

The Witness

"FOR CHRIST AND HIS CHURCH"

Vol. III. No. 51.

CHICAGO, DECEMBER 27, 1919

\$1.00 A YEAR

NEW STANDARDS BEING SET FOR THE CHURCH

GLOWING REPORTS FROM THE SOUTH — OTHER SECTIONS HEARD FROM.

"The Diocese of North Carolina has fully raised its quota of \$43,000 for general Church work and also has raised the money needed for its own Diocesan missionary and charitable work."

"Returns from 122 Churches out of 170 in the Diocese of Virginia show pledges to date of \$271,759 on our annual quota of \$270,000. Over the top, with forty-eight Churches still to hear from."

These messages, flashed to Nationwide Campaign headquarters within a few days of each other, established the Diocese of North Carolina and the Diocese of Virginia as the first of the Church to report oversubscriptions of their campaign quotas.

They heralded a triumph for the South, which has led the field in the incomplete returns so far received at campaign headquarters. The incomplete total for the Diocese of Virginia shows an average pledge of 32.8 cents per week per communicant for the Church's mission. This average, it is expected, will be considerably increased when the remaining forty-eight churches are heard from.

Truly, new standards are being set for the Church, to which every part of it must hold.

Second only to the report of actual victory from North Carolina and Virginia, is the report that has come from the Diocese of Pennsylvania. The Diocese expects to double its quota of \$1,500,000. It anticipates a subscription totalling approximately \$3,000,000. Already, in Philadelphia, one church reports \$104,000 subscribed, and another, subscriptions from two communicants totalling \$22,000 a year.

This promise of a rich harvest for the campaign in the Third Province is accentuated by the news from the Diocese of Maryland, West Virginia and Southern Virginia.

Twenty-five parishes heard from have gone over the top in Maryland, according to a message from George C. Thomas of Baltimore, a member of the Joint Commission.

"The Campaign is a success in Maryland," his message reads. "No representative returns can be expected for several weeks."

West Virginia has made good," comes the word from Huntington. "You can depend upon the full amount of the quota. Reports are not all in."

The Diocese of Southern Virginia has passed the \$600,000 mark, and is pushing on, confident of exceeding its \$670,000 quota by several hundred thousand dollars.

Similarly, in the Fourth Province, the word from North Carolina is complemented by news from South Carolina and Kentucky. From the former diocese word comes that \$108,000 of the \$160,000 quota has been raised, and fifty-one parishes are still to be heard from.

"There is every evidence," says the message, "that South Carolina will meet its quota at an early date."

From its incomplete reports Kentucky wires its belief that the quota of \$86,000 will be closely approximated.

Previous to the final announcement of victory in North Carolina came an interesting bulletin on the results of the campaign there:

"Greatly renewed interest is shown," is announced, "in all spiritual matters, and substantial increase has been made in the salary of almost every minister in the diocese."

A late report from the Diocese of Atlanta shows that St. Mark's Church at LaGrange, Ga., has trebled its quota and quadrupled its giving for local expenses. And from the Diocese of Tennessee comes word that the quota of Calvary Church, Memphis, is oversubscribed, with an increase in giving for parish support from \$15,000 to \$23,000.

The latest from the First Province is the report of more than 100 per cent increase in giving in St. James' Parish, Danbury, Conn., with the possibility of 200 per cent increase when final results are known.

Returns are still meager from the Second Province. From the Fifth has come only the report of the Diocese of Chicago. Returns are coming in slowly there. Some parishes took the entire week following Mobilization Day for the canvass. All the smaller parishes that have reported, however, have met their quotas and several have oversubscribed them.

Two incidents that show how deeply the spirit of the campaign has permeated the Church, have come to the attention of the campaign leaders. In his mail, one morning, recently, Mr. Lewis B. Franklin, chairman of the executive committee of the Joint Commission for the campaign, found this letter:

"Dear Sir:—
"We are the girls of the Appleton Church Home, an institution that has taken care of children for the past fifty years.

"One of the friends of the home died and left some money to buy presents for the children every year at Thanksgiving in memory of his wife. This year, instead of having presents we would rather give this money to the Nation-wide Campaign, and thus have a small share in the Church's work.

"Yours faithfully,
"Cleo Coley and the Other Girls."

Attached to the letter, which was written in a childish script, was a check for \$29.

The other incident was revealed in a letter from E. Reinhold Rogers of the Industrial School and Farm for Homeless Boys, at Covington, Va. The home, as a mission of the Church, was given its quota for the campaign.

The boys have not only accepted their obligation to raise their quota, Mr. Rogers wrote, but have set to work to raise the money and to give as much in excess as possible.

"Each boy," the letter says, "gives each week one penny if he has ten, five if he has 25; and 10 cents if his pay is 50 cents."

These gifts are going to swell the total oversubscription of the Diocese of Virginia.

THREE MISSIONS FIRST OVER TOP IN OREGON.

The Mission of the Holy Spirit, Sutherlin; St. Mark's, Bedford, and St. Philip's, Portland, were the first units in Oregon to go over the top in meeting their Nation-wide Campaign apportionment. Sutherlin was the first place heard from in the diocese, which is interesting in view of the fact that only two weeks previously the members of the mission requested Bishop Sumner to sell the church there. They thought the situation was hopeless. The mission at Medford raised \$600.

HEALING MISSION AT BALTIMORE

2,000 Patients Present Themselves—Entire City Moved to Its Depths.

Baltimore has been greatly stirred, and many weary sufferers have been lastingly benefited, by the Three Day Mission in Grace and Peter's Church, H. P. Almon Abbott, D. D., Rector. Mr. James Moore Hickson arrived in Baltimore on Sunday evening, Dec. 7th, and conducted his Healing Mission on the three successive days. Services were held in the Church every morning, lasting on the final day of the Mission from 10 o'clock to 2:15 o'clock. More than two thousand patients presented themselves, and the church was altogether too small to accommodate the reverent multitudes. The entire city was literally moved to its depths, and an ineradicable impression of the ever-present healing power of Jesus Christ was effected. The newspapers of the community gave Mr. Hickson their support, and the clergy of Baltimore were behind him to a man. Up to date many noteworthy cures have been recorded, and it is confidently expected that as time goes on the list of those who have been healed will be greatly increased. It may be stated, and without fear of contradiction, that everyone received a never to be eradicated spiritual blessing, and that the whole population of the city is the better religiously for the personal demonstration in their midst of an unequivocal faith in the healing Saviour. The fruits of the Mission in the revival of the gifts of Healing in the Church are already apparent. Dr. Almon Abbott is conducting a service for the healing of the sick and afflicted every Tuesday morning until further notice. More than one hundred patients presented themselves at the opening service. Dr. Arthur Kinsolving of St. Paul's, Dr. Walter B. Stehl of St. Bartholomew's, Dr. Hugh Birkhead of Emmanuel, Dr. Arthur Huston of Christ Church, and other clergymen, are carrying on the work in one form or another. The indictment against the Church that for fifteen hundred years it has made small application of the Master's command, "heal the sick," is about to lose its force, its immediate application in the city of Baltimore.

The scenes witnessed in the three days' Healing Mission in Baltimore are never to be forgotten, and the vision of the needy and suffering laying their suffering and their need at the feet of the all compassionate and all powerful Christ is a vision that has come to stay.

SIX PERSONS IN ONE PARISH PLEDGED FOR SERVICE.

Christ Church, Pulaski, Va.—Considerable interest has been aroused in this parish by reason of the Nation-wide Campaign. Several persons have volunteered to consecrate their lives to the work of the Church. One young man declares for the ministry and a young lady offers her services as missionary teacher in the mountains of Virginia. Two others indicate willingness to take up social service work later on and two others offer for Sunday-school work. Over \$7,000 was pledged for current expenses and missions, more than twice as much as has ever been raised at any one time in this parish before.

Two new missions are being estab-

lished, in addition to the mission at Ivanhoe, which was formerly attached to Wythe parish.

New choir stalls have been added to the chancel and the capacity has been doubled, owing to the introduction of a number of boys and girls into the choir from the Sunday School.

It is understood that through the instrumentality of the Rev. F. H. Craighill, of Wytheville, a circuit of missions will be established in Bland, Grayson and Carroll counties, in Connection with the Nation-wide Campaign. These three counties are now without an Episcopal Church or mission. The creation of a circuit of missions in these adjacent counties will give impetus to the work of the Church in this section and will set forward a much needed missionary enterprise in the new diocese of Southwestern Virginia.

BISHOP LLOYD DECLINES APPOINTMENT

It will be a source of no little regret to Church people everywhere throughout the country that Bishop Lloyd felt constrained to decline his appointment as Executive Secretary of the Department of Missions and Church Extension. The announcement of the Bishop's determination was made at the last meeting of the Board of Missions held in New York at the Church Missions House.

The Bishop was offered the appointment by the Presiding Bishop and Council. His declination brought forth the following minute drawn by Bishop Bratton, Dean Davis and Mr. Burton Mansfield, adopted at the meeting:

"For twenty years Arthur Selden Lloyd has led this Church in her missionary work. Under that leadership that work has grown to proportions little contemplated at the beginning of his service. His leadership has been characterized by a spirituality and a vision, growing out of the deepest religious convictions. In all places where this Church has gone his influence has been exerted for the better and nobler things of life and for the extension of the Kingdom, because he has realized that such was God's will, that only through the operation of that will can men be brought to Christ and that only as we can mould men's spiritual nature and build up their character can they be made free.

Bishop Lloyd's devotion to the Church's Mission has been to us a perpetual inspiration. With the keenest appreciation of his long service and gratitude to God that he has been permitted to give these years to the Church, and that we have been permitted to share in his leadership, we part from him now, owing to conditions which a new method and a new organization have created for conducting our missionary work, with the assurance of our highest regard and admiration and with a love and respect which years of companionship and mutual fellowship have but intensified and strengthened."

Inspiring and noble meetings in the interest of the Nation-wide Campaign were held at Grace Church, Grand Rapids, Mich., one of which was addressed by Mrs. C. R. Pancoast, of Philadelphia, and the other by the Rev. Dr. Stewart, of Evanston, Ill.

Bishop Cheshire, of North Carolina, advanced to the priesthood the Rev. James Preston Burke in St. Philip's Church, Dunham, North Carolina, on Sunday morning, December 21, at 11 o'clock.

CHURCH SERVICE LEAGUE COUNCIL

First Meeting Held in New York—New Opportunities for Every Woman in the Church.

The first meeting of the National Council of the Church Service League was held at the Church Missions House, New York City, on Friday, December 12. This council was called into being by the Woman's Auxiliary at their meeting in Detroit last October. It consists of three members from each of the existing national women's societies of the Church elected by their respective organizations and of nine members at large.

The representatives of the seven national societies are: Girls' Friendly Society, Miss Sibley (Detroit), Miss Margaret Mauley (Philadelphia), Mrs. A. L. Aiken (Worcester, Mass); Church Mission of Help, Mrs. Frederick Pease (New York), Mrs. Howell (Newark, N. J.), Mrs. Truslow (Brooklyn); Church Periodical Club, Mrs. Otto Heinigke (New York), Miss Mary Thomas (New York), Mrs. Paul Sterling (Boston); League for Patriotic Service, Mrs. Hamilton Fairfax (New York), Miss Emily Warren (New York) (Mrs. Haley Fiske (New York); Guild of St. Barnabas for Nurses, Mrs. E. B. Leef (Philadelphia), Miss Pearson (Orange, N. J.); Daughters of the King, Mrs. Parker H. Rew (New York), Mrs. J. Leiser (Brooklyn), Mrs. Wm. Mailer (Brooklyn); Woman's Auxiliary, Miss Elisabeth Delafeld (New York), Miss Elizabeth Matthews (Cincinnati), Miss Lucy Sturgis (Boston).

Nineteen of these members met at the Church Missions House to organize the National Council. Miss Elizabeth Matthews was elected temporary chairman and Mrs. Sterling temporary secretary. The first business of the council was to elect the nine members at large. After some discussion a nominating committee brought in a report and when the council reassembled after the lunch the following were elected: Miss Grace Lindley (New York), Miss Margaret Hobart (New York), Mrs. Archibald McLeish (San Francisco), Miss Grace Hutchins (Boston), Professor Hazzard (Cornell), Mrs. John M. Glenn (New York), Mrs. Vladimar Sinkovitch (New York), Mrs. George Alexander Strong (Boston), Mrs. Leonard Wood (Washington).

The council then proceeded to the work of drawing up a set of by-laws. The purpose of the council was formulated as follows:

"The purpose of the National Council of the Church Service League shall be to federate existing national women's societies of the Church for mutual understanding and coordination of effort and further to give such publicity to work already undertaken and to develop such new opportunities for work to be done that it will attract the attention and enlist the sympathy and receive the support of every woman in the Church."

Two important resolutions were drawn up formulating the attitude of the National Council towards the proposed parochial and diocesan units of the Church Service League. First, "that the National Council shall assist in the formation of diocesan councils which in consultation with their respective bishops shall be so organized as to help in the attainment

(Continued on Page 3)

EDITORIAL

By Bishop IRVING P. JOHNSON.

LEAD US NOT INTO TEMPTATION.

It is a question whether there was ever a decade in the history of the world which has been marked by so much misery as the ten years just ended.

If one were to make a map of the world for the period it would be highly draped in black. War and massacre, famine and plague, divorce and strikes have made sad havoc with homes and industries and nations.

The nations of the earth are on the verge of insolvency, if not absolute bankruptcy; governments are overthrown or threatened; homes are wrecked or in mourning; bitterness and discontent and suffering are universal in a time when man never had such resources or such powers of production.

Theoretically, with the achievements of science and industry, labor was never so easy, the necessities of life never so plentiful, the comforts of life never enjoyed by so large a percentage of the human race, the luxuries of life never so wonderful as during the past ten years, and man never was so miserably discontented and unhappy. Why?

* * *

Some say that God is to blame. That a God who would permit such misery is cruel and unjust.

Of course, such an accusation is monstrous, for if it were true, it would be a tacit confession that evil has the approval of the Creator, and Hell would be the ultimate end of us all. Hope would perish; virtue would disappear, and cruelty would be the normal atmosphere in which we live.

It is very easy to put God on trial for offenses and to lay the blame on Him, but in doing it we abandon all hope and destroy all virtue.

For if it be true that God is cruel, then we should account the evil man happy and the vile man the last word in creative genius.

But we know it is not so. Such accusations are the peevish complaints of spoiled children, who accuse their parents of injustice, while unconscious of their own selfishness.

It springs also from a false premise about God, that His power is merely a benevolent tyranny rather than a conscious fraternity in which He is trying to lift us up into the dignity of sons, while we slip back into the sullenness of slaves. It is true that God created the Heavens and the earth and that this creation follows the law of cause and effect as applied to inanimate and senseless objects.

It is also true that He created the human family and that human personality is an abdication of God's omnipotence in order that we may grow up into the divine likeness.

This is something that the material scientist refuses to learn, viz., that there is a realm of personality in the universe that does not follow the mere sequence of events, but has the power to initiate action and to determine its own destiny.

This means moral responsibility and God could not give us moral responsibility and retain that which He had given to us.

We become as Gods, knowing good and evil, and therefore doing good and evil.

It is into a moral world that men are born and they cannot be non-moral agents in that world. They can become immoral agents and rebel against God's moral law. In this is the essence of moral responsibility.

Men can sin and the soul that sinneth, it shall die and the sins of one man shall be visited upon others and men can overcome only as they accept the salvation and forgiveness that God's love gave us in Christ.

* * *

The Cross forever teaches that offenses must needs come and not, that woe is upon the victim of these offenses, but woe is on the one by whom the offense cometh.

If, for example, a crowd of Armenians are massacred by the cruelty of a Turkish pasha, God is not really mocked; if a crowd of American workmen are vilely housed by a cultured brute who surrounds himself with every luxury, God is not a fool; if a reckless demagogue inflames the bitterness of a mob to destroy righteous men, God is not wrecked. The Cross teaches us all that, for judgment must be reserved until the curtain falls for the last time and God has spoken the final verdict.

This is faith,—to suffer evil and believe in God.

* * *

If you will take the seven petitions of the Lord's Prayer and compare them carefully with the seven beatitudes (for the eighth is not properly a beatitude), you will find a striking similarity between the content of each petition and the content of each beatitude.

This will bear close inspection, and for the purpose of this article let me call your attention to the relation between the sixth petition and the sixth beatitude:

* * *

"Lead us not into temptation."

This is Christ's prayer on the eve of Gethsemane.

"Father, if it be possible let this cup pass from me," that is, lead me not into this temptation or trial, "nevertheless not my will, but thine be done." If I must undergo this trial to accom-

plish this work, then deliver me from the evil one. The sixth beatitude explains the difference between the blessed and the accursed. "The Pure in heart shall see God." Always! for no suffering nor misery nor affliction can hide from his eyes that God is there and His grace is sufficient for him. It was the fact that Lincoln saw God in the awful carnage of which he was the unwilling instrument, that caused us to emerge from it and not to be crushed by it.

The Bitter in heart will see the Devil in everything, for they are incapable of seeing God, for they are blinded to God's presence by the god of this world.

* * *

And here is the secret of the misery and suffering that has overwhelmed the world.

Men have despised God and He has let them run the world in their blind, narrow, selfish way, because He could not do otherwise without destroying man as a moral agent.

Man has been like the wilful son that has taken his parents' love and trampled it under his feet. He is no more a son but a devil. Man may put God on trial for evil, but in the end God will vindicate His righteousness and show to men that their own self righteousness has blinded them to God's love, and made them like spoiled children exonerating their own wickedness.

It is the acid test of human life. Can you say, "Though He slay me yet will I trust in Him, and though I walk through the valley of the shadow of death I will fear no evil"?

If you always see God, then your heart is pure and if you always see the devil in everything then go down on your knees and ask God to purify your heart, for it is blind to the true light.

I just wonder sometimes if there is any power which can make a bitter heart see righteousness or do justice, and if the secret of Christ's life did not lie in His resolute refusal to be angry over anything except treachery and hypocrisy. And I just wonder if the failure of the world is not due to the fact that they are blinded by bitterness so that they cannot see the righteousness of God in everything.

QUESTION BOX

By Bishop IRVING P. JOHNSON.

(Discontinued during the Nation-wide Campaign for lack of space.)

1. A layman is earning a salary of \$100.00 per month without any prospect of an increase. He finds it almost impossible under the present high cost of living to pay \$30.00 a month rent, to respectably clothe and properly feed his family of five. He contributes fifty cents per week to the Church. Should he tithe his income and thereby further deprive his family of the bare necessities of life?

2. In the next pew another layman worships who owns his own home and commands a salary of \$5,000 a year, with only his wife to support. If the first layman is under obligation to tithe his income, is not the second layman, as a matter of equity, under obligation not only to tithe his income, but to contribute to the Church until he and his wife make as great a sacrifice as the first layman and his family?

The obligation of giving in the Jewish Church was that of the tithe and the Jew lived with that as the first charge.

The obligation of the Christian is one of free service, and the tithe is a suggestion but not a compulsion. The giving of one should not be influenced by the meanness of another, but should express in each case the measure of sacrifice which he and his are disposed to make.

One of the most encouraging results of the Nation-wide Campaign is the interest being manifested by laymen throughout the country in increasing the circulation of national Church papers. We have not the space to publish the names of the devoted laymen who have sent in large lists of subscribers to *The Witness*, from practically every diocese and missionary district in the American Church. Among the lists received this week was one from Gethsemane Church, Minneapolis, Minn., of about 400 parishioners to be paid for by a layman who withholds his name. In every instance these laymen sending in short term lists express the hope that those receiving the paper may take it permanently.

Two pages of advertising in the local daily and a largely attended campaign supper assisted in putting Immanuel Church, Shawnee, Oklahoma, over the top in the Nation-wide Campaign canvass.

A MEDITATION FOR NEW YEAR'S DAY

Thomas F. Opie, Pulaski, Va.

"NATIONAL BLESSEDNESS."

Blessed (happy) is that people whose God is the Lord.—Ps. 144:15.

There are many who sincerely believe that this nation has been directed by Providence in all its history. They believe that God raised up America to save the world. And when one reverently considers the wonderful history of the United States, from its mode of discovery (as it were by "chance") on down through the revolutionary days, when thirteen newly found colonies wrested their independence from a powerful nation, and through the terrible Internecine civil war, when the Union was saved (and who can say but that it was saved in order that united America might be able to save the world, as in the great World War!) and then during the remarkable history of the past few years in which America has taken her place in the forefront of the world's most powerful countries—when one considers the nature of this unique history of a unique young nation, he is all but driven to the conclusion that surely Providence had a hand in the destiny of the Land of the Free and the Home of the Brave!

No less a historian than the renowned Professor Charles Rollin, of the University of Paris, tells us that God undoubtedly has a part in the affairs of nations and of peoples that is sometimes entirely overlooked! When word came to army headquarters, after the Second Battle of the Marne, that the Germans had been driven back in confusion, it was Lord Roberts who exclaimed, "Only God Almighty could have done that!"

Happy, indeed, is the people who have God for their Lord. But, for the negative aspect, God is not in the highest sense the Lord of the family, for instance, where there is nagging and impatience and ill-will and sharp tongues and rancor and spite! God is in no high sense the God of that community where there is personal animus, industrial oppression and crass hatred! God is not and can not be in the finest sense the Lord of that nation which typifies greed, political rotteness, social and industrial and racial classism!

This nation (and that means each several individual) should begin to take inventory of its claims to being

God's land. Many have made a god of greed, gain and gold and have forgotten the God of Goodness and Godliness! Men are today repudiating by action, if not by creed, the fatherhood of God, by repudiating their fraternal relation to all men! Classes and individuals are oppressing their brothers—forgetting, or caring not at all that they are their brothers! No man can mar the image of brotherhood in his own life without at the same time marring the image of God in his life! No nation can tolerate oppression and class and race hatred without to that extent losing its right to be called Christian! If we are God's we cannot prove it by creed, when we deny it by life and conduct and action!

If God be the Lord of this people, we must show it by the principles of justice and mercy and righteousness and national purity. Our flag must stand for the right, for world democracy and for justice to all men everywhere no less than for the national principles for which the heroes whose blood its red folds immortalize gave their last full measure of devotion.

"O Lord, stretch forth Thy mighty hand,
And guide and bless our fatherland!"

God is the Lord of that people whose body, whose social and political framework, whose heart, whose center of government, whose conscience, whose record past and present, whose soul, whose spiritual life, are sound and pure and true and strong—God is truly the God of such a nation! Each citizen, without regard to class or color, whether he be a member of the much-talked-of labor fraternity or a business or professional man, must see to it that he himself, as an entity in the life of the greatest nation on earth, keeps a clear head and a pure heart and clean hands! Then and then only can he call himself a true citizen of this God's good land.

A RECESSIONAL FOR THE NATION-WIDE CAMPAIGN.

Kadesh Barnea.

"They could not enter in, because of unbelief."—Hebrews 3:9.

They came to Kadesh Barnea,
The cloud had led them there
And from the barren, rugged hills,
They saw a vision fair.

"Go forward! Canaan's pleasant land
Unfolds before thine eyes."
They heard; but fear and unbelief
Did rob them of the prize.

Once more the Church of God has come
Unto this self-same place;
Once more she sees the crucial hour
And meets it face to face.

Once more she hears the Voice of God
Who speaks to guide and bless;
O! will she faithless turn again
And seek the wilderness?

No! she has learned her lesson well
And "While 'tis called today"
She leaves the wilderness behind
And seeks the upward way.

Once more the vision she had lost
Has come to her again;
And by Thy mercy Lord of Hosts
It shall not be in vain.

O Israel! There are tasks to do
And victories to win,
But God will bless thee all the way
If thou wilt enter in.
—Frederick W. Neve.

Near East Relief, 1 Madison Avenue, New York, has taken over the work of saving 800,000 starving Christians in Armenia, Syria, and other parts of Western Asia. The Red Cross has announced its withdrawal from this field, leaving Near East Relief alone. Many of the former Red Cross workers remain in Turkey to continue their work with the new organization.

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NOTICE!

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

MISSOURI WILL TAKE ITS QUOTA IN FULL.

"Missouri," reads a message just received from St. Louis, "will take its quota in full."

The report tells of one mission, with just a handful of communicants, that had been disorganized for two years and a half, rallied by the force of the Nation-wide Campaign. With two-thirds of its communicants still to be heard from, it shows a record of \$266 pledged for parish support, \$52 a year for campaign fund, and \$85.60 for its Sunday School. Incomplete returns from St. Stephen's Mission, St. Louis, with a quota of \$1,300, shows an oversubscription of \$300. Ninety people of Emmanuel Church, representing one-third of the parish, oversubscribed the entire quota and pledged a total of \$10,060. St. Peter's, with a quota of \$24,660, already has \$25,000 pledged. The Church at Columbia, Mo., has doubled its quota.

TRIBUTE TO COLORADO LAYMAN.

St. Mark's Outlook of Minneapolis, Minn., pays the following tribute to a Colorado layman, who gave an address at a great mass meeting held in St. Paul in the interest of the Nation-wide Campaign:

"Mr. James H. Pershing, a lawyer from Denver, Colo., gave a superb example of the power and genius of the layman in presenting the high spiritual claims of Christianity. He is one of the best lay speakers we have heard over the entire country. It must have fairly startled some of the laymen to hear one of their own kind declaring the old, eternal truths, with a forcefulness and vigor that betrayed a clear conception of the Christian's obligation, especially in these serious days through which we are passing."

CAMPAIGN RECEPTIONAL HYMN.

We are publishing in another column a Receptional Hymn by Archdeacon Frederick W. Neve, of Ivy Depot, Va., to mark the close of the first phase of the Nation-wide Campaign. It will be remembered that the Archdeacon is the author of the hymn selected as the Nation-wide Campaign Hymn, which has been favorably received throughout the Church. For the past thirty-two years the Archdeacon has been engaged in work among the Mountaineers.

The Rev. A. H. F. Watkins has returned to his work at St. Andrew's Church, Basin, Wyoming, after spending a month as Locum Tenens at Trinity Cathedral, Omaha.

PARISH RAISES QUOTA IN THREE HOURS.

Within three hours' time on Mobilization Day the Canvassing Committee of St. Thomas Church, Reidsville, North Carolina, reported that the quota for the parish had been reached. When the amount of the apportionment was announced to the members of the congregation a few evenings previous, every one present expressed the opinion that it would not be met. A Thanksgiving service was held in the evening. Chairman Harritson read the report and an appropriate talk was made by the rector. The news was gladly received and silently and reverently prayers of thanksgiving were offered to God for the great success of the Campaign.

OGLIVIE CONFERENCE IN WYOMING.

As a token of appreciation of the ten years of untiring and fruitful labor in Wyoming, Bishop Thomas was, during the sessions of the annual Ogilvie Conference held at Cheyenne, presented with a handsome Pectoral Cross, the gift of the clergy who have served under him during his Episcopate in Wyoming. The presentation was made by the Rev. George C. Raifer, Rector Emeritus of St. Mark's Church, Cheyenne, who has served in this missionary district since 1882. The Cross is fashioned of dull silver, inlaid with amethysts and is the work of Miss Ethel Spencer Lloyd, of Detroit.

The keynote of the Ogilvie Conference this year was, of course, the Nation-wide Campaign, the discussions of which were led by Bishop Thomas and the Rev. Philip K. Edwards of Casper, diocesan secretary for the Nation-wide Campaign. The matter of the Wyoming Churchman was taken up in detail, and several fundamental changes were made in its organization and method. A board of assistants to the editor was created, consisting of the following officers: Exchange Editor, the Rev. Philip K. Edwards, Casper; Circulation Editor, the Rev. Howard R. Brinker, Douglas; Advertising Editor, the Rev. C. A. Bennett, Cheyenne; Notes from the Field, the Rev. Guy E. Kagey, Evanston.

The following papers were read at the morning sessions of the Conference. Publicity, its Uses and Abuses, as Applied to the Various Activities of the Church, the Rev. Rowland F. Philbrook; Spiritualism, and Its Underlying Phenomena, the Rev. C. A. Bennett; Christian Science and the Christian Healing Mission, the Rev. Howard R. Brinker; England During the War, the Venerable Ernest Dray; The General Convention of 1919, the Rev. Samuel E. West.

"THE GREEN BOOK."

To the Editor:
May I beg permission to call the attention of your readers—both clergy and laity—to a remarkable book just published by a consecrated woman of the Church—Mrs. Horace Brock, of Philadelphia.

This little book of two hundred and forty-four pages, is called "The Green Book." The book of intercessions she compiled some time ago is called "The Red Book."

The Green Book is on Church membership—what it is, what are its privileges and obligations, and what is its end; and it is the most lucid, logical and fascinating book of the kind with which I am familiar. I received a sample copy, in common with the rest of the clergy, a few days ago, and I read it through in two sittings. I simply could not get away from it.

It is a book that ought to be in the hands of every priest and layman. I know of no book that is capable of such tremendous good in our missionary fields as this, and as it can be bought for fifty cents a copy it ought to have an immense circulation.

Stronger pens than mine ought to bring this book before the Church, and they probably will. And we should all feel that it has been written by a daughter of Mother Church.

Most sincerely yours,
Percy T. Finn.

THOUSANDS OF MEN GO TO COMMUNION

Two hundred sixty-two parishes throughout the Church ordered a total of 35,000 cards from the Brotherhood of St. Andrew's Headquarters at Philadelphia, inviting laymen to avail themselves of the proposed corporate communion on St. Andrew's Day. Reports from headquarters indicate that the response throughout the country was splendid. Of eighty parishes and missions heard from, over 3,075 men responded to the invitation. Several of the accounts as given by rectors or laymen illustrate the worth of the endeavor. At St. Mary's Church, Haledon, N. J., the Rev. W. H. Watts, rector, reports that thirty-five men, nearly all the male communicants of the parish, attended the service; sixty men gathered for the service at St. Paul's Church, Waterloo, N. Y., which was the first time in the parish the male communicants were requested to attend an early celebration in a body; at St. Stephen's Church, Pittsfield, Mass., one hundred eighty-one men came to the service, the first corporate communion for men held in the parish.

There was an attendance of two hundred eighteen men at St. Paul's Church, Patterson, N. J. The rector, Rev. D. S. Hamilton personally invited one hundred fifty of the boys who had served in the war. Fifty per cent of the confirmed men and boys of St. Paul's Parish, Meridian, Miss., attended the service. Bishop Bratton was celebrant.

Mr. George H. Randall, associate general secretary, states that "This was one of the most effectual corporate efforts ever made by the Brotherhood of St. Andrew toward the realization of its simple purpose, to bring men nearer to Christ through His Church. Originally observed by the Corporate Communion of the Brotherhood Chapter, the influence of St. Andrew's Day has gradually extended until it now embraces the men of the parish generally, bringing many more than members of the Brotherhood together on so significant a festival of the Church year. Increased devotion in work and worship will result from these Corporate Celebrations, while the gains in the personal religious lives of scores of men who came to the services are the ultimate results; and these are incalculable and cannot be measured."

A REAL HE-MAN'S TALK.

Dr. James E. Freeman of Minneapolis recently received this letter: "Pastor, St. Mark's Church, Minneapolis, Minn.

"Dear Sir: Yesterday you played a mean trick upon an unsuspecting stranger. I blew into your church expecting to hear the stereotyped Thanksgiving sermon and to spend at least a few minutes of the time in peaceful slumber. Instead of that, you gave us a real he-man's talk that gripped me all over and made me want to do as our Methodist brethren used to do and yell 'Amen.'"

"The writer is from Oklahoma, where we are accustomed to 'spressin' ouahselves,' and it was a real torture to me, I assure you, to be compelled to sit quietly and decorously when all the time I wanted to yell and throw up my hat and pound my neighbor on the back.

"Really, you should have suspended the rules and announced in advance that any fellow who felt in need of cheering would be permitted to do so. Don't you think the Lord would be lenient with a fellow who whooped a few times in church in expressing his approval of such sentiments as you uttered yesterday? I serve notice on you that I am coming again, and if you dare to make another real American talk like the one I heard yesterday I am likely to disgrace myself and violate at least one of the ordinances 'in such cases made and provided.'"

"Yours very truly,
"C. H. Kellogg."

CAMPAIGN CANVASS NOTES OF PROGRESS

The reports from the Diocese of Chicago are slowly coming in and none are quite complete. A misleading statement appeared in a Chicago paper to the effect that the Diocesan quota had been pledged. Reports have been received from sixty parishes and missions. Eighteen parishes and missions have reached or exceeded their objective. One of the most encouraging items in the report is the receipt of the names of nine men and women who have indicated their desire to devote their lives to God in and through the Church; three offered themselves to the priesthood, two as deaconesses, two as nurses, one as teacher, and one as secretary and social worker. Rev. E. H. Merriman, executive secretary, closes his report to the Clergy of the Diocese with the slogan, "And the end is not yet."

Favorable reports are coming in from clergy of the Diocese of Michigan, but as yet none have sent in full returns. The prospect is very hopeful.

A Church Attendance Canvass was made by twenty men and women of St. Mark's Church, Coldwater, Mich. in a blinding snow storm. The Canvass was followed on December 3 by a dinner at which sixty men and boys gathered and considered the subject of Church attendance and religious obligations. The rector of this parish, the Rev. Geo. S. F. More, recently presented to Bishop McCormick a class of twenty-five persons, the largest in eighteen years. Sixteen members of the class were young men.

CHRISTIAN LITERATURE SUNDAY.

In view of the imperative need for rallying all the available forces for conserving the moral and spiritual life of our nation, January 25th, 1920, has been designated by the American Tract Society as Christian Literature Sunday, and Churches, Sunday Schools, Young People's Societies and other Christian organizations of America are urged to observe this day with appropriate services, in order that the function and power of Christian literature as an Americanizing and world-evangelizing force shall receive its proper recognition.

A daughter was born to the Rev. and Mrs. Royal H. Balcom, at the Bishop Randall Hospital, Lander, on December 4. Mr. Balcom is the warden of St. Michael's Mission, Ethette, Wyoming.

CHURCH SERVICE LEAGUE COUNCIL.

(Continued from page 1)

of the above purpose." Second, "that the recognized unit of the Church Service League shall be the parochial organization which co-ordinates all existing agencies in the parish and which undertakes each year some definite service in the five fields (parish, community, diocese, nation and world)."

Dr. William E. Gardner asked for the opportunity to give a message to the council and was warmly welcomed. He had just come from a meeting in connection with the "life work conferences" and told of many young women who had offered themselves for establishment of a centralized agency, a vocational bureau to preserve this gift of young womanhood to the Church. He hoped that the Presiding Bishop and the council would see the necessity of such a bureau and thanked the National Council for the privilege of bringing in his message. Miss Sturgis called attention to the importance of Dr. Gardner's message as particularly apropos inasmuch as it showed the need of the Bishop and Council for just such a group of women representing all the women of the Church as the National Council.

Miss Hobart, as member of the Women's Council of the Church Personnel Bureau, asked for conference between members of the National Council of the Church Service League and the Women's Council of the Church Personnel Bureau. A Vocational Committee was accordingly appointed from the National Council consisting of Miss Sibley and Miss Sturgis and directed to take up the question of the appointment of a vocational bureau to enter into conference with representatives of the Church Personnel Bureau and report at the next meeting of the National Council. A committee to consider unusual opportunities for service for women of the Church was appointed consisting of Miss Warren, Mrs. Aiken, Mrs. Howell.

Committees on by-laws, on nominations for the executive officers, on finance and on publicity were also appointed. The next meeting of the National Council will be held in New York at 9:30 on Friday, January 16th, opening with a celebration of the Holy Communion. The executive officers of the council will be elected at the next meeting.

Rev. C. H. Brewer has accepted the rectorship of Trinity Church, Brumford, Conn. He will continue his work in Religious Education at Yale and may also be addressed, 1131 Yale Station, New Haven, Connecticut.

St. Paul's Church, Dowagiac, Mich., was consecrated on December 17 by Bishop McCormick.

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New York Letter

By The REV. JAMES SHEERIN

A RICH CHURCHMAN DIES.

It is right to call Henry Clay Frick a Churchman in that he was baptized and was a supporter of Calvary Church, Pittsburgh. But the curious thing is that in all the \$120,000,000 he left to public charity, not one dollar went to a church, the nearest approach being \$500,000 to Kingsley House, Pittsburgh, which was founded by the late Dean George Hodges, once rector of Calvary. Fifteen millions were left to Princeton, which owes its origin to the Presbyterian Church, but that fact was probably ignored by its Episcopalian benefactor.

Mr. Frick lived in New York, although retaining his Pittsburgh citizenship. Like many another New Yorker of western origin, though estimable in character and generous to the public, he failed to do what nearly all old New Yorkers do, i. e., remember the Church in his will. A vigorous young man recently came out of the west to become head of an eastern Church college, and he expresses himself scornfully about the flabby churchmanship and slow going institutional life of the east, which he seems to regard as death compared with the life of the west. Perhaps after he has lived east a little longer he may perceive that what he considers sluggish movement or death itself is only the steady flow of a river that is deep. At any rate, it is remarkable that there is seldom a really prominent New Yorker passing away without the discovery later on that he thought generously of the Church in his will as he had in his active life. The lady mentioned above as leaving \$100,000 to the Sheltering Arms also left about \$600,000 to St. Michael's Church. Mrs. Bridgman, who remembered the Orphan's Home with \$30,000, left Grace Church \$75,000, and other institutions of the Church to the extent of half a million; yet her total fortune was less than two million! Such things happen so often that the press pays but little attention to them. It seems to be a part of the old family inheritance of eastern men and women to remember the Church in life or death. From colonial times to the twentieth century, their ancestors had felt that a vital part of a true existence was to share their wealth with religious institutions, and, on the whole, they were in every generation, according to their lights, careful as to how they got their money as well as to how they gave it away.

We must admire, even to amazement, the splendid gifts of a Carnegie or a Frick, but the spirit seems to be lacking of which we speak. Bishop Lawrence told me that of all the men in New York that he appealed to complete the magnificent Pension Fund, there were two or three who declined, and even fewer who refused discourteously. One of these was a western man who had spent two years in a western Church college and who was now living in New York with a salary of fabulous size and was reputed to be one of the 100 chief men of wealth in America.

Such men are, of course, one-sided in their social education. It takes about 100 years of settled Church life to make a family really worthy in giving to the Church. There are, of course, people who in a thousand years could not awaken to their duty.

Mr. John Eldridge, Diocesan Campaign Chairman for Oregon, is issuing daily reports from parishes and missions. Oregon is one of the best organized dioceses in the country. The canvass was made under very unfavorable weather conditions, but the chairman announces, "Nothing can stop us, not even 40 below zero."

St. Ann's Church, Nashville, Tenn., has invited the Rev. Randolph R. Claiborne to become its rector. Mr. Claiborne has been the rector of St. James Church, Marietta, Ga., for more than six years. He has taken the call under consideration.

Representing Commissioner Herbert Hoover, Mr. Edward A. Filene, of Boston, spoke at the annual meeting of the Executive Committee of the Federal Council of Churches of America, at Baltimore, Dec. 10-12, on behalf of the movement to finance the starving European nations, nearly all of whom will need assistance during the present winter:

"Though I am a Jew," said Mr. Filene, "I am forced to the conviction that the Church must play an important part in solving the present world tangle with all the suffering which it is bringing in its train. If the Christian teaching of 'love thy neighbor' had been more generally accepted the conference at Paris could have finished its work successfully in a week. The teaching of the Churches is the power that is needed now if the peace of the world is to be kept and Europe be brought back to the fine amenities of life for which the Church stands."

Many poems of considerable merit have come to our table from earnest Church people inspired by the Nation-wide Campaign. The very fact that so many are being moved to express their newly aroused religious experiences in verse is a good indication that a New Day has dawned for the Church. We regret that our limited space prevents the publication of these poems.

The Parish Cash Book recommended by the General Convention for use in Parishes and Missions is now being printed, and copies may be ordered from the Board of Church Finance, 289 Fourth Avenue, New York. The book is three dollars per copy and is intended to last six years, thus costing its users but fifty cents a year. Those who are now using it recommend it very highly.

Under the direction of a group of earnest and devoted Churchwomen, a Sunday School has recently been organized at Opal, Wyoming, a small village of about one hundred inhabitants, whose nearest Church and Sunday School is at Kemmerer. It so happens that the mission at Kemmerer has been vacant for over a year, and therefore no ministerial direction has been afforded to Opal for some time.

The Rev. Parker C. Manzer was unanimously called to the Rectorship of St. Mary's Parish, Jersey City, N. J., after serving there as assistant since last February.

Mr. Manzer is a graduate of the General Theological Seminary at New York. He was formerly Rector at Windsor, in the Diocese of Vermont, where he was Chairman of the Social Service Commission and Chaplain of the Vermont State Prison. He has made many friends at his new charge and community and in the Diocese of Newark, N. J., of which he is now a member.

Bishop Brewster visited Christ Church, East Haven, Conn., on Advent Sunday and confirmed thirty-one persons, twenty children and eleven adults. This parish, which is credited with fifty-nine communicants, is represented by twenty teachers and substitute teachers in the monthly Normal Class at St. Paul's Church, New Haven. The Rev. Herbert Grant-ham is rector.

DIED.

Dunlop. Entered into life eternal Dec. 5th at the home of her daughter, Mrs. Daniel Tilden Hoskins, in Las Vegas, New Mexico, Mary Wickham Cobb, widow of the late Bishop Dunlop, in the eighty-fourth year of her age.

"Oh what raptured greetings
On Canaan's happy shore."

THE PARISH CASH BOOK

The Board of Church Finance announces that the Parish Cash Book recommended by the General Convention is now being printed and published. It is arranged for use during six years. Copies at the price of \$3.00 postpaid, which covers the actual cost, should be ordered at once from

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NEW DIOCESE OF SOUTHWESTERN VIRGINIA

PRIMARY COUNCIL HELD AT ROANOKE — THE REV. DR. JETT ELECTED BISHOP.

Another Diocese in the Virginia family was duly organized on Wednesday, Dec. 10th, in Roanoke. Both the Bishop and Coadjutor of Southern Virginia, the Mother Diocese, were present. Also the Rev. Dr. Brown, Secretary, Dev. Dr. Bryan, Historiographer, Rev. Dr. Hall, President of Standing Committee, and Rev. Dr. Howard, secretary-treasurer of the Diocesan Board of Missions, and Rev. Dr. Ribble, Editor of the Diocesan Record, were all present at the beginning of what Bishop Thomson said in his address was a diocese of "large opportunity and great promise."

Bishop Tucker called the meeting to order and appointed the Rev. W. A. Brown, D. D., Secretary pro-tem, who read the call of the Bishop for the Primary Council.

The Council was organized and the Rev. Francis H. Craighill of Wytheville elected Secretary, which was most fitting, since Mr. Craighill had been one of the most ardent supporters and close students of the affairs of the territory now made into a Diocese. Then Bishop Tucker made his address full of affection and sympathy and concluded by saying: "God knows how dear all those places, and the men and women and the children, who are God's people, how dear they are to me, how large a place they will ever have in my thoughts and prayers. To them all I say, 'Ave te atque vale.' Hail and farewell."

Then the Secretary read his formal declaration of Choice as follows: "In accordance with the provision of Article V of the Constitution and Section 2, I hereby elect to be attached to the Diocese of Southern Virginia."

Then Bishop Thomson made his report, declaring:

"This is a hard day and a sad one for those who have loved your land and loved you—and yet must leave you for their own work, as they feel that God has called them."

"For me, I assure you it has been no light or easy decision; but I cannot but feel that I am right in electing to remain with the Diocese of Southern Virginia and the Bishop who is also father and friend."

After Bishop Thomson made his choice to go with the old Diocese, the Council elected Rev. Dr. Jett as president of the Primary Council, who being seated the Council went into the election of a Bishop.

Dr. Jett Elected Bishop.

The four nominees were Rev. R. C. Jett, D. D., Rev. Wm. H. Milton, D. D., Rt. Rev. St. George Tucker, D. D., and Rev. G. Otis Mead. Dr. Jett was elected on the third ballot.

Dr. Jett was escorted to the Chancel and in a tone that was hardly audible murmured, "I am not worthy." Those who were near could see tears in his eyes. He asked his fellow clergymen for their patience and forbearance, and promised to devote the "best that is in his life" to the mission of the new diocese.

Dr. Jett is a native of Fredericksburg, Va., where he was born about fifty-three years ago. He graduated from the Episcopal Theological Seminary in the Class of 1889. His first duties after ordination carried him to Danville, Va., where he served as first assistant to the Rev. Geo. W. Dame, D. D. For several years he served as rector of a parish at Mt. Jackson, Shenandoah county, from which place he went to Staunton, where he became rector of Emmanuel Church. Dr. Jett remained in charge of the Staunton church for twenty-one years. Five years ago he was called to be the first principal of the Virginia Episcopal School to be started in Lynchburg. Discouraged at first by many

of his friends against what seemed to be an almost impossible task, Dr. Jett's vision and faith in his purpose finally brought to him a realization of his dream. Today the Episcopal School for Boys is compelled to turn applicants away, and the project has more than proved a success. Dr. Jett married Miss Funston, sister of the late Bishop Funston, of Idaho. He has two daughters, Misses Annie and Ethel Jett.

Besides the Bishop and Secretary, the following officers were elected: Mr. C. Edwin Michael, Treasurer; Mr. Charles Francis Cocke, Chancellor; Rev. Joseph B. Dunn, D. D., Historiographer.

The Committees elected were as follows:

Diocesan Executive Board—The Rev. G. Otis Mead, the Rev. G. Floyd Rogers, the Rev. Churchill Gibson, Charles Catlett, Samuel Williams, W. D. Taylor, Miss Aurelia Davis and Mrs. T. Duncan Hobart.

Diocesan Board of Trustees—J. D. Logan, G. D. Pearce, C. Edwin Michael, Mayo C. Brown, Y. P. Marshall, O. C. Bell, R. B. Williamson, Judge William A. Anderson, Bishop-elect Robert C. Jett, the Rev. Thomas G. Faulkner, the Rev. E. A. Rich, and the Rev. G. Floyd Rogers.

The Standing Committee — The Rev. J. W. Cantey Johnson, the Rev. Claudius F. Smith, the Rev. J. L. T. Gibbs, C. S. Hutter, J. H. Gibboney, Jr., and C. P. Magill.

Committee on Division of Rights—The Rev. Francis H. Craighill, the Rev. G. Floyd Rogers, C. Edwin Michael, T. S. Duvant and C. S. Hutter. It will be noted that the Council followed the lead of the General Convention by electing an Executive Board.

The diocesan executive board which has broad administrative powers, includes two women among its members. One of these is Mrs. T. Duncan Hobart, of Roanoke, the other Miss Aurelia Davis, of Lynchburg. These same churchwomen also were elected president and vice president respectively of the Women's Diocesan Auxiliary organized yesterday morning.

The council by unanimous consent decided to continue the use of the Diocesan Record, a publication issued by the Diocese of Southern Virginia. The Record will be used until the new diocese is prepared to enter upon the publication of its own organ.

Dr. Howard made an able address on the subject of Diocesan Missions on Wednesday night, at which time the Rev. C. Braxton Bryan, D. D., made an historical address, much to the delight and edification of the large congregation. The next day Dr. Bryan reported officially on the work of the Nation-wide Campaign in the undivided territory of Southern Virginia.

The Council from the moment it opened until it closed was characterized by absolute harmony and earnestness. A significant note in this Council, which will go down in the annals of Episcopal Church history as one of the most important ventures the Church has taken since its establishment in Virginia, more than three hundred years ago, was the unanimity of spirit and purpose. Men bent upon but one object in their thoughts and acts—that of serving the Master and living and carrying His word to others prosecuted the tasks before them with what appeared to be inspired vigor and force. Dissensions and differences of opinion which at times arose, apparently never a matter of self-interest, but seemed to grow out of the desire for experience and practicability.

This was eloquently illustrated in the choice of a Bishop, when the Rev. Claudius Smith of Lynchburg, seconding the nomination of Dr. Jett, called upon his hearers to pray before they made a choice. "We must leave our choice in His hands; for He will guide us. Oh, let us pray that He will send us the man!"

Every act of the assembled clergymen and laymen was marked by simplicity and dignity, and a sincerity that characterized the whole-souled purpose of men whose hearts evidently were stirred by the solemnity of their obligations.

Shortly before adjournment Bish-

op-elect Jett appealed to his clergy to bear with him with patience and love as he in turn would give his love and humble counsel. He described some of the features of the work he has been carrying on as head of the Episcopal School for Boys near Lynchburg, and told of his deep distress of leaving that charge for new duties. With expressions of affection and solicitude and with the final hope that his clergy would tell him always of those men in their churches who apparently have strayed away from the Church and "forgotten its love and sweetness," he offered a benediction which closed the Primary Council of the Diocese of Southwestern Virginia.

At the recent annual convention of the Wyoming Sunday School Association, held in St. Marks' Parish House, Cheyenne, Bishop Thomas was re-elected President of the Association, which office he has held for several years past.

The Rev. A. E. Whittle, just returned from Cuba, has taken up work at Christ Church, Glenrock, Wyoming.

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