

The Witness

"FOR CHRIST AND HIS CHURCH"

Vol. IV. No. 1.

CHICAGO, JANUARY 10, 1920

\$1.00 A YEAR

SUMMARY OF THE CAMPAIGN RESULTS

Thousands of Men and Women For the First Time Experience the Happiness of Unselfish Service.

Reports of parishes which exceeded their quotas and of dioceses which responded fully in the Church's Nation-wide Campaign continue to reach national headquarters of the campaign. With Virginia, North Carolina and East Carolina already reporting a triumphant piling up of their quotas, the indications at the beginning of the year promised a rapid lining up of dioceses from coast to coast with their task completed. Zero weather in some parts of the country and floods in others hindered the prompt returning of complete reports and the fact that eighteen dioceses still have their canvasses to make prevented an announcement for the Church as a whole.

The results of the Nation-wide Campaign at the commencement of the New Year were summed up by Lewis B. Franklin, chairman of the Executive Committee of the Commission on Nation-wide Campaign, in a telegram to the active campaigners in the Pacific coast dioceses as follows:

"Nation-wide Campaign now in progress throughout the entire country has already demonstrated that the Episcopal Church is today aroused to a sense of its responsibility as never before in its history. Hundreds have volunteered for life service and many thousands for part time service. Churches about to be sold because of inadequate maintenance have been put on a self-supporting basis and the whole Church has joyously greeted the opportunity of extending the Kingdom of Christ with renewed energy. Thousands of men and women heretofore lacking in interest in church affairs have for the first time experienced the happiness of unselfish service for the Master. My greetings to the men of the diocese of Olympia, with every good wish that the great work in which they are engaged may be successful and that it may bring to them a full measure of joy."

The Rev. Dr. Robert W. Patton, national director of the campaign, is sued the following statement:

The following dioceses report their quotas fully raised or believe that they are assured: Pennsylvania, Maryland, Virginia, West Virginia, North Carolina, South Carolina, Atlanta, Tennessee, Missouri, West Texas, East Carolina and Oklahoma."

East Carolina's achievement has been particularly gratifying in that with a three year quota of \$200,000 to raise, this diocese with only three-fourths of the parishes heard from, had reported \$220,000 pledged. North Carolina, with 30 churches to hear from, had gone \$500 beyond the requested quota for general and diocesan needs.

Parish victories crowd hard upon one another in the reports. Cohoes raised \$1,000 more for missions than the budget requested. Christ Church, Savannah, Ga., reports pledges of \$22,400 as compared with \$12,300 for last year. The Church of the Advent, Spartansburg S. C., whose campaign quota was \$18,000, pledged \$11,187 for parish support, \$13,433 for missions and reported "pledges still coming in."

Otey Memorial Parish, Sewanee, in the Diocese of Tennessee, with a

quota of \$750, reports more than \$2,100 pledged, with one-third of its communicants still to be heard from, and Christ Church, South Pittsburg, Tenn., shows an incomplete subscription of \$696 on a \$420 quota, including a 75 per cent increase in giving for parish support.

Chicago reported \$166,517 pledged, with 48 parishes to be heard from in the last week of 1919. Eighteen churches went over the top.

From the Fifth Province also comes the first report of the Diocese of Northern Indiana with six parishes and one mission over the top. Two parishes and one mission have postponed their canvass. Three report quota not yet attained, and five parishes and 21 missions are still to be heard from.

In the later returns the Sixth Province is represented by the first report from the Missionary District of South Dakota.

"The report from the white field," says the message, "indicates that the quota has been raised. The canvass of the Indian field has been postponed until the first week in Lent. There is no doubt of success there."

The first word from the Diocese of Minnesota reports that St. Andrew's Parish, Minneapolis, which last year gave \$10.50 for missions, has subscribed \$520 a year for the three year period.

A steady fight for victory in the face of zero weather is revealed on the daily bulletins that crossed the country from the Diocese of Oregon.

"Fifty-three per cent of the quota is raised," says the latest report from this diocese. "We have been delayed seven days by a terrific storm. Zero weather has been unable to chill our enthusiasm. The diocese has full confidence in the completion of its quota."

Contrasting with this weather were the floods in Alabama which delayed the canvass in many parts of that state.

RESOLUTIONS ON CHURCH UNION.

Resolutions were recently adopted at the meeting of the General Assembly of the South India United Church at Calicut, as follows:

The General Assembly of the South India United Church rejoices to see the growing desire for a United Church in India, which is manifested in the opinions of both individuals and organizations, and desires to express its fullest sympathy with the idea of union with the Anglican and Mar Thoma Syrian Churches.

It therefore requests the Councils to consider the desirability or otherwise of adopting a constitutional Episcopacy—

(1) in which the Bishops shall be elected by and be responsible to the General Assembly;

(2) in which there shall be a mutual recognition of the absolute equality of the ministry and of the membership of the uniting churches; and

(3) in which the resultant church shall be an autonomous and independent entity.

It requires the councils to send their opinions concerning this matter to the secretary of the S. I. U. C. before February, 1920.

The General Assembly also recommends that the Secretary, when all the answers from the Councils have been received, shall draft a report of the decisions and submit the same to the Councils for their information.

The Assembly further resolves to instruct the Executive Committee to confer with the representatives of the Anglican and Mar Thoma Syrian Churches and of such other bodies as they deem wise, with a view to the possibility of union.

MR. HICKSON'S MISSION AT PITTSBURGH

The Most Moving Spectacle Many Ever Witnessed.

Mr. James Moore Hickson concluded a remarkable Mission in the city of Pittsburgh at Trinity and then at Calvary Church, lasting from December 17 to December 22. The numbers and interest grew steadily throughout the entire time so that on the last day many people were unable to get within the church building. There were a number who came from a long distance to get his help.

Simply on the human side it was the most moving spectacle which many of us have ever witnessed. Outwardly all was most calm. The people sat quietly in their pews, while others went to the Chancel Rail. But underneath the surface there was the deepest feeling. Children came in such numbers that on the last day the entire time was given to them except at the end, when Mr. Hickson passed through the congregation kneeling in long lines in the aisles and placed his hands on the head of each one. He was followed by the priests, who gave the blessing. Apart from one's own troubles, one could not help having his heart stirred by the sight of so many children afflicted with various ailments seeking help at the Chancel Rail. The faith of the children and of all who came that this man was being used of God to help them was utterly amazing. The eagerness to get near him reminded one of the scenes one reads about in the New Testament where they "thronged" about Him. The situation was Apostolic and no one could fail to be deeply impressed, however he might explain Mr. Hickson or his work.

The deepest impression made upon many, however, was the sense of a Presence, greater than that of any man, granted as the result of the simple and immense faith of the people there. Many really prayed, perhaps, for the first time in their lives. Mr. Hickson was there, moving quietly along the Chancel Rail, or out through the crowd, but even he seemed only a part in something greater. God comes with mighty power when He is earnestly sought, and one lesson taught to many of us has been the feebleness and lack of intensity of our prayers. It was a silent and deeply affected congregation which filed out of the church on Monday and many felt that they realized for the first time the meaning of the words, "When two or three are gathered together in my name, there am I in the midst of them."

It was this which made the deepest impression upon the writer. Were there "cures"? The answer is that to the writer's own knowledge, many people were decidedly helped in their bodily infirmities. But curiously enough, this all seems secondary. Everything else does seem secondary when once there has come the quickening touch of God's spirit.

One young fellow went to be physically helped—he remained a recruit for the Christian Ministry. People were converted at this Mission, of that there is no doubt whatsoever—and no one who came in faith, whether cured or not, felt that he had been sent empty away.

It is planned to carry on the work in a number of the churches where at stated times there will be prayers

with and for the sick. No one claims that there will be "cures." There will of course be no sense of opposition to the work of the physicians of the community, but only, in addition to all the other helps which God has given, an attempt to bring the power of prayer to bear upon those who are in need of aid, mentally, bodily and spiritually.

—Lewis B. Whittemore.

THE CHURCH TEMPERANCE SOCIETY GOES INTO PHOTO PLAY BUSINESS

The church has moved away from the slums of our cities. In the Bowery, New York, for example, picture theatres and churches are found in the proportion of sixteen to one. The owners and managers of these theatres are aliens, we believe, without exception. In our repeated visits to these places, we found the films generally of a vicious tendency. The sympathy of the play is thrown on the side of lawlessness, violence and wrong-doing. The churches, so painfully few and far between, have their seats partly filled one hour a week; the movies are crowded to capacity from 2 P. M. until midnight daily.

Some of the photo-play houses now run all night long and I am told this practice pays.

It is often said that slum audiences demand vicious pictures and cannot be interested in stories free from all suggestion of immorality. By repeated tests, we have proved this theory false. Pictures loaned by the C. T. S. to the Bowery movies, free from violence and vice, and ennobling in character, have invariably met with an enthusiastic reception from the roughest audiences.

If respect for law and order is to prevail in the land, it is of the first importance that America's greatest university—the moving-picture theatre—shall be in the hands of loyal Americans of wholesome character.

Saloonkeepers relieved of their former occupations by national prohibition, are buying up theatres and learning the movie business. If the church be wise, she will go and do likewise. It is to this policy the C. T. S. is now committed. Our Society, guided by its past experience, is preparing to multiply saloon substitutes of various kinds, but the photo-play house in conjunction with club rooms will be the most popular and the most valuable, because of their ennobling possibilities.—Progress.

A BANNER MISSION.

The mission of St. John's, Toledo, in Lincoln county, Oregon, has set an example to the whole church. A little group of faithful church people has raised 214 per cent of their quota. Mrs. Averil K. Burton and devoted workers deserve great credit for this achievement. They are still "running" like Charley's Aunt, thereby furnishing a record for the western states, if not for the whole Church. Who can beat St. John's, Toledo?

Since last Easter the people of St. Luke's Church, Evanston, Ill., have subscribed \$70,000 to the new Parish House; \$20,000 to the mortgaged indebtedness; \$10,000 a year for the general work of the Church, and \$15,000 a year to the parish support by the weekly pledge system.

St. Elizabeth's Church, recently dedicated at Trenton, N. J., is the first and only Hungarian Episcopal Church in the world.

THE CITY AND RURAL PROBLEM

A Prosperous Little Church, Located in a Historic Spot, Where Washington's Soldiers Once Camped.

Two vital problems affecting the future of the Church, which will receive the attention of Church leaders now that the Nation-wide Campaign has paved the way for reform, are the struggling rural church, fighting its way onward, and the dwindling city church, which, by reason of shifting population centres, faces ultimate dissolution. The Rev. DeWitt L. Pelton, Ph. D., rector of St. James' Church, Fordham, the Bronx, New York City, beckons cityward now with a suggestion that the solution of the problem lies in a happy union of the lagging city church with its young and progressive mate of the suburbs. And St. James', like Barkis, is willin'.

Not that St. James' can't struggle along alone, Dr. Pelton points out. Here is a prosperous little church located in historic Fordham—one of the oldest parishes in New York, which recently celebrated its sixty-fifth anniversary. It has over 600 communicants and a Sunday School list of 400. It has a beautiful little church edifice built in the English style, with a parish house and rectory adjoining, the entire plant standing in the centre of practically all that remains in this section of the State of the trackless forests through which the Red Indians of James Fenimore Cooper's tales once wandered. Washington's soldiers once camped in these woods. Edgar Allen Poe, whose cottage stands within two blocks of St. James', was wont to meditate among the trees here. And linking the past with the present, the Boy Scouts of St. James' are now laying out a basket ball court in a clearing of this remnant of the forest primeval. St. James' stands in the heart of the tract, and Dr. Pelton points out that no more ideal spot exists in any parish of New York for the rejuvenation of a city congregation whose usefulness has been ended by the relentless onrush of time and big business.

"The solution of the problem of the decaying city church," says he, "surely lies in union with the busy, bustling congregation of a prosperous rural church. We read from time to time of the amalgamation of city churches in an attempt to solve this problem. I do not decry this movement. But how much more desirable and efficacious it is for a jaded city congregation to come into the outskirts of the city and renew its youth amid the fresh air and the solacing atmosphere of the woods.

"We, of St. James, are able to stand alone, but at the same time, we would not turn aside an opportunity to increase our usefulness. We stand here occupying a solid block of wooded land in what was once a trackless forest. We look out through the vista of murmuring pines upon a growing community of progressive American people. There is work here for all of us and for as many more as will join us in our effort to render that service of Christian citizenship which is demanded of the church in the new era of the world's history.

"Decidedly the solution of the rural church problem is here—in an amalgamation with the downtown church of the city, whose problem also will be happily solved by a union with those congregations which worship close to God's great outdoors."

EDITORIAL

By Bishop IRVING P. JOHNSON.

OUR ONE TALENT.

There is a great deal of glittering generalities in the talk of today.

Preachers, who, themselves are incapable of true human sympathy, talk sententiously about social reconstruction and the brotherhood of man.

When, however, we boil life down to its real essentials it is the one talent with which each of us has been entrusted that counts. It is not the problem of how the League of Nations is going to produce a millenium, but how my relations with my next door neighbor is going to approximate the bonds of true friendship.

It is not the objective of the Nation-wide Campaign as a whole that should concern us but rather the relation of this campaign to our own particular form of inertia or ineffectiveness.

* * * * *

The Church will help to solve the problems of the nation only when it is composed of individuals who are concerned with their own failure to use the talent that God has given them.

We live in a world in which greed and hate and envy and bitterness are being exploited to the destruction of peace and happiness, and we can contribute so little to the awful mess—but that little it is our duty as Christians to give.

Instead of hate, to forgive, each one of us, our own personal enemy; instead of greed to develop within us the spirit of generosity instead of envy to learn the lesson of contentment; instead of bitterness to look at all phases of life with personal good humor.

It may not be a dramatic program, nor one which will advertise the performer as a world benefactor, but it is the one thing needful in society today.

* * * * *

Christ's message was to the individual.

He had no program for the Capitalistic classes of Rome, but He had a direct message to the rich fool who planned to build more barns and forgot that he had a soul.

He had no philosophy for the solution of labor problems, other than the conversion of the individual rich man to an appreciation of stewardship so that he would see the need that lay at his own gate and remedy it. He declined to arbitrate in the unfair division of a legacy between brothers, but laid down the principle which should govern each contestant in his attitude toward his brother.

It was the individual that Christ selected from the crowd to whose touch He responded.

Personally I am sick of any more movements, leagues, organizations, to better mankind, and am longing for a return to the Gospel of individual responsibility as the solution of the world's need.

We have too many bureaus, and each bureau has too many settees that always accompany it.

Now a bureau is about as dull a piece of furniture as there is in the house. It has too many drawers, whose chief concern is drawing a salary.

Society will be regenerated, not by a utopian scheme, but by personal religion. What scheme of social welfare can make two thoroughly selfish people live together as man and wife?

Nothing but the grace of God entering into the souls of those two can make a decent home in which God-fearing children can be raised. What plan of political regeneration can have the ghost of a chance when the politician behind the scheme cannot see further than his own partisan triumph and his own personal animosities?

We have today a sickening spectacle in Congress.

Not that Congress is for the League of Nations or against it, but that nearly every Republican is on one side, and nearly every Democrat is on the other side, when there is nothing in the League of Nations that has any relations to the principles of the Republican or Democratic parties.

What scheme of labor reform can have a ghost of a chance of making laboring men better workmen and happier men, when the individual workman is as greedy as his employer, and it needs only a turn in the wheel of fortune to make him the meanest of straw bosses or the most inhuman of employers?

I have lived in a packing house district for seven years, and belonged to the Knights of Labor in the old days, and I want to testify that the meanest oppressors of the working man were those who had risen from the ranks of labor to minor positions of authority where they were willing to oppress their former associates to make a record for themselves.

"Except the Lord build the house, their labor is but lost that build it, and except the Lord keep the city the watchman waketh but in vain." Unless God comes first in the life of the individual, there is no panacea for human ills.

As well try to make pearl necklaces for swine as to promise beatitude to godless men whether they are rich or poor.

And so we should hew to that line, and make for its objective the raising of the standard of individual service among those who adhere to the Church.

There should be a job for every member of the Church and

he should be willing to train himself or herself by prayer, study and service to do that job.

The soldier who threw his lot into the war and died in the first battle was as truly helping to win the war as did the sargeant who took a hundred Huns, for he did what he could.

So each Christian soldier is responsible for his talent, not for the results that may be achieved by the use of that talent.

We need a laity which is trained to serve God and to be winsome to man, and it will be worth more to the cause of righteousness than a hundred million dollars.

QUESTION BOX

By Bishop IRVING P. JOHNSON.

Was not the Roman Catholic Church the one that Christ established?

No, Christ established the Holy Catholic Church as the ancient creeds declare.

If any branch of the Church was first established it was the Church in Jerusalem. Next the Church in certain Greek cities. The adjective Roman did not limit the adjective Catholic in the primitive Church.

If Anglican orders are Apostolic, why not those of the Methodist Church?

The orders of the Anglican Church show an unbroken continuity of ordination. There was no person like John Wesley who substituted a different ordination.

Wesley was a priest of the Anglican Church and as such had not the power to bestow orders, which the whole Church limited to those episcopally ordained.

How can the Church seek reunion with Rome when the Prayer Book denounces her errors?

In the hope that Rome will not insist that pious beliefs shall bear the force of essential dogmas. To believe in the Immaculate Conception of the Blessed Virgin Mary is no bar to church unity; to enforce that belief as necessary to salvation is another matter.

How can a Church grow when the ministers do not live the life that they preach?

Ministers are not supermen and are liable to the same faults as other people.

The grace that God gives to individuals is not dependent upon the sinlessness of the ministers.

It is not possible to guarantee perfect ministers, nor do the sins of an officer excuse a private from doing his duty.

Will we recognize our loved ones when we pass on to the other side?

If it be true the Epistle to the Hebrews states that we are surrounded by a great cloud of witnesses, it may be presumed that we will know one another there.

When Christ told the thief that He would meet him in Paradise, presumably they would recognize one another.

Why is the Gloria Patri sung after the Benedictus, but not after the Te Deum?

The Te Deum is a Christian Hymn and needs no Gloria Patri to give it a Christian meaning.

The Psalms and Canticles were Hebrew poems and the Gloria Patri is added to give them a Christian application.

Can I take communion if I am not a member of your Church?

The normal rule of the Church is that persons who receive the Holy Communion shall be confirmed or desirous of being confirmed.

If you desire to receive the privileges of the Church, unless there are grave reasons you should be willing to assume its responsibilities and you should desire that grace which is bestowed in confirmation.

What is meant by the expression, "Let the dead bury their dead"?

It would seem to be a wise saying which our Lord quoted by which He meant that we should not make some-

thing which is our life that has departed interfere with our living duty.

It is more important that you discharge a duty to the living than that you should do honor to the dead.

Why is Christ's entry into Jerusalem not mentioned in the Gospel for Palm Sunday, but is used instead in the Gospel for the First Sunday in Advent?

It is the second coming of our Lord that Advent teaches and so the act symbolic of that second coming is made the Gospel for the day.

On Palm Sunday the devotions of the Church are fixed upon our Lord's Passion as it is the first day of Holy Week.

"CARRY ON."

Here and there over the country, we get sane editorial expressions concerning the duty of the hour, and that which follows, from the Duluth Herald, is one of the best we have seen, so we venture to commend it to the thoughtful reading of our people:

"Things get bad.
"Then they get worse.
"Then they get so bad they can't be any worse."

"Then they get better.
"It's a great life if you don't weaken, and this is the most interesting period of history you ever lived in.

"The world has been going to pieces, to hear some folks tell, ever since pessimists found a voice to express their despondency; but it never has gone to pieces yet, and it isn't going to right away.

"This country, to hear some folks talk, has been tottering to its fall ever since there was an America, but totter though it may, it never has fallen yet, and it isn't going to.

"When Daniel Webster was 20 years old he made a speech in which he quite despaired of saving a republic which he saw on its deathbed. Yet the republic has done very well indeed, thank you.

"Cheer up and buckle down to work, which is the scourge of trouble, the damnation of pessimism, and the salvation of mankind."—St. Mark's (Minneapolis) Outlook.

WAS THE NATION-WIDE CAMPAIGN MISUNDERSTOOD?

"The Every Member Canvass has added a new item to the Parish Survey. More members signed the white cards than the blue cards," says the Rev. George H. Thomas, rector of St. Paul's Church, Chicago. "Was the Nation-wide Campaign misunderstood? The Church needs its own members more than its members' money. The Nation-wide Campaign is a demand on our persons as well as our purses, a call to every member to worship Jesus Christ, to observe Sunday and to make weekly pledge of His presence. Did our Church people reason, 'After all, they are after money' If that is so, then some of us, who were leaders, are guilty of misrepresentation or some Church members are guilty of suspecting the Church's honor."

General Pershing addressing the "folks" in the village of Laclede, Mo., where he spent his youth, paid the following tribute in faltering voice to his mother. "Whatever service I was able to perform in co-operation with the youth of the country before or during the great war I owe to the early training of my mother."

Remember that the expenses of conducting a church i-cr-aces along with other institutions.

THE CHURCH MILITANT.

See as the sun arising
The banner of the King,
While onward, ever onward
His eager legions fling!
Carry the banner forward,—
Advancing with the drum,
Blow loud upon the trumpets,
And shout, "We come, we come!"

See all the legions flaming
In armor all of light,
Hear alleluias ringing
That shake the shades of night!
The heathen idols tremble
To see the conquerors come,
To hear the shouts of battle,
The rolling of the drum!

O conqu'ring host advancing
Across the trembling sod,
Thine every movement telling
The mighty pulse of God,—
How like a flood thou comest
That rolleth wave on wave!
O send thy heralds forward,
To cry, "We save, we save!"

With heart and hand united,
With God upon the throne,
Up soldiers, on and win them—
New Kingdoms for your own;
A greater Jordan fording,
A greater Canaan nigh,
Rush forth for Christ and conquer,
With shouts that rend the sky!
—Frederick B. Hofnsby.

Reports from parishes and missions throughout the country indicate a larger attendance upon Christmas services and more generous offerings than ever before.

The Rev. Walter E. Bentley, Secretary of the Actor's Church Alliance, after fifteen years' Rectorship of the Church of the Ascension, Brooklyn, N. Y., resigned and became rector of St. Stephen's Church, Port Washington, L. I., N. Y., January 1st.

Mr. M. E. Stocker made a Christmas gift to St. Andrew's Church, Akron, Ohio, of one hundred copies of the new Hymnal.

The Rev. A. Gordon Bakewell, rector of Trinity Chapel, New Orleans, La., celebrated his ninety-eighth birthday, December 24th.

The Cathedral of St. John the Divine, New York, received Christmas gifts amounting to \$250,000 for the building fund.

Plans are being worked out looking toward the establishment of a school at Memphis, Tenn., for the training of colored men for the ministry. The matter was recently considered at a conference held at Emmanuel Church, Memphis, which was attended by the Bishops of Tennessee, Mississippi, and Arkansas, the Rev. Mr. Robertson, chairman of the mission on work among the colored people in the Diocese of Tennessee, and others.

DEATHS.

The Rev. Dr. John Wright, for twenty-seven years rector of St. Paul's Church, St. Paul, Minn., and rector emeritus since 1914, died at his home in that city, December 23rd, aged 88. He had held rectorships in Philadelphia, Pa., Bay City, Mich., and was rector of St. Matthew's Church, Boston, Mass., for thirteen years prior to going to St. Paul.

The Rev. F. W. Beecher, rector emeritus of St. John's Church, Wells-ville, N. Y., grandson of the Rev. Dr. Lyman Beecher, and son of the Rev. D. Edward Beecher, died at Birmingham, Ala., December 20th. He served in the ministry of the Congregational Church thirty years before becoming a postulant for Holy Orders in the Episcopal Church.

The Rev. William T. Lipton, rector of the Church of the Ascension, Bloomfield, N. J., died December 23rd. He was a native of Canada, coming to this country in 1897, and serving as assistant minister of Trinity Church, Newark, N. J., for two years and as rector at Bloomfield for ten years.

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NOTICE!

The Witness is reduced to four pages temporarily, on account of the shortage in print paper.

MEMORIALS DEDICATED AT MARFA, TEXAS.

As part of the Christmas Eve Holy Eucharist service at Saint Paul's Church in Marfa, Texas (Rev. Clarence S. McClellan, Jr., B. D., Priest in charge) four very beautiful Memorials were dedicated by the Rev. Mr. McClellan. They included a handsome Brass Altar Memorial Cross, the work of Gorham, New York, and the gift of Mrs. Martha Esser of New York City in loving memory of her son, Gunther, Private in the 8th Cavalry, Troop F, who lost his life on the Mexican Border, June 13, 1919; a memorial Pulpit of oak, the gift of Mr. and Mrs. Joseph R. Livesay of Anthony, N. M., in memory of their daughter, Mary Livesay Hawley, and of their son, Joseph R. Livesay, who lost his life in France in 1918; a set of Altar Books in memory of Jessie Eunice McClellan, 1917-1919, and a Baptistry in memory of Jessie Eunice McClellan. Saint Paul's is also to dedicate on Saint Paul's Day, January 25, beautiful pair of Altar Candlesticks in memory of Mrs. Hattie Schneider, and a Processional Cross and Pair of Seven Branch Altar Candlesticks are to be dedicated at Easter time. With the placing of these memorial gifts in St. Paul's the little church close to the Mexican border will be thoroughly equipped with Church memorials.

THE LAY READERS' LEAGUE

The following are the officers of the Lay Readers' League of the Church, with headquarters at Church House, Philadelphia:

L. Bradford Prince, Santa Fe, New Mexico, President.
Turner W. Shacklett, Erie, Pa., 1st Vice Pres.

George C. Royal, Goldsboro, N. C., 2nd Vice Pres.

Franklin S. Edmonds, Church House, Philadelphia, Secretary and Treasurer.

Provincial Vice Presidents:
Irving Avery, Portland, Maine, 1st Province.

B. F. Finney, Church House, Philadelphia, 4th Province.

Fritz Lichtenberg, Columbus, O., 5th Province.

G. Frank Selby, Church House, Philadelphia, 6th Province.

R. B. Bancroft, Hot Springs, Ark., 7th Province.

N. B. Coffman, 899 St. Helms Ave., Centralia, Wash., 8th Province.

Officers, together with the following members, constitute the Executive Committee:

Spencer W. Hindes, Burlington, Vt.
Eugene M. Camp, New York City.
W. H. Young, Fremont, Nebr.
Lewis Stockton, Buffalo, N. Y.
Wilfred O. Frohach, Columbus, O.

A WORTHY ACHIEVEMENT.

Farmville, N. C., Church Pledges \$165 per Capita.

Challenging other Churches to show a better record in the Church's Nation-wide Campaign, Emmanuel Church of Farmville, N. C., has reported to national headquarters that it went over the top in excess of its quota twenty-five per cent and that the per capita of total pledges was \$165. Here is an achievement worthy of proclaiming to the world. Adding to the inspiration of the report is the announcement that, having gone over the top and having made the initial advance so successfully, this parish is not going to stop, but is to continue its vigorous work by installing new seats and lighting in a debt-free edifice.

The report of Emmanuel's triumphant completion of the canvass and of the admirable per capita showing is made by the Rev. Alexander C. D. Noe, who in spite of illness in the family, kept steadily to the goal of success until it was won. He writes: "Here is our record at Farmville, and I doubt if there is a church in America that can do better. We went over the top two days ahead of schedule and twenty-five per cent above our Nation-wide quota. Every member contributing, every woman member of the Woman's Auxiliary, every young girl member of the Junior Auxiliary, every child member of church school, every man, woman and child interested and active.

"Since the canvass we have cleared the church of debt, we have undertaken the task of sittings and lights for the church during the year 1920, and if our plans work out it will mean a per capita contribution of about \$165. Can any church beat it? And should they do less?"

"We have, I think, a good report, but we will try to do better next year. During the past three years the members have been building a new church and they have done splendid work. Their pledges of \$165 per annum per capita indicates they are learning the spirit of giving. What has been done per capita could be done by almost any church.

"We have a new finance system which I think is an improvement on the duplex system. We pay all the pledges at a bank. Most of them a year in advance. We take up the regular Sunday offerings and they are surplus."

The Emmanuel rector does not offer this report in a spirit of boasting, but that "it might stimulate some other church to do better." Is his challenge to be met?

DIOCESE OF WEST TEXAS NEWS.

Reports from the Nation-wide Campaign are still coming in and indicate that the original expectation of the entire diocese going "over the top" will be justified.

St. Mark's Church, San Antonio, has purchased a new rectory for the rector, the Rev. Dr. Stevens. The house is situated on East Park Ave., in the Tobin Hill District of the city.

On the evening of December 18th a new organ was dedicated at St. Mark's Church, San Antonio. A recital was given by Mr. Walter Dunham of Philadelphia and the cantata, "The Daughter of Jairus," by Rheinberger, was sung by the St. Cecilia Choir under the direction of Oscar J. Fox, organist and choirmaster. The organ, which was made by the Austin Company, is very complete and includes a set of beautiful chimes.

The election of a Bishop Coadjutor for the Diocese of Los Angeles will take place at the forthcoming annual convention, January 20. The Bishop of the Diocese, the Rt. Rev. Dr. Johnson, who has been ill for some time past, is improving, and it is expected that he will fully recover his health.

The old church building of St. Luke's parish, Utica, N. Y., which had been in use for fifty-six years, was deconsecrated by Bishop Olmsted, December 14th. The parishioners will worship in another building better situated.

THE CAMPAIGN IN THE DIOCESE OF MICHIGAN

Completion Date Set For March 14th—Some Facts Worth Knowing.

A majority of the dioceses in this country completed their part of the Nation-wide Campaign on December 7th. Michigan, because of its concentration upon the entertainment of the General Convention, has had to postpone its campaign somewhat. Its completion date is set for March 14th.

What is the Nation-wide Campaign? What can it accomplish? Why is it necessary? What is its relation to you?

As has been aptly said: It is a Movement, not a spasm.

Briefly, it is:

An educational campaign which shall set succinctly before every man, woman and child of the Church the conditions, circumstances and forces for evil which are endangering the moral and spiritual life of the world, and especially of this country in which we live.

Setting before the Church the record of past accomplishments, the needs which confront us, the moral, spiritual and physical equipment which is necessary to meet those problems, the resources of the Church, human and material, which can be developed and assembled to carry out the program of Christian work.

Do You Know?

That sixty million people in the United States have no religious affiliations?

That twelve million children have never attended any Church school?

That there are more children in anarchist schools on Sunday than in our own Church schools?

That the Episcopal Church gives ten cents per week per capita to missionary work?

That we spend fourteen cents per week per capita upon ourselves?

That we have less communicants reported in the diocese today than there have been confirmations by the Bishops of Michigan in the past twenty years?

Do you know that the population of Detroit has increased five times in twenty years; that the communicant list of Detroit has only doubled in that time?

That we have the same number of churches in Detroit to minister to more than one million people as we had in 1899 to minister to 220,000?

That we are doing nothing as a Church for the foreign born of this diocese?

That we are paying our clergy less than the wages of a carpenter, bricklayer or driver of a milk wagon?

That we have less Church school scholars today than we had five years ago?

That we have but 500,000 scholars in the Church schools of our country?

Do You Realize?

That the very foundations of the world have been shaken by the recent great war?

That kingdoms have tottered and fallen; boundaries have been changed?

That whole nations have been destroyed?

That Christianity has not failed, but rather has never really been tried. That this country has and is still feeling the imprint and impress of this critical world situation?

That we are on trial before God rather than before the world?

That there are forces in the world today bent upon tearing down and destroying all that is clean, wholesome and progressive?

That the Christian forces of the world must mobilize and organize and realize their responsibility to understand and counteract those forces?

That we must raise the moral, spiritual and physical standards of the Oriental world or deteriorate ourselves?

That China and Japan are looking to the Christian world for world leadership and a vision of real democracy and true Christianity?

That we must create new moral and spiritual values if we are to assume this leadership?

This Church Has Furnished

The head of our Army.
The head of our Navy.
The Chaplain General of the A. E. F.

The Director General of the Liberty Loan Drives.

Red Cross leaders.
The majority of Washington's Cabinet.

The majority of Lincoln's Cabinet. Leaders in every national crisis.

There are three steps in the campaign: Education, inspiration, enlistment.

In a spirit of prayer and consecration the diocesan and parochial committees are going to carry the campaign of education and inspiration to every family in the diocese by means of literature setting forth facts and figures which are in themselves convincing.

And then they are going to ask you for enlistment. Enlistment in the army of Christ, as an Episcopal Church division in the great army of righteousness.

The machinery of the campaign is:

A diocesan committee which shall organize the parochial committees, direct the campaign, distribute the literature of the National committee together with information directly connected with the needs and possibilities of the diocese.

A parochial committee—not necessarily large, which shall direct and inspire the people of their parish and superintend the distribution of literature and the Every Member Canvass which closes the campaign.

A captain for every ten families or units of the parish, who shall distribute personally the literature which comes to the Parish Committee, discuss the contents with those upon whom he calls, arouse their interest and bring back their comments, and make certain that the educational campaign is bringing the desired result, that is, educating and inspiring.

A week of prayer and consecration from March 7th to 14th.

An Every Member Canvass for contributions to parochial and outside work on March 14th.

Ah, you will say, there is the crux of the whole situation. Another drive for money!

No, this is primarily a campaign of education, inspiration and enlistment. Money—of course, we will need money. But that is, as Mr. Harris has well put it, a "by-product."

An enlistment means more than enlistment for the campaign in this diocese. The Church wants the active and sympathetic understanding and support of every man, woman and child. But it wants and must have 1,500 men and women who will give more than that, more than money—who will give themselves in service at home and abroad.—From December issue of Michigan Churchman.

Canon Sidney Savage, Canon of Hexam Abbey, England, spoke of his recent mission as a representative of Great Britain on the International Commission to report on the Bulgarian atrocities, at the Church of the Atonement, Chicago, Sunday, January 4, 1920, and the following Monday morning before the Church Club of the Diocese of Chicago. Canon Savage holds high honors from the King of Serbia and the Greek Orthodox Church. During the war he served in France, Italy, Flanders, Belgium, Macedonia and Palestine. He comes to America under the patronage of the Prince Regent of Serbia and Madame Jusserand, of France, and others.

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New York Letter

By The REV. JAMES SHEERIN

TWO GREAT PLAYS.

While mentioning present day plays I should not like to omit "John Ferguson" and "Abraham Lincoln" as among those really great if not altogether so.

I should almost be tempted to say that "John Ferguson" is the greatest play I have ever seen by a modern writer, even though it is so heavy and tragic as to be heart breaking to listen to. Its problem is that of Job, dealing with the mystery of human suffering. Its question is the old one, who sent evil and why is it permitted? The play is therefore profoundly religious as well as philosophic, and it holds the interest intensely from beginning to ending.

John Ferguson is a beautiful character, if one can call a terrible and rugged mountain peak beautiful when it is inaccessible to all living creatures, and holds its head in grand and lofty solitude, whether beset by storms or sunshine. His devotion and faith are superb. It shows what a revolution there has been in religious faith when an audience of Christian people sit in tears of indignant protest as they hear John throughout every shameful disaster reading and quoting the Bible in his stern contention, that everything good or bad comes from God, and that complaint is but blasphemous revolt. Patient, hopeful endurance without a thought of rebellion is the lesson taught by this reverent and stubborn old Scotch-Irishman, while we whose devout fathers all believed as he does, sit there chafing with desire to shake him into what we call common sense and humanity.

How far we have gone from the theological position of this firm man of the Word of God is illustrated by the daring that made a commission of learned clergy and laity propose to strike out from the Prayer Book any words that seemed to hold God responsible for sickness or calamity. If we can stand its nearly three hours of heartache, I do not know of a play that gets us nearer the bottom of things religious and moral than this sombre masterpiece of St. John Ervine, the Irish playwright.

The other play I refer to is "Abraham Lincoln," just opened in America, after a wonderful success in London. Fundamentally it is far from as deep as "John Ferguson," but it is more soul-stirring and hope inspiring, in a world of action rather than morbid thinking. It is a tragedy because its great hero is killed, but it is redeemed from the sordid hopelessness of some tragedies by the fact that it shows a great people coming to a new birth in righteousness and a whole world made to admire and love a supremely fine character. Few things on the stage are more effective than at the end of the first act when that tall and impressive figure, after the departure of the committee that had notified him of his nomination to the presidency, turning first to the map of the United States over the plain book case, spreads his hands apart as if in adoration of a united country, then going suddenly to the table at the centre of the room, kneels most reverently without a word as the curtain slowly descends. It was at this moment that somebody up in a box gave a long drawn sigh, and a reverent voice said, "Marvelous! wonderful!" Few men have been more religious at heart than Mr. Lincoln, in spite of his pioneer lack of experience in actual church membership, and Mr. John Drinkwater, the author of the play, as well as Mr. Frank McGlynn, the actor of the part, have demonstrated this to an extraordinary degree.

Some one behind me said between acts, "It is a pity that this great work was left for an Englishman to do." To me, that is the beauty of it, though there are technical defects an American historical student would have avoided. It is a splendid thing that there are some in England so capable of understanding and clearly expressing our greatest Republican-Democrat

There are Americans who love and appreciate England better than most English people do. There are citizens of the United States of foreign birth and ancestry who go to the heart of pure Americanism more surely and clearly than do many colonial and revolutionary ancestry.

Copies of The Witness may be had of the Church Literature Press, 2 Bible House, New York.

AN OFFER TO POSTULANTS FOR HOLY ORDERS.

Dear Mr. Editor:

All over the country, in connection with the Nation-wide Campaign, appeals are being made for men to enter the ministry. Already we are hearing of numbers of responses to this appeal. These men ought to go to college before they enter the seminaries of the Church, unless they have already done so. It being reported that many of them, willing to give their lives for the ministry cannot find help to finance them in their preparation. The societies founded for that purpose are too few and too poor to give the requisite assistance. In this connection it seems to me that there lies my opportunity for personal service in connection with the campaign, in co-operation with the college of which I have the honor to be president.

This college has graduated three hundred of the living priests of the American Church, who jointly minister to approximately one-twelfth of the Church. The propriety of its being used in this connection is, therefore, unquestionable. Moreover, its fees are low enough to make it within reach, or nearly so, of many of these men. St. Stephen's is not exclusively a college for those going later to seminary or predominantly so, but here, surely, lies one of its opportunities for usefulness to the Church which founded, owns, supports and endorses it.

I personally offer to make it my business to see that persons interested in this matter and in this college are approached and money procured from them to make it possible for the college to get, for men desirous of entering the ministry and otherwise unable to pay their way through college, one-half their fees from these benevolent persons and one-half the fees from the men themselves. This will enable any such man to come to college for \$250 a year, including his tuition, board, room, light and heat. More than that surely the Church in general should not have to give any man.

There are certain conditions attached, as follows:

1. The man must be a graduate of a recognized high or preparatory school, or must be able to offer fourteen units of college entrance credit, if not a graduate.
2. He must contemplate taking a full four year undergraduate course, if he is under 25 years of age, or at least two years' college work if he is over 25.
3. He must be actually admitted by his Bishop as a Postulant for Holy Orders.
4. He must certify that he actually needs the help and be able to get his clergyman to certify the same thing.

Correspondence is requested.

BERNARD IDINGS BELL,
President of St. Stephen's College.

IN MEMORIAM.

DUDLEY—Entered into Paradise at her residence, "Homewood," Louisville, Ky., Friday evening, December 19th, Mary Elizabeth Aldrich Dudley, widow of Thomas Underwood Dudley, former Bishop of the Diocese of Kentucky, and mother of Aldrich Dudley of Middleburg, Va., and of Gertrude Dudley-Musson, wife of the rector of the Church of the Advent, Louisville, Ky., in the 64th year of her age.

"So He giveth His beloved sleep."

The Rev. Thomas A. Schofield, formerly Archdeacon of Colorado, accepted the rectorship of the Church of the Good Shepherd, Silver City, N. M., to take effect the first of this month.

DIOCESE OF GEORGIA ORPHANS' HOME.

Interesting Historical Sketch of a Church Institution in the South.

It is a matter of much gratification to Bishop Reese, that the Board of Managers of the Orphans' Home of the Protestant Episcopal Church in Chatham County, Georgia, has recently purchased a new building for the home, a residence and grounds occupying a city block in the southeastern part of Savannah, where the home has been in operation since 1854. For many years the home has been located in an undesirable section of the downtown district, and in August the board sold this building, and rented the residence that has just been purchased.

This Orphans' Home has an interesting history, having really been started through the instigation of the late Rt. Rev. Stephen Elliott, D. D., first Bishop of Georgia. For fourteen years, from 1852, Bishop Elliott was rector of Christ Church, Savannah, the oldest church in the state of Georgia (present rector, Rev. John Durham Wing, D. D.), and as he was anxious that St. John's, then a mission of Christ Church, should become an independent parish, he asked his cousin, Mrs. Mary Elliott, and Judge Robert M. Charlton, a distinguished lawyer of Savannah, to buy pews in the mission, which they did. When the parish became independent it was noticed that every Sunday there was a five dollar bill in the collection. There were no poor people in the parish except two little children, a boy and a girl, who were greatly in need of care. As a worker in the Sunday school, Mrs. Elliott asked for part of the collection money to be used for the needs of these children. They were boarded out, and in time as the work grew, others were taken care of, until in 1854 Mr. John E. Ward of the firm of Charlton, Ward & Owens, who was president of the Georgia senate, had an act passed incorporating the home as the "Orphan's Home of Protestant Episcopal Church in Chatham County." The incorporation provided for a board of managers of fifteen women, with the Bishop as ex-officio head.

The home is supported by endowment, and partly (a very small part) by subscription. At present the managers are unable to care for more than fifteen children, but previous to leaving the old quarters, the home could and did accommodate thirty-five children. Deaconess Katherine Duffy and Miss Wilhelmina Duffy have been in charge for eleven years, with an interval of a few months for a much needed rest. It is the intention of the board to make some alterations as soon as possible, and an appeal will shortly be made through the Diocese for more general interest in what is practically a Diocesan Home, as the board is ready to take girls from four to twelve years of age at any time when properly vouched for, of any creed, from any part of the Diocese, provided there is a vacancy. They are bound over to the home until they are eighteen years of age, when the "Big Sister Committee" endeavors to find positions and a home for them, and to keep in touch with them as long as possible.

All the work of the home is done by the girls themselves, with help in the laundry, as there are very few older girls now in the home. The children now attend St. Michael and All Angels' Church, but before moving out in the southeastern section they were regular attendants at Christ Church and the church school, where they are very much missed. For many years there was a chapel in the building, where daily prayers and occasional other services were held, and among the alterations in the new building it is planned to have a chapel.

On Christmas eve there is always a tree, preceded by a short service held by the Bishop, and afterwards the gifts are presented to children from the tree. The annual meeting of the board is held the Thursday after Easter, when the board is elected by the subscribers, and a feast is given to the children. The officers are elected by the board, which has representatives from the four parishes of the city. The board of managers follows: First Directress, Mrs. Robert Billington; second directress, Mrs. A. L. Alexander; secretary, Miss Mary E. Ellis; treasurer, Mrs. T. M. Cunningham, Jr.; Mrs. Walter G. Charlton (who has been a member for forty years), Mrs. H. H. Bradley, Mrs. C. G. Anderson, Jr., Mrs. J. Randolph Anderson, Miss Belle S. Hardee, Miss Mary Anderson Owens, Mrs. W. A. Winburn, Mrs. Harris Cope, from Christ Church; Mrs. W. F. Baker, from St. John's Church; Mrs. Arnold Freeman, from St. Paul's Church, and Mrs. Thomas B. Purse from St. Michael and All Angels' Church.

Following the Mission held in St. Luke's Church, Evanston, Ill., by Mr. James S. Hickson, a letter was sent by the Rector, the Rev. Dr. George Craig Stewart, to each one who had visited him, or been visited by him. The replies—which were forty in number—show that about half of those who came were greatly helped; the others were not, or at least had not been able to observe any marked improvement. But even such persons were just as certain of spiritual help—fresh courage, greater faith—as were those who have been directly and immediately benefited.

RESULTS OF A HEALING MISSION.

Every one of the letters, received from those who have noted a physical improvement, also expresses an appreciation of the mental help. For example, one writes: "I was very glad that I went to see Mr. Hickson. His quiet, calm assurance of God's power to heal and his prayer in my behalf, gave me renewed courage and faith."

Another writes: "I went to the Church in a receptive mood and was not disappointed. The 14th of November will always be remembered as a special day of thanksgiving and praise."

A mother writes about a child, whose affliction has affected her mind: "It is too soon to say much, as she has been six weeks before without a convulsion; but for the past year she has not gone many days without some temporary mental cloudiness. But she has not had a lapse of memory, or done anything peculiar since she went to the Church for help."

Another, who had been treated for leakage of the heart, writes: "I received instant relief. I had had continual pain for days, and although the pain did not cease for a couple of days, there was a sense of relief—a removal of some pressure instantly at the laying on of his hands. In about two days all pain ceased, and I have been not only free from pain, but better in every way."

This is from another letter: "It was a most marvellous and exhilarating experience, and I now believe more than ever that the Christ, our dear, blessed Lord, is ever trying to reach us all, giving to us his great help in everything. Truly a wonderful physician, if we would only humble ourselves and go to Him!"

The longest letter came from one who received extraordinary help, perhaps because extraordinarily prepared for it: "I could just feel the life divine flowing through my very being, every time I was in the meetings (having attended five in all). It seemed to me such a blessed time to spend with the dear Lord, and seek Him with all the wants of my heart. And I believe it was from this that I received my healing so sweetly. I call it sweetly, because there was something more than just getting rid of pain and disease. I received something in my very being of my whole life within me so tenderly loving from God, something that came down to my heart and gave it such rest and sweet comfort, and it has never left it for a minute since, something I feel so wonderful that I can hardly find my old self, and my seeing is so good, and my hearing is getting better every day."

We remember that Mr. Hickson wrote us, in words of common-sense, that immediate cures are not to be

expected in every case. This has been the experience of healers in all ages of the Church. Even our Lord's cures were not all immediate; and moreover, they were, at least in many instances, dependent upon the faith of the patients. But if only a few were healed, the Mission was certainly worth while.

And it may be that many who have not yet seen results of their coming, may note a gradual improvement if they continue in the faith, nothing wavering, but believing that God's power and love are boundless; and that he is interested in every individual, as truly as He is our Father, and wills that none of His children shall suffer meaningless pain or the anguish of mental or nervous unbalance.—F. C. G.

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