

The Witness

"FOR CHRIST AND HIS CHURCH"

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\$1.00 A YEAR

REV. C. J. SHUTT IN SERVICE TILL END

In the death of the Rev. Charles Jacob Shutt, The Witness has lost its personal director and executive manager.

The Board of Editors, scattered as it is over a large territory, required a man at headquarters who would be responsible for issuing the paper.

For nearly two years, Mr. Shutt did this work under great difficulties, and at much expenditure of time and energy.

During the month of October last, the death of Bishop Sage, who had charge of the business end of the paper, the doubling of the subscription list owing to the Nation-Wide Campaign, and the scarcity of adequate help forced Mr. Shutt to put in sixteen hours a day on the work to which both his head and heart were devoted.

Years ago, he had it in his mind to start a paper for the common people, and when he was asked to take charge of The Witness he sacrificed his prospects of parochial advancement and took charge of the office.

His whole heart and soul were bound up in The Witness, and when stricken with bronchial pneumonia, his devotion to duty in preparing the copy for the week following produced the relapse that brought on his death.

He was faithful unto death and was consumed in his zeal for the cause to which he had devoted himself so entirely.

It is too early yet to say who will take Mr. Shutt's place permanently. The Bishop of Colorado has made arrangements with a Chicago clergyman for the next few issues and will announce as soon as permanent arrangements are definitely made.

We have always treated the readers of The Witness as partners in the enterprise. You have been patient with our mistakes and indulgent in many vexatious delays. At the time of Mr. Shutt's death there were several hundred unanswered letters upon his desk. Readers will understand the delay in answering.

The Witness aims to furnish a paper at an almost impossible rate under present conditions.

The scarcity of print paper and the price thereof; the high wages demanded, the delays in receiving copy and in the mails have made issuing a newspaper an irritating and unprofitable business.

At present we are forced to a four page edition. It does not seem best under the circumstances to go back to an eight page paper for the present.

If you find yourself impatient with us at times, please remember that we are trying to do something for the Church without personal profit and at the expenditure of much time and thought in order that the Church may have such a paper as The Witness is.

If the attempt is worth while, we are grateful for your dollar and your praise. We put the dollar into the paper and save the praise for a rainy day.

We never needed your encouragement more than now.

However, let us be up and doing, and not down and out.

We have in the neighborhood of twenty thousand subscribers. It is a goodly circulation, if they all have a mind to help.

I. P. J.

PRACTICAL CHURCH UNITY

The "grip" of the Nation-wide Campaign was manifested in most happy manner in Marion, Va., where not only the members of Christ Episcopal Church, but the communicants of four other denominations in the little town took an active part in the campaign.

L. H. Honge, chairman of the parish committee at Marion, says:

"We tried to carry out in detail all instructions sent us. As to methods, I believe the Publicity we secured did the balance. The two newspapers of the town, the local theater, and the four ministers of the other denominations, rendered us valuable service. Notice of our biggest rally was read by the four above mentioned ministers at their Sunday morning services two days before the date of the rally. It was also well advertised by posters and newspapers. These methods coupled with hard work, distributing the literature sent us and the loyal co-operation of our members did the trick."

Christ Church, in 1919, contributed a total of \$170 for all purposes. Under the spur of the Nation-wide Campaign its contributors were increased from 12 to 25, the total of its communicants, who pledged \$241.20 for parish purposes and \$227.53 for missions, a total of \$468.73 as against a quota of \$249.

Telegram Received from Dr. Franklin

The following is a telegram received from the Diocese of Pennsylvania: I desire to correct the erroneous statement, which has gained considerable circulation, to the effect that the Diocese of Pennsylvania has made its Nation-wide quota. Returns from only 25 per cent of parishes, and these generally disappointing; but Diocese determines to continue work energetically.

Lewis D. Franklin.

Oregon and Olympia Near Top.

Marked tribute was paid to the Dioceses of Oregon and Olympia by Dr. Patton, who declared that they ranked in this respect among the five leading Dioceses in the campaign. It is the consensus of opinion in the Diocese of Olympia and of the Rt. Rev. F. W. Keator and all campaign leaders, headed by E. G. Anderson, Diocesan campaign chairman, that the Church has taken on new vigor in the West.

The campaign opened all over the Diocese with the celebration of a corporate communion at which thousands of communicants, probably a majority of the communicants in the Diocese, participated, judging from reports to Nation-Wide Campaign headquarters.

Work Among Deaf Mutes.

Bishop Leonard of the Diocese of Ohio, president of the Synod of the Province of the Mid-West, appointed the Rev. Clarence W. Charles of Columbus, General Missionary of the Mid-Western Deaf Mute Mission, consisting of the dioceses of Southern Ohio, Indianapolis, Ohio, Michigan and Western Michigan, until the province is ready to take action. The Rev. Mr. Charles, recently ordained to the priesthood, will live at Columbus. His salary will be \$2,000 per annum, together with traveling expenses. All remittances for this work will be sent to the secretary-treasurer, Rev. A. A. Abbott, Trinity Cathedral, Cleveland, O.

BERKELEY POLICY UPHELD BY ALUMNI

The Alumni of Berkeley Divinity School testified to their united appreciation and enthusiasm for the work of their Dean, the Rev. William Palmer Ladd, D. D., at the Alumni meeting held in New York last week. The Dean was recently criticized for allowing the students to conduct a Social Study Club, the purpose of which is to stimulate fearless thinking on the part of the students by making them discuss the vital problem before the Church and the Nation. The students, feeling that they should know something about conditions in Russia, invited Wilfred Humphries, who has just returned from that country after serving in the Red Cross, to address one of their meetings. For some reason it seems that several of the townspeople objected and made it an occasion for an attack upon Dean Ladd and his policies. The faculty requested an investigation and it developed that the flare-up was absolutely unwarranted, being the work of one or two misinformed people who failed to appreciate the management of the school under the leadership of the new Dean.

The New York meeting was attended by about seventy-five alumni, who were addressed by Dean Ladd, the Rt. Rev. Chauncey Brewster, Bishop of Connecticut; the Rt. Rev. Edward S. Lines, Bishop of Newark, and the Hon. Burton Mansfield, of the Board of trustees, as well as several prominent alumni. The Dean in speaking of the school said: "Our policy is the same as it has been for years past—the educating of our students in courageous thought and free expression, opening to them all the conditions of the day, and applying our Christian ideals to the solution of its problems. Our method of education is through free discussion, with the encouragement of individual development."

Plans for developing the school along progressive lines were outlined by Mr. Burton Mansfield, who launched a drive for a Five Hundred Thousand Dollar Fund. All present pledged their undivided loyalty and support to the school under its present management.

The Rev. Hiram Van Kirk, Ph. D., rector of St. Luke's Church, Darien, Conn., has been appointed Special Lecturer in Theology at Berkeley Divinity School. Dr. VanKirk, who is a graduate of Yale Divinity School and holds a doctorate from Chicago University, taught at Berkeley in 1911 and 1912. He has been Professor of Theology in the Divinity School of the Pacific and on the Faculty of the University of California, and has also taught at Yale and at the Episcopal Theological School of Virginia.

Anniversary at St. Paul's, Harrisburg.

The Feast of St. Paul was celebrated at St. Paul's, Harrisburg, with special services conducted by the Rev. Dr. Floyd Appleton, the rector. The Rev. J. F. Virgin, associate, after reading the impressive Bidding Prayer, preached a strong sermon on the importance of strenuous striving toward a definite objective in Church work. At Evensong, the Rev. L. F. Baker, Associate, gave a most interesting reminiscence of the early work.

STUDENT WORKERS GATHER IN KANSAS

The Diocesan Commission of Student Workers in the Diocese of Kansas met early in January in Trinity Church, Lawrence (the Rev. E. Edwards, rector), this being the meeting which should have been held last November, but owing to several reasons had to be postponed. The Rev. Paul Micou, B. D., President of the National Council, was the guest of honor. A great deal of real business was transacted. An informal conference was held with the Rev. Paul Micou, who spoke principally on the National Council, being followed by a talk on "What the Nation-wide Campaign has Done for the Students in the State of Kansas," by Bishop Wise. Those present were The Rev. Carl Nau of Emporia and Miss Baum as lay representatives; the Rev. Richard Cox of Manhattan, with Professor Conover of the State Agricultural College; the Rev. E. Edwards of Lawrence with Dr. W. Spicer of the school of Medicine at the university. The State Normal at Pittsburgh was not represented. The Rev. Charles Maltas represented the Missionary District of Salina.

The next day begun with a celebration of the Holy Communion with the Bishop as Celebrant, at 7:30 a. m. The first session was opened at 9:00 a. m. with the Rev. Carl Nau in the chair. After reading the minutes and Treasurer's reports, came the election of officers for the coming year. The Rev. Carl Nau was unanimously re-elected as Chairman, and the Rev. Richard Cox as Secretary-Treasurer. Reports were read from each of the student centers, which showed that each Student Pastor was at work in earnest, with very meager equipment.

The Commission decided to offer a scholarship of \$50.00 to the students at the university for an essay on some subject to be chosen by a committee of the Bishop, the student pastor and a member of the university faculty. If it proves satisfactory it shall be continued with others offered at the other state schools at Manhattan, Emporia and Pittsburg. The Commission has a very large work outlined before it and is doing a needed work in Kansas, but it needs more whole-hearted co-operation and interest in its efforts for the student by the home church and rector.

RICHARD COX,
Secretary.

WORK AMONG FOREIGNERS.

The Rev. William Chauncey Emhardt has been appointed field director for the Church's work among foreign-born Americans and their children, in the department of Missions, associated with the present secretary, the Rev. Thomas Burgess. He will travel over the country and begin and supervise the new work in this great branch of Church work—foreign missions at home.

Mr. Emhardt is a man of great capability and among other positions has held that of member of the Joint Committee of American, Russian and Greek Churches in America; Secretary of Christian Unity Foundation; Director of the Summer School of Theology of State College, Pennsylvania; and was offered sole charge of the Red Cross work in Russia during the war with promise of non-interference, but declined for several reasons.

MANY GATHERED AT COUNCIL IN TEXAS

More than twelve hundred people registered at the Diocesan Council in Galveston, Texas, and spent five days in conference with Bishop Kinsolving and Bishop Quin.

The Rev. Charles Herbert Young of Chicago held various conferences on Religious Education; Rev. George W. Davenport of the Seaman's Mission on Social Service with special reference to work among seamen, Galveston being the largest port on the Gulf of Mexico, and Bishop Johnson of Colorado on Missions and the "Carry On Work" of the Nation-wide Campaign.

The sermon at the Sunday morning service was held at Trinity Church and the Bishop of Colorado preached from the text, "Blessed is He that is not offended in me," pointing out that the world was perfectly willing to accept the benefits of Christ's ministry, but was offended at the claims which Christ made upon their obedience, service and worship.

Not only was the regular business of the Council transacted but the plans made to carry them into effect. program for 1920 was outlined and plans made to carry them into effect.

Students Are Present.

A unique feature of the Council was the conference with 120 students of the various educational institutions of the Diocese, including the University of Texas at Austin, at which a Diocesan Students' Council was formed, and plans made for bringing the Church to the Campus.

Bishop Kinsolving was his old genial self, having recovered from the ills that have hampered him in the past few years, which were due to accidental causes, and not to any disability.

Bishop Quin was the dynamic energy which kept things moving.

UNIQUE CHURCH LEAGUE.

A "Church Attendance League," planned to "encourage the performance of the simple but fundamental religious and patriotic duty of regular church attendance," is announced from the Diocese of Southern Ohio, as one of the results of the Nation-Wide Campaign of the Episcopal Church.

Christ Church, Glendale, has the honor of originating the idea, which is spreading through the Middle West, and promises to be a potential force in carrying along the reawakened interest in Church affairs brought about by the Nation-Wide Campaign.

As head of the Nation-Wide Campaign in Southern Ohio, Mr. Matthews early detected that one of the weaknesses of all churches today lies in the inability to maintain a steady attendance at service of all those who acknowledge loyalty to the church. The new League is an effort to provide a remedy for this condition by keeping alive an interest in Church services through plans which are in course of preparation which will involve visitation, social diversions and other means for maintaining the standards which have been set by the Nation-Wide Campaign.

The League will collect dues to be used in carrying out its plans, and officers will be charged with the duty of putting them into operation. The Pastor of Christ Church is ex-officio a member of the League.

EDITORIAL

By Bishop IRVING P. JOHNSON.

THE ONE THING NEEDFUL.

One reads that if we could raise so many millions of dollars that we could control the world in so many years, and one is reminded that the Early Christian Church converted the Roman Empire without a central treasury.

One reads that the product which our seminaries are turning out is not competent to deal with the problem of reaching our masses. Yet an educated ministry was not essential to success in the Pentecostal age.

One reads that unless the Church grapples with the social, political and economic problems of the day, it is doomed and yet the early Church did not concern itself with any of these problems and survived.

But the one thing needful is that which Apostolic Christianity possessed and XX Century Christianity lacks, and that one thing is the spirit of personal sacrifice, without which the religion of Christ loses its intensive power, no matter how much it may increase its deceptive statistics.

* * *

The human race has muddled with the problem of suffering and paid the penalty of its false philosophy.

There have been cults which have denied the reality of suffering and put human sympathy to sleep with its seductive opiates. These people enjoy all the delusions of an opium eater and live in a fantastic world, but they pay for it in the morale which follows such intoxication.

There have been schools that have evaded suffering and created a calloused stoicism in which they have lived hard and unloving lives.

There have been those who have called evil good, and found their happiness by indulgence therein. To these lust and greed and vanity are virtues from which they extract the superficial pleasure by which these things deceive the sons of men.

* * *

But Jesus Christ endured suffering himself without complaint and sought to alleviate the suffering of others.

He did not satisfy our curiosity as to the cause of evil, nor did He give us a theory which explained how the goodness of God could be reconciled with the misery of the world. But He did give us a solution of our individual reaction from the evils of life.

He stated that it must needs be that evils should come, and also condemned the man by whom the evil might come, but He Himself showed us how to endure evil, and to make the evils about us increase the human sympathy within us. He showed us how to live but did not explain the mystery of evil.

To reject the light because we do not understand its source, would plunge the world in darkness.

No one can tell us what electricity is nor why, but we all rejoice in the light without demanding that its mystery be solved.

* * *

The Gospel of Christ is not effective because our own personal interpretation of it is not illuminating.

It is not the sermon preached in the Church that makes converts, but it is the winsomeness of lives lived during the week that has its telling effect.

It is this that we need in the ministry, both of the clergy and the laity, today.

I have recently been travelling throughout the Missionary Districts of the West, and I have been impressed with the number of places which need ministers.

No, they do not pay large salaries, but the communities do not expect the clergy to live in an expensive way, and they are prepared to give an adequate living as soon as the minister earns it, and there is a field from which he can draw his clients.

He starts with a larger assured income than the lawyer and the doctor, and if he makes good, he can increase it substantially.

It is the shame of this Church that men who are young and capable refuse service on the frontier and demand snug berths at or near headquarters.

It speaks badly for the morale of this Church that parishes and missions within one hundred miles of New York are at a premium, and that vacancies in the mission field go a begging.

It is this softness of the enlisted officer, which not only deprives the waste places of the Gospel, but furnishes the fat places with lean servants.

* * *

One looked hopefully to the returned chaplain for this spirit of self sacrificing venture which he had learned at the front, but having received the salary which the U. S. A. can pay chaplains, the returned chaplain as a class are not seeking further adventure. Some of them are temporarily suspending their priestly functions while they recoup their financial status. Others are looking for remunerative cures.

* * *

Nor is the layman's attitude toward Church work any different. The average layman will serve the Lord when it does not interfere with business or pleasure. And as he is fairly full of both these occupations, his service is lacking in the one thing needful.

It is not something which is particular to any vocation or locality. When one goes into the mission field one finds the Bishop is tempted to go from Pullmans to first class hotels or well appointed houses. (In a way he is obliged to do the latter, for it is taken for granted that he would not be comfortable elsewhere, so he is not invited.) But after all, each man can miss the mark in his particular sphere. The poor missionary changes his post because he doesn't like the climate or is restless for a change.

He too often seems to have no thought that as a pastor there are souls which might be loved so that to leave them would be a wrench to the affections.

* * *

After all, isn't there the same class consciousness in the Church that there is in the nation, and isn't the solution of it for ourselves, rather a change of attitude than one of environment.

Shouldn't the men of lordly position and comfortable income condescend not merely by the way of a cash donation but rather by way of personal touch and sympathetic contact with the man of large family and small rectory? Wouldn't it be following the Master in a way that would be approved by Him?

I must confess that when I was a missionary on a small salary, I was more depressed by the attitude of lordly ecclesiastics which smacked more of patronizing condescension than of condescending sympathy.

And yet I felt that I had chosen the more difficult work because it was the more necessary to be done.

* * *

There are ecclesiastical circles in the Church that are as frigid and as arid as the polar circles.

The world has crowded in and dominated the house dedicated to the Nazarene.

It would be a comedy if it were not a tragedy. Should the ministry of Christ ever forget the simplicity of the Master, which was perfectly at home in material splendor but never obsessed thereby?

I wish that the Presiding Bishop and Council might study this encroachment of a worldly spirit and a tendency to class distinction in the Church, and call upon Bishops and prominent rectors to go out for a time from their comfortable surroundings and preach the gospel of sympathetic understanding to the waste places, where the smallness of the congregations is exceeded only by the smallness of the stipend.

It would hearten many a struggling parson, surrounded by the sordid materialism of spiritual poverty in the community if he had a big brother in the Church who knew his problem and was not indifferent thereto.

Unless America is prepared to wipe out class distinction, America must expect class hatred, and surely the Church should set the example in proclaiming that rich and poor meet together and the Lord is the Maker of them all.

I remember the pleasure with which the rector of St. Mark's, Minneapolis, came back from a mission in a small town to which I had asked him to go, upon an occasion when we were holding preaching missions throughout the Diocese.

The weather was very bad, the congregations were consequently very small, but he emphasized the good which the experience had done him, whatever effect it might have had upon the people.

If we would catch the spirit of Christ by personal abnegation, and study the problem which is too often placed upon those least fit to bear it, we would have a different kind of a power in preaching to our own constituency.

I have just finished a preaching tour among the missions of Northern Idaho, and I am sure that I got more out of the trip than I gave, although as a Bishop I try to keep in touch with the weaker places in my own territory. But this trip into a country for which I was not primarily responsible helped me to see where in I had failed to realize the problems and burdens of the isolated missionary.

I would that every priest and bishop of this Church could be induced to recognize his family obligations by going into the hard and difficult fields on preaching missions.

It would be of great value to the fields but it would be a humanizing force in the lives of the rectors themselves. It is the one thing needful in our Christian fellowship that if we are not called upon ourselves to endure hardship, that we shall be in sympathetic touch with those who are.

And it would be a so much pleasanter influence than the academy theories about the masses held by men who never come into intimate contact with them.

If we would know ourselves as God knows us, we must know the struggle that men are making in Christ's name and therefore in our interest.

More Memorials at Marfa.

On Sunday, January 25th, the conversion of St. Paul, several more memorials were dedicated at St. Paul's Episcopal Church in Marfa, Tex., (the Rev. Clarence C. McClellan, Jr., B. D., priest in charge). These included a handsome processional cross, the gift of Mr. George Augustus Brown of Alpine, Texas, in memory of his father and mother; a pair of

brass candlesticks for the altar, the gift of Mr. Adolph Schneider of Marfa, Texas, in memory of his wife, Mrs. Hattie Schneider, a member of St. Paul's Guild; and two bronze memorial tablets, the gift of Mr. and Mrs. Joseph R. Livesay of Anthony, N. M., in memory of their daughter, Mrs. Mary Livesay Hawley, and of their son, Joseph Renick Livesay, Jr., who died on the field of battle in France, October 17, 1918.

PRINCIPLE OF MINIMUM WAGE APPLIED TO CLERGY.

Business men who have been heading the Nation-wide Campaign in Seattle, Wash., have been amazed in their survey of wages paid the clergy and the conditions disclosed. They found that journeymen carpenters, for instance, as well as a large percentage of day laborers, were receiving far more money than many clergymen.

As a result, they set \$1,800 a year as the minimum salary to be paid to the clergy. Mr. E. G. Anderson, chairman of the Nation-wide Campaign in Olympia in announcing this minimum salary, said:

"A Pacific Coast survey showed that more than one-half the clergy on the Pacific Coast were receiving less than \$1,800 a year. A great number were receiving between \$100 and \$60 a month; an equal number less than \$60 a month and some even less than \$40 a month."

"The Diocese of Olympia proposes to lead the nation in a very much needed reform and I earnestly trust that the business men all over the nation will follow suit by insisting that the Church pay a living wage and by providing the funds for the Church so to do."

EFFORT TO SAVE ST. ANDREW'S, NEW YORK.

There have been persistent rumors in the press, stating that St. Andrew's Episcopal Church, Harlem, N. Y., was to sell its splendid property and combine with the much smaller endowed Church of the Beloved Disciple, at 89th street and Madison avenue, bringing to that downtown church an equity from the sale, above all indebtedness, of probably \$80,000 or more.

This sale and amalgamation is certainly not yet consummated, nor have steps looking thereto been formally laid before the authoritative body of the Diocese, the Bishop and the Standing Committee.

A large number of the congregation, with full loyalty to its rector, has petitioned that the church be continued on its present site. They have organized a "Save St. Andrew's" committee, and are undertaking a financial drive to pay off the debt of \$85,000 that has been burdening the parish for many years and to establish an adequate endowment fund.

A proposal to sell church property or consolidate by the vestry, must, under the law, be passed by the Bishop, the Standing Committee, and the courts, who have not acted.

RESULTS FROM HARD WORK.

Phoenix-like, St. John's Church, of Knoxville, Tenn., rises from the ashes of a fire which swept the edifice recently, and rises stronger than ever before as a result of the outpouring of enthusiasm stimulated by the Church's Nation-wide Campaign.

Dr. Walter C. Whitaker, D. D., writes:

"As bad as the fire was in destroying the entire interior of the church and undermining the rectory, we are very thankful that the great tower and walls stand firm and that, consequently, our net financial loss will only be a few thousand dollars."

"Our Every Member Canvass had just been completed and the parish put on a splendid basis from which the fire will not dislodge us. We shall be giving our \$6,000 a year for missions—something that, a year ago, I thought was ten years away; while our own income is largely increased."

CHICAGO CONVENTION OPENS.

A plan for reorganizing the diocese of Chicago along the lines recently adopted by the general convention of the Episcopal Church was proposed by the national campaign committee at the first day's session of the annual Chicago Convention at the Cathedral of SS. Peter and Paul, which opened on Tuesday, Jan. 27. Rt. Rev. C. P. Anderson was absent on account of illness.

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A REVERIE

The Editor has recently made a tour in the interest of the Nation-wide Campaign and other purposes, in the fields of the Church isolated.

During a fortnight his duties caused him to pass through Colorado, Wyoming, Utah, Oregon, Washington, Idaho, New Mexico, Texas, Kansas and Oklahoma, and to observe certain things in transit that he would like to pass along to others.

And he wishes to make these observations as one who was raised in the East, where the Church is strong, and has passed his entire ministry in the West, where the Church is weak.

He has long been familiar with a certain sectional feeling between East and West which is as old as the human race, and as un-Christian as all uncharitableness. For in Christ there should be neither East nor West, for He and He alone, has buried East and West together in a common faith. And that faith requires that the strong shall be patient with the weak, and that the weak shall not be bitter toward the strong.

The Church in the West is not as it is because of the sins of the present generation. It goes way back to the time when the faith was weak in Israel; when Bishop, Priests and Laymen lacked a vision of the Church's missionary duty, and when the Ohio and Mississippi valleys were ministered to by itinerant preachers with more zeal than learning, and with more self-denial than theology put the stamp of sectarianism upon the pioneers who wrestled with the wilderness.

The Pioneers.

Bishop Provoost in his botanical gardens in New York, and Bishop Madison in his university in Virginia, and even Bishop White in his parish in Philadelphia, felt no active responsibility for sending the Church out West among the rough pioneers of those days.

It was not until the days of Chase and Kemper that vigorous beginnings were made and then the laborers were so few that much of the foundations which they laid were never built upon.

It was too mighty an empire for a mere handful of men to conquer.

From Ohio and Kentucky and Missouri, the tide of emigration flowed on to populate new states and territories, and the Church was again slow and halting in its step. Men like Whipple in Minnesota, Clarkson in Nebraska, Hare in Dakota, Randall in Colorado and Tuttle in Idaho did valiant service, but what were they among so many?

The sects were a part of the migration and we followed the procession, for the most part alien to its genius and rigidly unadaptable to its needs.

And then came vigorous leaders who received their supplies from the East and built in the West. Such men as Spalding in Colorado, Leon-

ard in Utah, Talbot in Wyoming, Brewer in Montana, Graves in western Nebraska, who spent and were spent, but alack, the missionaries were lacking.

In Colorado, of the first sixty incumbencies, not more than seven were longer than three years in one place.

In almost every Western town good beginnings were made, at a time when beginnings counted, only to be frustrated by the incompetent, the immoral and the inconstant. Not that faithful and wise missionaries were lacking, but they were comparatively few.

Too often the man who failed further East came West and proved more of an embarrassment than a help to the bishop, glad to welcome anyone who was willing to work as a missionary, but still more glad to get rid of him later on.

The work was hard and demanded force and tact. Many of those who came had neither.

When the country was new some money could be collected in the East with which schools and hospitals were built, but when the benefactions ceased, the schools and hospitals became a burden to the weak Dioceses.

A Few Figures.

One can trace something of the history of the Episcopal Church by noting its strength in cities of from two hundred to three hundred thousand inhabitants.

In the East, Providence has 1 communicant to 33 inhabitants and Rochester, N. Y., 1 to 45.

Coming into the Midwest, where the recovery from apathy was long after the opportunity, Columbus, O., has 1 to 91, and Indianapolis, 1 to 145, while Louisville, settled more from Virginia, has 1 to 58.

Go on a score of years to Kansas City and you have 1 to 125, and in Omaha, 1 to 80.

While in St. Paul, Minn., where our missionaries were very early in the field, it is 1 to 60.

Further West, Denver has 1 to 84; Portland, Oregon, 1 to 88, Seattle, 1 to 60.

It was in the Midwest during early years of 1800 that the fatal lethargy of the Church produced the background from which the Church has not yet recovered in those parts.

As the size of the town decreases in the West, the Episcopal Church decreases in its proportion of members, until in towns of 1,500 or less it approaches the vanishing point.

It is in these communities that the Church has suffered from the lack of missionaries fitted to the task.

It is no place for the impractical or uninteresting person to make progress, and yet the Church has allowed the weak to drift into the positions of greatest difficulty.

It is wonderful today what an able priest can accomplish in a few years in a Western city of from 3,000 to 6,000 inhabitants, but there are few who are willing to undertake the task.

During the past twenty years the Church has gained in the large cities, stood still in the towns of from 5,000 to 10,000, and gone backward in the smaller places.

The Need of Rural Workers.

It is the rural places that are responsible for our frequent failure to gain from year to year.

This is due to the failure of this Church to study the problem, to man it with practical men and to back it up with adequate finance.

It is not pleasant for a missionary to be separated from 100 to 300 miles from his nearest brother, but his influence throughout the community can be very great if he has the power to make his influence felt.

The East should encourage its younger ministers to come West and do the kind of work that is a challenge to their manhood.

It is interesting to scan the clergy of New York City and note how profitable the investment has been for themselves.

Both Bishop Greer and Bishop Burch had Western training in their youth. So did Drs. Manning of Trinity and Slattery of Grace, and

Sedgwick of Calvary, and Stires of St. Thomas', and Dean Forsbroke of the General Seminary, and Dr. Nichols of Holy Trinity, and Mr. Silver of the Incarnation and Drs. Barrie and Delaney of St. Mary's.

The West does not absorb and keep the best men of the East. It returns them with gratitude for the service that they have rendered.

It is not so with our younger Western men who go East; they seldom return to us except as they may be sent by the House of Bishops in bishopric robes.

As for money, the West is under great obligation to the East for what it has received in the past. It has not always been graciously received and not always wisely used, nor has it been more than a fraction of what our denominational brethren have received from their East.

As a matter of fact Western missionary work has not interested our wealthy folk.

For some we have the wrong kind of theology, but then it is the kind that comes, and when the other kind comes I have never seen that it fared much better.

But after all, money is of no value without men.

We need consecrated men before the money that is spent will be acceptable to God.

For God is not a beggar, and He needs not the alms of those in high places, but He does need the men who give themselves to do the hard things for the love of Christ. I do not refer to the men who come West because they are failures elsewhere, but the men who go into the isolated places because they are strong and have a message and are unwilling to serve at headquarters until they have done service in the field.

The West can show a response to the Church's challenge, if it can have the men who are willing to carry the challenge into the isolated homes of great distances.

CAMPAIGN IN IOWA.

"Returns so far are encouraging," writes Mr. Arthur M. Lewis, the Diocesan chairman of the Nation-wide Campaign in Iowa. "St. Mark's Church, Des Moines, Iowa, the Rev. John M. Francis, rector, was the first to go over the top and exceeded their quota by several hundred dollars. Then St. Luke's, Des Moines, the Rev. Allen Jacobs, rector, went over their quota for the three years by over \$1,200. Trinity Church, Ottumwa, went over the top the first week; the Rev. Wm. C. Hengen, rector. St. John's Church, Ames, the Rev. LeRoy Burroughs, rector, went over the top by nearly doubling their quota. We have most encouraging reports from Trinity Cathedral, Davenport, the Rev. Marmaduke Hare, Dean, and St. Paul's Church, Council Bluffs, the Rev. W. E. Mann, rector, canvass not complete, but think quotas will be raised. St. John's Church, Garden Grove, Mr. C. D. Mallette, lay reader, has met her quota in full."

American Church Building Fund Commission.

The annual report of the American Church Building Fund Commission shows a year of large activity. Notwithstanding the difficulties which are prevalent in building operations throughout the country, \$87,700 has been loaned, \$20,746 has been set aside in gifts and \$2,100 in grants, for churches, rectories and parish houses. Promises made but not yet called for add \$44,800 to the loans, \$10,800 to the gifts and \$6,850 to the grants, the total for the year aggregating \$172,996. The list of places thus aided numbers 105 in 39 Dioceses and Districts at home and in other countries.

St. Andrew's, Newark, N. J., has inaugurated its long desired organ Friday, January 30th. The fund for the organ was started in May, 1915, when the late John Dempsey gave \$500 for its purchase. The instrument represents an outlay of nearly \$3,000.

RELIEF IN THE NEAR EAST.

Near East Relief, 1 Madison Avenue, New York, has assumed the task of saving from starvation 800,000 Christian people in Armenia, Syria and other parts of Western Asia, the Red Cross having withdrawn from this field. Many former Red Cross workers will, however, continue their work with the new organization.

There are 120,000 persons in the bread line at Alexandropol every day according to a relief worker just returned to the United States. Suffering in the Russian Caucasus is terrible and thousands will starve before the next harvest unless help is given.

A bowl of hot bean soup every day is all that is keeping alive 150,000 little children in relief centers in the Russian Caucasus, Armenia, Syria, Turkey and Persia, according to the same worker. So far sufficient relief funds have not been obtained to give more than one meal a day. Many thousand of these children have already perished from starvation and others have not yet been reached because funds are not available. At present Near East Relief is the only organization giving aid to these suffering babes.

In attempting to care for the suffering people of Western Asia, it is better, as far as possible, to give work instead of charity, and many industrial institutions have been established where the workers are paid for the goods turned out.—The Parish Gazette.

"Clothed while you wait," was the slogan for an impromptu haberdashery set up in an old boxcar in the railroad yards of Konia recently.

The "tailors" were Near East relief workers and the "trade" consisted of 250 little Armenians orphans, who had stopped over for twenty-four hours while waiting for permission from the railroad authorities to proceed.

On account of the threatening situation in Caesarea, these helpless little creatures were hurried to Smyrna, and when the train was held unceremoniously at Kenia, the welfare workers stationed there discovered that these little travelers were clad solely in underwear.

Hurriedly a clothing station was set up in one of the freight cars, where several bags of boys' old clothing were distributed among the refugees. After an extremely wild scene enacted around the car door, all the orphans emerged more or less triumphant with a substantial covering for their nakedness.

DIOCESE OF BETHLEHEM IN FOLLOW-UP WORK.

The Diocese of Bethlehem, following the example of the Diocese of Philadelphia and Atlanta, is moving forward along practical lines in the "Follow up" work of the Nation-wide Campaign.

Announcement is made that the Diocesan Board of Missions of Bethlehem, at its last meeting, determined upon a vigorous "Carry-on" program to consolidate the gains made in the Nation-wide Campaign, and authorized W. A. Wilbur, Treasurer of the Board, to appoint a secretary to take charge of the "Follow-up" work. Ashton E. Smith, Executive Secre-

tary of the Board, has been designated for this position, and will begin work immediately.

As in Philadelphia and Atlanta, so in Bethlehem a publicity campaign will be one of the features of the "Follow-up." Mr. Smith brings to the discharge of his duties the valuable experience he has gained since the inauguration of the Nation-wide Campaign. A statement just issued by Bishop Talbot, of Bethlehem, outlines in part the plans which have been adopted for the immediate work ahead in the Diocese, which include:

To ask from all parochial organizations, auxiliaries and guilds a pledge to give as large a percentage as possible of all funds raised to the Nation-wide Campaign.

"To see that all missionary scholarships now being supported in the various parishes be credited to the offering for the Nation-wide Campaign in that parish, and let it be so designated when the money is sent to Mr. Wilbur, the Treasurer.

"It is urgently hoped," says Bishop Talbot, "that in view of the many blessings that have come to us all as a result of the Nation-wide Campaign, and of the largely increased amounts pledged through the campaign to the parishes, the whole or a greater fraction of the Easter offerings can be liberated and devoted to this great cause."

As a result of the Nation-wide Campaign, a Bishop-Coadjutor will be elected in the Bethlehem Diocese at the next Diocesan Convention.

The Annual Diocesan Council of Colorado and the Annual Meeting of the Woman's Auxiliary will be held in the parishes of Pueblo on Tuesday, Feb. 10th, and Wednesday, February 11th. It is proposed to confirm the permanent organization of the Nation-wide Campaign at this Council and to outline its plan of action.

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New York Letter

By The REV. JAMES SHEERIN

Cyrus Townsend Brady Dies.

Dr. Brady died of pneumonia January 24th, after only two days' illness, and was buried January 26th from St. Stephen's Church, on West 69th Street, the interment being in Sleepy Hollow cemetery, Tarrytown, a most appropriate resting place for the remains of a literary man, on account of its association with Washington Irving. The service at the church was very beautiful and was in charge of the Rev. Nathan A. Seagle, D. D., rector of the church. Bishop Burch said the committal, and a number of the clerical friends of Dr. Brady were in vestments in the chancel, while others mingled with a distinguished congregation in the nave.

The writer of this letter has a sad sense of satisfaction that he providentially managed to do something in good time that is too often a source of regretful memory among things left undone. The letters one has left unwritten, the tributes undelivered, the good word forgotten—these are too often vacant and aching spots in the hearts of most of us. Space in this column does not provide much opportunity even where the will is present, and I am therefore thankful that in the case of Bishop Greer and Dr. Brady some higher power saw to it that my words of appreciation were in time to be seen by each of these good men while still in the flesh and feeling the need of a friendly word of comfort and understanding now and then.

I think I may venture to quote this note of thanks sent me Dec. 9th by Dr. Brady:

"That you saw fit to notice my modest efforts at all in The Witness gave me great surprise, and that you went out of your way to speak so kindly of me gave more pleasure. I cannot refrain from expressing to you my thanks and appreciation, which are not the less complete and keen because I cannot feel that I merit all the kind things that you said.

"What you wrote was particularly grateful to me because, while I have abundant opportunities for preaching outside of New York, very few rectors within the city, some of whom used to be my good friends and even my helpers, ever pay me the compliment of an invitation. Not that I am repining; far from it. I speak when and where I have the chance, and am glad of the opportunity."

This last sentence is characteristic of the man. St. Paul's "Woe is me if I preach not" meant much to a man like Dr. Brady, and it was this very irrepressible desire to speak out in meeting that made men of sensitive natures feel hurt at his sudden critical words, though he probably in no case was thinking of the hurt to the individual. To him the questions of every day life were always burning, and he could not sit quietly by while imperfect or erroneous solutions, as they seemed to him, were being publicly offered.

It does look sometimes as if our Church were incapable of using men of robust talent. A big voice and a big manner seem to conventional church people out of place in the pulpit not merely when what Browning calls "the blessed muttering of the Mass" is going on, but when "the incomparable Book of Common Prayer" is being "rendered" in its too frequent soporific tone. A Phillips Brooks, who was not a bit of an elocutionist, read the service much as he preached, with an eager speed that seemed to brook no interruption, and one had to admit that, whether he were heretic or not, there seemed to be extraordinary evidence of the presence of Holy Spirit during Morning Prayer and sermon for nearly two hours in Trinity Church, Boston. "Don't," said one of our bishops to a congregational minister of great reading gifts and who had just come into our Church, "don't put too much personality into your reading. Let the Holy Ghost speak through the Word itself without stress on your

part." I fear the Spirit seldom comes in this way. The Bible has something to say about the Spirit giving utterance in agony of tone, or prayers offered with strong crying and tears, and I suspect that the apostles used every element of personality that they were capable of in order to get the Spirit "across" or "over" to the people.

Dr. Brady was amongst those sons of the Church who are strenuous in feeling and would have been successfully strenuous in utterance had the powers that be given him official opportunity. Sometimes it is a bishop that puts on the restraining bridle; sometimes it is a vestry; sometimes it is an influential man or woman in the congregation. The approved sense of taste in Church matters will not be offended.

Those endowed with great powers of brain and heart must suffer, whether they be "advanced ritualist," "advanced socialist," or merely vigorous in institutional or evangelistic work; or too pronounced in any direction beyond the beaten paths. The result is that we have strong men in orders who, after a time, give play to their chosen gifts in other ways than those they originally loved. Why is it not good ecclesiastical policy to use more frankly these men so capable of making great success in other walks of life?

There is, however, one moment when the Church does officially recognize each one, and that is the moment of the Burial Service. When the body lies, as Dr. Brady's did, all covered with flowers in the midst of the chancel, and the choir chants and the minister reads, it is then that the mental and physical struggles are forgotten, and having fought with beasts at Ephesus sinks into insignificance as compared with the faith that though the body is sown in weakness it shall be raised in power!

While the circle of priests about the body of Dr. Brady shared in the fatalistic words of the Bishop, "Man that is born of a woman, hath but a short time to live, and is full of misery," I happened, from my transept corner, to look up to a beautiful little dormer window just over their heads and I saw in its rich stained glass two little angel faces smiling down upon them with the most contented look of indifferent happiness, as though it were in their souls to say, "These men of the world seem to trouble themselves much in spite of just having heard the ringing, joyous words of St. Paul."

"Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Perhaps it would be the salvation of the Church to welcome without too much harnessing in the armor of Saul every laborer who is trying to abound in the work of the Lord in his own way.

NEW EDITION OF CONSTITUTION AND CANONS READY

Henry Anstice, Secretary of the Church Missions House, New York, writes:

"The new edition of the Constitution and Canons is ready for delivery. Copies will be sent direct from this office postpaid on receipt of the price,—75c for the paper edition and \$1.25 for the cloth. Orders, to receive attention, must be accompanied by money order or check drawn to the order of Henry Anstice, Secretary. No bills can be sent out. Diocesan papers please copy.

"To predict when the Journal can be expected from the bindery is as yet impossible—but due notice will be given. The old scale of prices has remained unchanged for many years and the new scale does not cover the actual cost of the books."

He states also that "the Archbishop of Canterbury needs a bound copy of our General Convention Journal of 1874 to complete the set in the Lambeth Palace Library. If any of your readers has one to spare, I shall be grateful to receive it for him and forward it in the package which I am about to send him."

WHAT OF THE CHURCH?

By a Layman of the Diocese of Southern Ohio.

The pendulum swings.

This seems to be an unalterable rule as applied to life.

We swing to extremes—and ever have since, as we did before the days of the renaissance.

Extremes have ever seemed to bring reversal to opposite extremes—the pendulum swings.

The days of the Puritans were followed by the swinging of the pendulum. The Church of God lost some of its power.

The pendulum is swinging again—the Church is coming back into her own. She is doing so rapidly. She is showing plenty of punch.

Are you keeping pace?

Men—who have never been so faithful as the women—are swinging back in vast numbers to the House of God, for what it holds out to them of comfort and consolation and power, of character and peace.

And this is well—for strong men are most noticeable among the members. Men with the strength of Roosevelt have fought for the strength of the Church.

The day is dawning when the Church will feel a strength such as she has never known in all the ages past.

Men have never turned from God. They have merely been careless of Church allegiance. Some have felt she may have been inefficient, unnecessary. But the pendulum is swinging.

For the Church is—and has always been—the greatest unified power for good that the world has ever known. But she needs your support and mine to make and keep her so.

Let us look with glad eyes on the Nation-Wide Campaign of our own Episcopal Church. Let's put our shoulders to the wheel to make—and hold it—a success. Let's work for and with the Church to find her strength.

And, by doing so, we will find that she has a strength to offer us of which we little dreamed.

What of the Church? She is approaching a day of glory that will outstand and outlive any other of her long history.

But she needs our help to hold the pendulum steady at the proper point. It will reach it. And we must hold it there. It must not turn again.

And the strength that the holding takes will be given back unto us tenfold—and the reward will come in that coming day when we all go home to God together.

WOMEN'S AUXILIARY MEETING

The twenty-second annual meeting of the Woman's Auxiliary of the Diocese of Northern Indiana opened in Trinity Church at four o'clock on the afternoon of Tuesday the thirteenth, with a "Quiet Hour" conducted by the Rev. L. C. Lewis of the Western Theological Seminary, Chicago. This is the first time such a service has been held in their parish and it made a strong appeal to their people. In the evening a good congregation was present and listened to a splendid sermon on the text, "Ye Believe in God, Believe Also in Me," by the Rev. C. C. Rollit of Minneapolis, traveling secretary of the sixth Province. After the service an informal reception was held at the rectory, where all enjoyed the privilege of meeting the guests.

The corporate communion was celebrated at seven o'clock Wednesday morning, Father Averill acting as celebrant in the absence of the Bishop.

The business sessions began at nine-thirty, the Archdeacon giving the address of welcome, followed by the reading of the reports of the secretary, the treasurer, the educational secretary, box secretary, United Thank Offering secretary and those of the district chairman. All reports

showed a healthy increase both in work and interest as well as financial. Dr. Rollit then gave a most interesting talk on the place of the Church in the work of Americanization. Noonday prayers were offered by Father Averill and after listening to a short account of the work of the Social Service Commission of the Diocese by Mrs. J. P. Wasom of Delphi, the meeting adjourned for luncheon which was served by the parish guild.

On resuming, Mrs. R. B. Gregory of Chicago gave an account of Mission work in China and Japan as seen by herself on a recent trip, followed by a talk on the Girls' Friendly Work in America.

The following appointment of the officers for the ensuing year made by the Bishop were announced:

President—Mrs. E. W. Averill, Fort Wayne.

Secretary—Miss Gertrude Green, Fort Wayne.

Treasurer—Mrs. W. J. Cordick, Plymouth.

Chairman for Missions—Miss Alice Goldwaite, Marion.

Chairman for Religious Education—Mrs. J. C. Grant, Kokomo.

Chairman for Social Service—Mrs. Meade, East Chicago.

United Thank Offering Treasurer—Mrs. F. J. Bodefeld, Elkhart.

Box Secretary—Mrs. W. T. Breckenridge, Delphi.

The retiring president, Mrs. J. F. Bodefeld, then thanked the women for their co-operation in the work and bespoke the same support for the incoming officers. A rising vote of thanks was given her for her untiring zeal in the furtherance of the work in the diocese.

HEARING ON CHAPLAINS' BILL.

Representatives of the General Committee on Army and Navy Chaplains secured a hearing January 13th before the House Committee on Military Affairs concerning the Hull Bill. There were in attendance: Bishop William F. McDowell, Chairman of the General Committee on Army and Navy Chaplains; Rev. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America; Rev. E. O. Watson, Secretary of the General Committee on Army and Navy Chaplains; Dr. Gaylord S. White and Rev. Clyde F. Armitage, representing the General Committee on Army and Navy Chaplains of the Federal Council; Chaplain John T. Axton, Chaplain Milton O. Beebe, Chaplain Julian E. Yates, Chaplain Francis P. Duffy, Chaplain Ignatius Fealey and Father Louis F. O'Hern representing Archbishop Hayes.

A full and courteous hearing was had before a full meeting of the Committee. There was absolute unanimity of sentiment as to what was required on Chaplain legislation. All indications now are favorable for securing the ends aimed at through the Capper-Hull Bill introduced in the Senate and House.

STEWARDSHIP.

Men talk about "my business," "my investments," "my house," "my life" as if they were absolute owners. We own nothing. We are only administrators for God. "All things come of Thee, O Lord." Yet we treat Him as if He didn't exist. An atheist is not a man who says "There is no God." An atheist is a man who lives as if there were no God. What time do I give each week to thought of God, prayer to God, communion with God, conscious service of God? What portion of my work is for Him? What portion of my pleasure is with Him? What portion of my income is invested in Him? The government reminds me that I am only a steward and tells me how much I shall pay over for the commonwealth.

Do I let the Kingdom of God go begging because Church and State are not synonymous?—St. Luke's, Evanston, Ill., Parish Visitor.

WAR MEMORIAL PLAN ENDORSED

The General Convention officially and enthusiastically endorsed the War Memorial and Endowment Plan of the American Church of the Holy Trinity, Paris, but because of the Nation-wide Campaign, Church leaders have not been approached on the subject. On January 8, 1920, however, the Council meeting in New York passed the following resolution:

"Resolved, That the Presiding Bishop and Council approve the plan to bring to the attention of the Church on Washington's Birthday, 1920, the War Memorial and Endowment fund of the American Church of the Holy Trinity, Paris."

This followed a petition to Council making clear the imperativeness to the Church of immediate success under the united assistance of the Church leaders.

Letters have gone out to all the clergy asking, (1) that on Washington's Birthday (First Sunday in Lent), when the American Legion and others of War Service will be invited to Church service, that the above subject be made that of the day; (2) that a generous offering be given on the morning of that day, by every parish, Mission and Sunday School; and (3) that every parish name at once a committee (chosen because of keen patriotism and Church loyalty) adding to it members of the American Legion and others outside the Church. This committee will secure subscriptions from gold-starred families and other generous and patriotic persons inside and outside the Church, to be reported on Washington's Birthday.

The new address of the Rev. W. Bertrand Stevens, Ph. D., is 208 E. Park Ave., San Antonio, Texas.

The Rev. Charles A. Marks, Rector Emeritus of St. Matthew's Parish, Wilton, Conn., holds himself in readiness to assist the Parish Priest in Sunday work, or hold service in missions or parishes during periods of interruption. Address: 90 Wall St., Norwalk, Conn. Telephone Norwalk 1310.

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