestions were impracticable, nevertheless they should not be rejected on mere constitutional technicalities, so that those who had formed the committee of nine introduced a resolution to make the Constitution such that the Canon could be adopted if thought desirable.

The Constitution was amended (on its first reading) by adding the words "for this Church" to the words, confining the ordination of persons to those who took the oath of conformity.

This seemed a desirable limitation of the Constitution in case the Church was asked to ordain to the priesthood those who might officiate in other branches of the historic Church.

At any rate no one seemed to wish to hide behind a constitutional technicality in their treatment of the matter.

But no change in the Constitution can be made at one session of the Convention, so this alteration had to go over to the next Convention.

The merits of the proposed Canon were not discussed at all in the House of Bishops, and scarcely at all in the House of Deputies. The request was treated with extreme courtesy and the Convention did what it could to make the Canon legal if it were desirable.

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In discussing the matter with several members of the House of Deputies I found that the proposed Canon was regarded with favor because of the high character of all the signatories rather than by any attempt which had been made to work out the practicality of the scheme.

Much as I esteem the august gentlemen who signed this curious document, I have in my own make-up a constitutional difficulty for accepting a proposal on the merits of the gentlemen who propose it rather than on the merits of the question.

To my mind the suggestion is as chimerical as the gentlemen who propose it are most sane and estimable gentlemen, but so far as my knowledge of their habits is concerned not qualified as experts to pass upon the bias of Congregationalists. In fact, I am inclined to think that in the last three years I have gained a practical knowledge of the Congregational Church, at least of the "genus occidental," by personal contact that is much more valuable to me in estimating the feasibility of this plan, than any academic knowledge of Congregationalism could possibly give me. This may be conceit, but it is also experience.

From this personal contact I wish also to testify to the high character and sterling worth of those whom I have met of this connection, and also to the fact that as a body they are absolutely guiltless of any desire to supplement the orders which they hold by the orders which we may have to give them.

There are two questions involved in all these ecclesiastical approachments, one is the bestowal of grace through the laying on of hands and involves the whole sacramental system.

The other is the exercise of administration through a specific form of Church government. The one is technically described as the grace of orders, the other as Episcopal jurisdiction.

Now a Congregationalist could not accept our theory of government without at once ceasing to be a Congregationalist and there could be no possible reason for his wanting bishops to rule over him while he remained a Congregationalist. So it may be taken as a fundamental principle that what our Congregational brethren could not want as Congregationalists, would be any submission to Episcopal discipline, for it was solely and entirely to get rid of this that they are Congregationalists.

\* \* \*

Very well, then comes the grace of orders which involves the whole sacramental system of the Church based upon its historic continuity.

But it is this very point that differentiates us from all Protestantism as such. With them religion is essentially a matter of individual experience without any intermediary between themselves and their Maker. While our theory of grace is that God gives through His mystical body, the Church, that grace which we appropriate and use.

Now to us the Church is the body of Christ, while to them the Church is a voluntary association of religious believers, each congregation being sufficient unto itself.

The positions may be equally tenable but they are not mutually reconcilable.

One cannot be a Congregationalist and a sacramentarian at the same time, no matter how hard he tries, for to the one grace comes without external form, and to the other grace is bound up with the body.

I could understand a Congregationalist desiring to be touched by some venerable Bishop of the Episcopal Church whom he revered, much as he would be glad to receive a blessing from his father, but to go to any Bishop to receive that which is fundamentally irreconcilable with the principles which he continues to maintain is such a piece of ecclesiastical legerdemain as to provoke astonishment.

The Church is not a body from which you may take certain ribs and constitute a new Eve.

I have yet to see a clear elucidation of that which is desired except an exceedingly courteous recognition by two irreconcilable protagonists that each has great respect for the other.

But I cannot agree that the sacrament of orders can become a mere gentlemen's agreement between no matter how estimable parties. It is too sacred a thing to be thus experimented with.

And I say this with as keen a desire for Church unity as I am capable of having, but it must be a form of Church unity that is rational rather than sentimental.

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As to the practicality of the scheme, I cannot visualize it.

I can see how a popular preacher in the Congregational Church who found himself in close proximity to a prosy Episcopal priest could persuade himself to receive ordination that he might validly minister the sacraments to an Episcopal congregation who was tired of its preacher but loyal to the sacramental character of the Church, and he might easily persuade himself from his standpoint that he was submitting to a mere ordinance that he might be more effective in his ministry, but I am afraid such conduct would not be conducive to Church unity but to disorder.

Or I can see how a latitudinarian bishop of this Church might surround the Church with a coterie of Arian presbyters holding congregations not subject to his jurisdiction yet deriving their authority from him.

You may say that such a suggestion is an invidious criticism of our own Episcopate, but there are careless bishops in this Church who would be more careless in extra canonical enterprises than they would be in the bonds of unity.

In short, it is not enough reason for this Church to adopt legislation because the movers of the legislation are men of the highest ability and probity and that the legislation proposed is for the most benevolent purpose.

The thing that I am looking anxiously for and which I have as yet failed to see, is, how the proposed machinery is going to work.

It would seem that the movers of such radical legislation as that proposed should expect to show the working of the plan before the Church can adopt the same.

I simply can't visualize the thing as anything more than confusion worse confounded in the cause of Church unity, but I am willing to be shown if there is anybody with sufficient gift of prophecy to point it out. And I will gladly put this page at the disposal of anybody who will leave academic theory and demonstrate how it may be practically worked.

## THE WITNESS REDUCED IN SIZE BY THE COAL AND NEWS PRINT SHORTAGE.

We are forced by the coal and news print shortage to reduce The Witness, temporarily, to four pages. Under the ruling of those in authority, the reduction in hours our mechanical department may be operated makes it impossible to set the type for the usual form of eight pages or for the presses to take care of our large circulation. We placed an order several months ago for paper, but we are given no assurance as to when delivery will be made. Not a single sheet of print paper, the size we have been using, is to be had at any price. However, by conserving the paper we have on hand and using odd sizes we will be able to continue publishing The Witness in the four page form until our order is filled. We beg the indulgence of our readers with the confidence that they will appreciate our situation and be patient until conditions change for the better.

An active interest was shown in the Actors' Memorial Day drive in Chicago by the Diocesan commission on social service under the direction of Bishop Anderson. A call was issued by the executive secretary of the commission, Rev. M. W. Ross. The call states that "Contributions to the Actors' Fund should be made, not as a matter of charity but of justice. Members of the theatrical profession minister to our happiness, to our physical and spiritual welfare, by giving us, under proper conditions, wholesome recreation and amusement. It is time, then, that we remember that actors are real human beings, that they grow old as do the rest of us, that they are capable of real as well as make-believe suffering, and that they have real needs. We should all give and give generously, to the Actors' Fund."

## FIRST MEETING OF PRESIDING BISHOP AT COUNCIL.

(Continued from page 1)

the Domestic and Foreign Missionary Society and therefore be it

RESOLVED. That at a meeting of the Domestic and Foreign Missionary Society on the 11th day of December, 1919, the organization of said Board of Directors shall be effected and the necessary officers elected.

The Council resolved to hold a meeting in the Church Missions House in New York City on December 11th for this purpose. The Council deferred the election of a permanent secretary until the December meeting.

The Council proceeded to constitute five departments as required by Section 6, Canon 58, from the membership of the Council, as follows:

1. The Department of Missions and Church Extension. Ten members; namely, the Bishop of Virginia, the Bishop of Maryland, the Bishop of Rhode Island; Rev. Dr. Stires, Rev. Dr. Freeman, Rev. Dr. Mann, and Rev. Dr. Milton; Messrs Baker, Mather and Mansfield.

2. The Department of Religious Education. Six members. The Bishop-Coadjutor of Ohio, the Bishop of Chicago, the Bishop of Massachusetts; the Rev. D. Phillips, Messrs. Sibley and Baldwin.

3. The Department of Christian Social Service. Six members. The Bishop of Newark, the Bishop of Georgia, the Rev. Dr. Freeman, Messrs. Wyckoff, Sibley and Morehouse.

4. The Department of Finance. Six members. The Bishop of Massachusetts, the Rev. Dr. Stires, Messrs. Baker, Newbold, Pershing and Franklin.

5. The Department of Publicity. Three members. The Bishop of Olympia, the Rev. Dr. Milton, Mr. John Stuart Bryan.

The Council took recess in order to permit the members of these respective departments to organize. The Council being reconvened the following reports were submitted:

1. The Department of Missions and Church Extension reported that the Bishop of Virginia had been elected chairman and Mr. Burton Mansfield secretary and nominated as the Executive Secretary of this Department the Right Reverend A. S. Lloyd, D. D. The report was unanimously adopted by the Council.

2. The Department of Religious Education reported that it had elected the Bishop Coadjutor of Ohio as chairman and Mr. Baldwin secretary and nominated the Rev. William E. Gardner, D. D., as Executive Secretary of the Department. The report was unanimously adopted.

3. The Department of Christian Social Service reported that it had elected the Bishop of Georgia as chairman and the Bishop of Newark as secretary, and the report was adopted by the Council.

4. The Department of Finance reported that it had elected Mr. Baker chairman and Mr. Franklin secretary. It recommended salaries for the President, Treasurer, and the Executive Secretaries, and their recommendation was unanimously adopted by the Council. It recommended that each department should be instructed to present an annual budget which should be approved by the Department of Finance and adopted by the Presiding Bishop and Council, and that no changes in said budgets be permitted, except with the approval of the Department of Finance. This recommendation was adopted by the Council. Provision was made for the continuance of the office force in the Church Missions House.

5. The Department of Publicity reported that the Rev. Dr. Milton was chairman and Mr. John Stuart Bryan secretary.

The Council adjourned to meet at the Church Missions House in New York City on Thursday, December 11, 1919, at 9:30 a. m.

By order of Bishop Gailor.



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Published Every Saturday, \$1 a Year

THE WITNESS PUBLISHING CO.

(Not Incorporated)

6219 Cottage Grove Ave.  
Telephone, Midway 3935  
Chicago, Illinois

A NATIONAL CHURCH NEWS-PAPER for the people. Intended to be instructive rather than controversial. A plain paper, aiming to reach the plain person with plain facts, unbiased by partisan or sectional views.

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Entered as second class matter at the post office at Chicago, Ill., under the Act of Congress of March 3, 1879.

### THE CAMPAIGN IS STIRRING THE LAITY.

The spirit of the Nation-wide Campaign is stirring the laity to a vision for the Church beyond the three-year program of the campaign itself.

The proof is an idea that has come out of South Dakota. It is an idea of National scope, submitted by a layman, I. Orval Smith of Armour, which has just come to the campaign headquarters.

Mr. Smith urges that the Church inaugurate a movement to build a memorial for the men who fought in the World War, in every town or county in the Nation. That memorial, he suggests, should be a community house. He recommends that the Church father the idea, mother it to maturity, and invite all others to participate in carrying it out.

For him it is an idea to pay a high tribute to the soldiers of America, and at the same time to extend the influence and power of the Church.

"The coupling of matters of National importance with Church life," he says, "dignifies both the Church work and the enterprise in hand."

If the Nation-wide Campaign achieved no other end it would be invaluable to the Church in inspiring its laity to think of its welfare and its future as vital things."

### ACTIVITIES OF THE BISHOP OF GEORGIA.

Having been appointed at the General Convention on two important committees, Bishop Reese of Georgia, has made two trips to New York and one to Washington since returning from the Convention. He attended the first meeting of the joint commission to revise and correct the survey held in New York on October 29th and 30th, and the adjourned session on November 7. The Bishop was also present at the primary meeting of the Presiding Bishop and Council held in Washington, on November 25, when he was appointed a member of the Social Service Commission. Bishop Reese attended during the month of November, a meeting of the Board of Regents of the University of the South, held at Seawancee on November 13. In addition to this the Bishop has preached and held many conferences on the Nation-wide Campaign, in nearly all of the parishes and missions in the smaller towns in his diocese.

The members of the vestry of St. Paul's Church, Jackson, Mich., gave a dinner recently to the men of the parish. Each vestryman invited a guest and the guests were introduced by name at the beginning of the dinner. Senior Warden, Mr. C. W. Higby presided. Mr. George E. Luther, O. C. Bloomfield, and the rector, the Rev. W. H. Poole, gave addresses followed by a general discussion on Church advertising and the ways and means of increasing Church work and the influence of the parish in the community.

### ORDER FOR THE CONSECRATION OF BISHOP-ELECT OVERS.

The Presiding Bishop has taken order for the Ordination and Consecration of the Rev. Walter Henry Overs, Bishop elect of the Missionary District of Liberia, as follows:

Time: Thursday, December 18, 1919.

Place: St. Paul's Cathedral, Erie, Pa.

Consecrators: The Presiding Bishop; Rt. Rev. Dr. Darlington, Bishop of Harrisburg; Rt. Rev. Dr. Israel, Bishop of Erie.

Preacher: Rt. Rev. Dr. Lloyd.

Presbyters: Rt. Rev. Dr. Whitehead, Bishop of Pittsburgh; Rt. Rev. Dr. Talbot, Bishop of Bethlehem.

Attending Presbyters: Rev. W. E. Van Dyke, Rev. R. S. Radcliffe.

Master of Ceremonies: Rev. A. R. Van Meter.

Daniel S. Tuttle, Presiding Bishop.

### Bishop Quin Dedicates Church and Conducts a Mission.

The new and beautiful Church of Trinity Parish, Houston, Texas, was dedicated by Bishop Quin on the 20th Sunday after Trinity. Bishop Quin preached the sermon and Bishop Aves assisted in the ceremonies. Bishop Quin recently conducted a teaching Mission, at St. Cyprian's Church, Lufkin, Texas, assisted by the Rev. Mr. Pettit, St. Mark's Church, Bay City.

It is estimated that at least one third of the total population of the town was reached in some way by the mission. Nearly \$500 was spent in advertising and other expenses.

### AMERICAN CHURCH BUILDING FUND COMMISSION.

At the regular meeting of the commission held in the Church Missions House, New York City, on November 20, 1919, loans amounting to \$23,800 were voted to the following parishes and missions: St. Stephen's Church, Rochester, New York; Epiphany Church Parish House, Cherrydale, Va.; Holy Trinity Rectory, Rupert, Idaho; St. Paul's Rectory, Endicott, N. Y., and St. Peter's Church and Chapel, Perth Amboy, N. J. Grants amounting to \$2,000 were voted to the following parishes: Trinity Parish House, Tyrone, Pa.; and Grace Church Rectory, Glens Ferry, Ida. Gifts amounting to \$2,500 were voted to the following parishes and missions: St. Peter's Parish House, Cass Lake, Minn.; Mission Rectory and Parish Building, Yonezawa, Japan; Christ Church, Kawagoe, Japan; Mission at Divide, Nev., and Grace Church Parish Building, Waynesville, N. C.

### Campaign Dinner at Rhinelander, Wis.

A largely attended dinner was given in the interest of the Nation-wide Campaign at Rhinelander, Wis. in the Guild Hall of St. Augustine's Church. The principal addresses were given by the Rev. G. C. Story of Ripon and the Rev. B. P. T. Jenkins, of Sheboygan, Wis. The Rev. C. Gray, rector, made a plea for co-operation in the campaign in his parish and called attention to the fact that the work would be under the supervision of a man whom he called Rhinelander's foremost war citizen—Mr. E. O. Brown, who also spoke for the campaign.

## NOTICE.

Friends of Bishop Sage and the Diocese of Salina throughout the country from time to time are sending to me contributions for the work in Salina under the mistaken idea that this Missionary District has been placed under my care.

Please note that the Missionary District of Salina has been placed under the over sight of Rt. Rev. George A. Beecher, Bishop of Western Nebraska. Any contributions for Salina should be sent to Bishop Beecher, Hastings, Nebraska.

James Wise, Bishop of Kansas.

## IN MEMORIAM.

Rev. James Henry Young, D. D.

Dr. James Henry Young, Professor of Systematic Divinity, in Seabury Divinity School, died suddenly of heart failure, on Tuesday, December second. He had been in poor health for some months, and had been given leave of absence, in order to seek a change of climate, but an unexpected change in his condition made travel impossible.

Dr. Young was a man of solid scholarly attainments, a sound theologian, and a splendid teacher. His theology was of the best Anglican type. His knowledge was varied and valuable, he was especially well versed in Natural Science, and lectured on Botany and Astronomy to the students, always keenly interested in their progress. Dr. Young's was a rare character, and his passing is a distinct loss to Seabury and to the Church.

James Henry Young was born in Fremont, Ohio, son of the Reverend Charles Huntington Young, in 1864. He was graduated from Kenyon College in 1887, and subsequently received the degrees of M. A. and D. D. from the same college. He studied Divinity in Bexley Hall and the Philadelphia Divinity School, from which institution he was graduated in 1890. He was made Deacon in 1891 and Priest in 1892 by Bishop Leonard of Ohio.

Dr. Young's pastoral work was all done in his native state. He held rectorates in Denison, Wyoming, Cincinnati, and Troy, Ohio. In 1906 he became rector of Trinity Church, Tiffin, Ohio, and he held this rectorate until he came to Seabury Divinity School, as instructor in Divinity in 1915, being made Professor in 1918. He was examining chaplain in the diocese of Ohio, Southern Ohio and Minnesota. Since 1916 he was also Chaplain of St. Mary's Hall, Faribault.

The funeral services, conducted by the Bishop of Minnesota, Dr. McElwain and the members of the Faculty of Seabury, were held in the Cathedral of Our Merciful Saviour, Faribault, Friday, December 5th. Interment was made in Maple Lawn Cemetery.

### BROOKLYN CHURCH OBSERVES ANNIVERSARY.

St. Clement's tide was celebrated at St. Clement's Church, Brooklyn, L. I. with special services on Monday, November 24. The Rev. H. W. R. Stafford read Evening Prayer and the Rev. F. Appleton of Harrisburg, Pa., preached the anniversary sermon. This parish has been without a rector for three years, but the full church at the paternal festival shows the enthusiasm and loyalty of the people. "The Bidding Prayer," compiled while Dr. Appleton was rector and instituted by Bishop Potter years ago, was read by the bishop before the sermon.

The relation of the Church woman's League for Patriotic service to various branches of the Episcopal Church is the general subject of a series of free lectures being given at the League Headquarters in New York. Last week the Rev. Geo. F. Taylor, D. D., gave an address on "How the League Can Help the Church Normal School." On Monday next, Miss Frances Withers will talk on the uses of Christian Nurture Series in the Sunday Schools. Miss Agnes M. Warren is chairman of the League Committee on religious education under whose auspices the lectures are being offered.

A Church Normal School for Christian Nurture has been opened at New Haven, Conn., in St. Paul's Parish House, with a salaried faculty of twelve members.

The Rev. Geo. Backhurst, of Bemidji, Minnesota, is publishing a large display advertisement in the local papers of his district with the purpose of locating and following up isolated Church people.

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## SUNDAY SERVICES

7:30 A. M.—PARISH CORPORATE COMMUNION.

EVERY COMMUNICANT OUT.

9:30 A. M.—Children's Service, and Registration of all scholars for new school organization.

11 A. M.—Morning Prayer, and sermon: "Consecration through service."

8 P. M.—Vespers, and address: "Realizing God's Presence in Worship."

## WEEKDAY SERVICES

7 A. M. Holy Eucharist. Daily.

5:30 P. M. Vespers. Daily.

Ember Days, Wednesday, Fri-

day, Saturday Prayers for ministry.

### TURNING ON THE MAN-POWER.

Though complete returns are not yet in at this writing, it is evident that a splendid response has been made to the call to service in the parish of the Holy Nativity. Men and women have volunteered for a great variety of activities, which will assure the adequate manning of the parish work in all three departments of Extension, Education and Service. The vestry will meet next week to begin organizing all this "man-power" so that it may be turned into the most effective channels as shown by the "work surveys." In as short a time as possible each volunteer will be placed in some form of active parish work, and the work of the parish will gather momentum greater than ever before with the turning on of a minimum of 75 man-power voltage. This is the number at present. Doubtless it will reach the 100 mark soon, and this does not count the work that the children will do. More details later.

Those Seeking

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### Useful for Lay Readers

The *American Church Monthly* especially commends it for this purpose because it "appeals to the average man."

### Useful for the Laity

Dean DeWitt, in THE LIVING CHURCH, says: "It is a good book for a father to hand to his son, with the commendation: 'Billy, read it—all of it.'"

### Useful for Instruction Classes

The *Church Times* (London) "unreservedly commends it" for such use. St. Andrew's Cross urges Brotherhood Bible classes to use it. *Holy Cross Magazine* says: "If only the parish clergy would [use it in this way] what might not be accomplished! It gives in available form just the truths for which people are starving."

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## New York Letter

By The REV. JAMES SHEERIN

### ANOTHER UP-TOWN CHURCH SELLS OUT.

In order that readers may get an idea of how quickly things move in this ever changing city, I add to the information given last week with reference to St. Andrew's leaving its Harlem site to go downtown a couple of miles, that now a strong Presbyterian church at 73rd Street and Broadway is to sell out, though its future location is not yet decided upon. As short a time ago as 1889 this church was brought up from a far downtown location and erected here at a cost of \$240,500, and now it is sold for \$1,000,000, which means only the land price, for the Church is to be torn down and a hotel erected in its place.

Of course churches that do this sort of thing gain much money with which to establish elsewhere, but one cannot avoid the feeling that such sales are sometimes the result partly of a grasping nature and partly a restlessness that is anything but spiritually admirable. At all events it betokens an inability to reach any people except the same old supporters. It is encouraging to hear the Rev. John R. Atkinson, rector of Christ Church, just a block below this Presbyterian church, declare that it is the purpose of this church to stay right where it is, even after its present congregation is dead and gone. A little standpatism of that sort betokens character on the part of people and rector.

A few blocks above these two churches there is another Presbyterian church which was built some time since 1900, if I am not mistaken, and it looks as new as it is. To illustrate the mercurial superficial temperament of certain New Yorkers, especially of a younger generation, it is worth while recording a bit of a conversation I heard on a Broadway car one day as we passed this quite new church. Said one young lady to another, "What is that Church?" The reply was, and there was a note as if looking at the Roman Pantheon, "I don't think I know, but it has been there the longest time! I wonder they don't tear it down!" The age of some things in New York is certainly awesome—to some people. There are others who fear to go away for a month lest they come back and find their whole block rebuilt.

### THE EVERY MEMBER CANVASS

Dr. Canedy makes a most glowing report of the canvass in the neighborhood of New Rochelle, where people are attending meetings that had not been seen in Church gatherings for years. Dr. Stires, referred to by his helpers as "the General," is being praised enthusiastically for his gifts as leader and speaker. It may be that we are too far off from the after war glow that made the Methodists so successful in their wonderful "drive," resulting in a fund of over \$100,000,000; and we may all be subject to some keen depression when we do not reach the estimated \$42,000,000; but there is every reason to believe that the spiritual result will be worth all the effort if we do not set our financial expectations too high.

### A TEMPERANCE REVOLUTION.

Since the canteen service of war times the desire to respond to the elementary needs of others than soldiers has taken practical effect, and churches like Grace and Christ are serving the needs of a good many people in their neighborhoods by having popular cafeterias in their parish rooms. Sometimes these are called "bars up-to-date," though the staple is food rather than drink.

The Rev. Dr. James Empringham, who has probably done more than anybody lately to bring the Episcopal Church into line with the movements of the Anti-saloon League, is now working out a plan to have saloon substitutes of as realistic a character as possible without the use of alcohol. He claims that New

York will soon have at least a dozen of these temperance barrooms, where no minister need apply unless he wears a tweed suit and leaves his hymn and prayer books outside. There will be a nice fat bartender issuing soft drinks, a brass rail to set the foot on and the patrons can smoke, drink, play cards or swear, as they find agreeable—"any old thing short of breaking the law," says this up-to-date temperance worker. We are not planning to have camouflaged missions," he adds. "In the past we have had religious places. Now we are going to have saloons as wicked as we can make them. There will be no propaganda. There will be nothing to make the men think that we are trying to get them to heaven by the short cut."

He also suggests, what I think to be true, that no church can approach this problem so free from prejudice and antagonisms as ours can. We have never shown bitter hostility to the saloon keeper in himself, or to the moderate drinker and we may hope to win some liquor men to aid us in a better work.

### READERS OF CHURCH PAPERS

On every newsstand of this city and Boston one can find America and the Irish World on sale and there are many people entirely unashamed to be seen buying and reading these well-circulated organs of Roman Catholicism. With us it appears to be different. I have seen among the magazines an occasional Construction Quarterly for sale, which is indicative of the live character of its editor, Mr. Silas McBee, but I never saw The Churchman or The Living Church either on sale or read in Subway stations or on trains. If I did bring one along at times I found myself surreptitiously and unconsciously hiding its title for fear somebody would discover me at so unfashionable Episcopalian a thing as reading a religious newspaper in public! The advantage of The Witness make up is that it looks like a secular paper and may thus be more easily concealed as one reads it in the open.

But a clandestine reader of a Church paper is not half so bad as the cleric or other churchmen who will neither subscribe nor read in any place. Talking over the telephone the other day with a leading ecclesiastic I asked if he read The Witness. "No sir," he replied, partly in jest though sufficiently true to facts. "No, I don't read the Church papers. I decided long ago to give them up and preserve my religion!" This is a bit of Church cynicism that I have heard even more in England than America. It is probably a fact that more than half our theological professors do not read the Church papers, and then students sometimes begin their active ministry without having heard of the existence of a religious press, unless they strayed into the seminary library once in awhile. Dean Fosbroke of the General Theological Seminary is not of these non-Church-paper readers. He told me the other day that he read The Witness every week. It is probably a fact that a reading clergyman who keeps up with books also keeps track of periodicals sacred or secular.

So firmly do some hold to the view that the Church press is one of the great means of communication of Churchmen in all parts of the land, and so certain are they that taking a Church paper betokens an intelligent interest in Church affairs, they are determined that they never will, under any circumstances, vote for a man as deputy to the General Convention unless he is a subscriber and reader of at least one of the Church weeklies. A worthy deputy would be the man or woman who takes more than one paper, so as to try to see the Church from more than one angle. If this requirement be made for aspiring delegates to our legislative bodies, is it not just as desirable in rectors and bishops, as well as in the numerous new titled people who make up the staffs of Cathedrals and commissions? The laity may be taken for granted.

## For Boys and Girls

All my ideas are down in the bottom of my trunk, and my trunk is on its way to that little village of which I wrote in my last letter. The call from there was too strong to resist—it is to be headquarters for a few months.

But I must not wait to get to my ideas before I write you. Last week slipped by with no letter written—that was owing to the presence of General Rush. A newspaper is on the desk near me. I just glanced at it and my eyes lighted upon a tremendously long word. My thoughts at once flew back to my childhood when I delighted in all the long words I could find, for it was such fun to get as many small ones from the large one, as possible. I should have been delighted to have had this one, which is described as "probably the longest word in the English language and not usually found in American dictionaries." It is more often used in Great Britain to refer to the principles or policy of those opposed to the disestablishment of the Church of England. The word is—Antidisestablishmentarianism.

The past two weeks have been very busy ones, for those in this diocese who are organizing the work of the Nation-wide Campaign. Hospitals have been visited, institutions, even a reformatory, to hunt for Church members. (I was glad to hear in the report, that none were found in the latter place.) In a large recuperation camp on the outskirts of Denver, thirty-eight Church people were found among the patients. Our women are busily engaged in this work as well as both men and women in organizing the children. Sunday a week ago, they visited the various Church schools and talked to the children. This was followed up the following Sunday, by a gathering together of all the members of the Church schools. They formed a line and paraded to the Cathedral, where they had a hearty service and were talked to by Bishop Johnson. As many as could get here, motored in from the suburbs. The various troops of Boy Scouts headed the parade, some bearing the colors. There was also a Boy Scout Band which played well. There were over twelve hundred boys and girls. Bishop Johnson said: "This Nation-wide Campaign is an effort to bring all the forces of the Church into a three-year campaign of prayer, service and giving. This is really the inauguration of the intensive part of the campaign; it begins with the children."

The rest of his talk centered around the work that the children were to take up, and to help in, especially that of ministering to the yellow, the black, the brown and red races—so that, when the time shall come that our Blessed Lord shall ask "Where are my other children?" they would not be obliged to hang their heads in shame and say: "O, I forgot them," but instead may answer: "Here they are, I did what I could to teach them of You."

We have a most beautiful picture for the children. It is our Blessed Lord surrounded by a White, an Indian, a Negro, a Chinese child, as well as one from the Brown race. His arms are around them and He is looking at them all with a most loving expression. We were told that the children of England sent this picture to Lloyd George and wrote under it: "The First Peace Treaty." It was framed and hung near the British delegation all during the Peace Conference.

We have large copies of this to hang in the Assembly rooms of the Church Schools while smaller copies have been made to give to each child. Now dear Boys and Girls will you write to me? I can be reached for the next few months at The Cliff House, Manitou, Colorado. If there is anything you would like to know that I am able to tell you, I shall be only too glad to do so. Tell me about your Church, your

School, your pleasures, your troubles. Just as one friend would write to another and sign your name and address plainly. Your Friend, (Mrs.) Grace Woodruff Johnson.

### A STORY OF SELF-SACRIFICE AND DEVOTION.

A pathetic story of the self sacrifice and devotion on the part of a faithful missionary, now in Paradise, and his good wife, comes to our table from a struggling mission in the mountains of the South with an earnest prayer that the Nation-wide Campaign may provide the means to present the gospel of Jesus Christ more efficiently to the people in the district. There are over 100 children living a short distance from the mission church who have never attended a Sunday school and whose parents never darken the doors of a church. This faithful missionary was in the first instance, sent by his bishop to visit the district and when he saw the conditions he felt constrained to settle there and present to the people the gospel. Night and day, in sunshine and in storm, he made visitations walking long distances, many times in pouring rain and returning to an unheated room in a small hotel. He ministered as best he could to the sick and dying, bringing good cheer to the poor, and encouraging the hard working laboring men of the district. A large number of the laboring men were working seven days in a week. One man reported that his employer had required him to work every Sunday for the past 17 years. Nobody seemed to care for the souls of these forsaken people until the missionary found his way into their homes and hearts. A little over a year ago he was taken ill, presumably with the "flu" and died within four days, but he had succeeded in raising \$1,800 in cash and some pledges with the hope of erecting a suitable church building and community house. After his death, so his wife reports, one of the prominent men in the mission concluded that it would not be possible to carry on the work and decided to turn the money over to some other church organization. The wife is anxious that her husband's work should be carried on and also hopes that a deaconess may be placed in the field as well as a priest. Many of the people in the Mountains nearby have never heard of Jesus Christ. One man inquired of the missionary if the Episcopalians worshipped idols.

### JUDGE WALLER'S CAMPAIGN SPEECH AT MOBILE.

A layman made an impromptu address at a campaign supper in Mobile, Ala., which was the best feature of the evening, and a compensation for the unfortunate absence of expected out-of-town speakers. He was Judge Waller, of the Income Tax Commission. He was introduced by the Dean of the Convocation, Mr. Plummer, as follows: "When many years ago wise and witty Bishop Wilmer was almost despairing of the missionary work of his large diocese, he turned to a young layman, and induced him to go into a wide canvass of the field to solicit interest and members for the diocesan missionary society. This layman we have with us tonight, and I hope he will take up the rest of my time with a comparison of conditions then and now."

The burning of Quintard Barracks last October, at Sewanee, Tennessee, gave a rather severe jolt to the students of the military academy. The many friends of the academy were glad to learn that the school has secured the Putnam House, an up to date tourist hotel at a winter resort at Palatka, Florida, and the academy will open there on January 3, 1920 and close June 3. The entire hotel will be used by the cadets of whom 200 are expected.

The Rev. William D. Morrow has been made a canon of Christ Cathedral, Salina, Kansas.

### "ADVERTISING RELIGION" POPULAR IN THE PHILIPPINES.

Order for Pioneer Church Publicity Reaches The Witness from Orient.

Even the Church's clergy in the Philippines are planning to use Church publicity. An order for "Advertising Religion" was received last week by The Witness from the Rev. John A. Staunton, in charge of the Church's large mission station at Sagada, P. I.

The volume which is the first Church publicity textbook ever written, is by Paul J. Brindel, a New York publicity man and a pioneer in religious advertising. It contains over 100 sample church advertisements which have proven successful in enterprising parishes. Advance orders are being received at \$1.25 plus postage but after publication the price of Advertising Religion will be \$1.50. Clergy who have seen advance proofs are enthusiastic regarding the book as American Church propaganda and are urging that copies be placed in every public library and in the hands of every American Church clergyman.

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