

The Witness

✠ FOR CHRIST AND THE CHURCH ✠

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ELECT A BISHOP FOR THE DIOCESE OF NEW YORK

The Rt. Rev. Dr. Burch, Suffragan Bishop, Elected Successor to the Late Bishop Greer.

The Rt. Rev. Dr. Charles Sumner Burch, Suffragan Bishop, was chosen to succeed the late Bishop Greer as Bishop of the Diocese of New York on third ballot at a special Convention, held on Wednesday, September 17th, in the Synod Hall of the Cathedral of St. John the Divine, New York City.

The convention was preceded by a celebration of the Holy Eucharist in the Cathedral, after which the convention convened in the Synod Hall with the Rev. Charles Gilbert, secretary of the convention, in the chair. He announced that as there was no diocesan the chairmanship, by courtesy, would fall to the senior presbyter present—the Rev. Stephen F. Holmes, rector of St. John's Church, Pleasantville, N. Y.

The chair declared nominations in order.

The Rev. Dr. John P. Peters, rector emeritus of St. Michael's Church, nominated Dr. Manning. No speeches were permitted, and Justice Davis formally seconded the nomination.

Dr. George R. Van De Water, rector of St. Andrew's in Harlem, then nominated Dr. Stires and the Rev. Herbert Shipman, rector of the Church of the Heavenly Rest, seconded it.

The Rev. A. G. Walker, of The Bronx, nominated Bishop Burch. Albert Turner, a lay delegate from Chappaqua, seconded the nomination.

The Rev. Melford L. Brown, of Mount Vernon nominated Bishop Nathaniel Seymour Thomas, of the missionary district of Wyoming, and Richard Kent, a lay delegate from Pelham, seconded the nomination.

The Rev. Horace Percy Silver, rector of the Church of the Incarnation, then nominated Dr. Slattery. This was seconded by Elon S. Hubbs, a lay delegate from Pelham.

It took more than an hour and a half to count the ballots. The votes were distributed as follows:

	Clerical votes.	Lay votes.
Dr. Manning	48	19½
Dr. Stires	60	28½
Dr. Slattery	42	17½
Bishop Burch	105	82
Bishop Thomas	5	3
Dr. Nichols (chairman)	1	—

The total number of votes cast was: Clerical, 261; lay, 150. To elect it would have been necessary for the successful candidate to have polled 131 clerical votes and 76 lay votes. Bishop Burch had six more lay than necessary, but failed of a majority of the clergy.

The result of the second ballot was:

	Clerical votes.	Lay votes.
Dr. Manning	42	19
Dr. Stires	56	30
Dr. Slattery	30	14½
Bishop Burch	123	79
Bishop Thomas	1	—
Dr. Nichols	2	—

On the second ballot 256 clergymen voted, 129 being a majority. There were 144½ lay votes, 72½ being a majority.

The third ballot resulted as follows:

	Clerical votes.	Lay votes.
Dr. Manning	32	17
Bishop Burch	128	86½
Dr. Stires	55	28½
Dr. Slattery	26	12½
Dr. Nichols	2	—
Defective	1	1

In the final ballot 245 clerical votes were cast, 128 being a majority, and 145½ lay votes were cast, 78 being a majority.

The New York Times states that as soon as the result of the third ballot was announced, both Dr. Stires and Dr. Manning were on their feet to move that the election be made unanimous. The chair recognized Dr. Stires because of his large vote and permitted Dr. Manning to second the motion, which was carried in a tumult of applause. Then the two leading rivals were named as a special committee to bring Bishop Burch before the convention. He received an ovation lasting three minutes.

Bishop Deeply Affected.

Bishop Burch was much affected. He spoke briefly, with a voice quivering with emotion, saying:

"Nearly nine years ago I was elected Suffragan Bishop. You then honored me far beyond my deserts and today you have exceeded anything I could ask or expect. I cannot express my gratitude at the confidence you have shown in me, further than to give you a pledge—the same that I gave nine years ago—that as God gives me wisdom and grace and strength and, if this election is confirmed by the General Convention, I shall face my responsibilities to the best of my ability."

The convention ended with the singing of the "Gloria in Excelsis" and Bishop Burch held an informal reception.

Following the reception, the Bishop met the newspaper men and made a statement of his plans. He said:

"I can't outline any distinctive policies except to say that I shall endeavor to carry out as far as in me lies, the policies of my beloved predecessor and co-laborer of nine years. If I can even measurably reach his position and work I shall be one of the happiest of men."

"I admired Bishop Greer. I sat at his feet, with him as my teacher for nine years of our association. In that time I saw him nearly every day."

"It may be that I shall seek to serve the ends he sought to serve by attempting them differently. But I cannot imagine doing so."

"There will be no radical changes. I am not a radical. I shall seek only to serve the best interests of the Church."

"You may say this for me"—and the Bishop emphasized his statement by pounding his desk—"I shall be the Bishop of the diocese, the whole diocese, without respect to or regard for party lines. I shall be the servant of the whole diocese."

"I know nothing of ecclesiastical politics. I never engaged in it and don't believe in it."

"From my study of the diocese I can see that it will take all my strength to care for the spiritual affairs of this diocese."

"I am eager to finish the Cathedral, and in this I shall endeavor to uphold the arms of the Dean and of the trustees."

"The question has been asked as to the service of installation or enthronement as some call it. So far as I am concerned, I hope to be able to follow in the footsteps of my predecessor. He visited me in Oxford, England, on the day of his succession. He just fitted into his post. I wish I might do so. However, if the diocese wants a formal service, there will be one."

The annual report of the Girls' Friendly Society in the Diocese of Western New York, has recently been published in a neat booklet of sixty-four pages, which is in itself an indication of the many activities and effective work of the Society in that diocese.

CENTENNIAL CELEBRATION OF ST. LOUIS CATHEDRAL

Story of the Expansion of the Church in the Vast Territory West of the Mississippi.

The Centennial Celebration of Christ Church Cathedral, St. Louis, Mo., will be held the week of November 2nd to 9th. On Sunday evening, November 2nd, there will be a mass meeting for Church people. The celebration will be continued throughout the week, ending on Sunday evening, November 9th, when there will be held a great community mass meeting. The following is an excerpt from a folder issued by the Centennial Publicity Committee:

On the feast of All Saints in this year of grace, 1919, our Church will celebrate in the Centennial of Christ Church Cathedral its first advance across the Mississippi into the vast territory of the West. The little company who assembled in that store on Main Street, St. Louis, a hundred years ago, to organize the first parish of our Church west of the Mississippi, looked from the brow of the bluff which was then the eastern rampart of the little village, over the great Father of Waters rolling at their feet. The village contained four thousand souls. It was the day of small things, but the men there assembled had no small thoughts. They had faith in the future of their town, faith in the future of the Territory, faith above all in the future of the Church they were there planting. It was in fact a very goodly company of men, numbering among them, the founders of the State and fathers of the city, future mayors, judges, legislators, governors, and United States senators. And there, some two years before Missouri was admitted to the Union, Christ Church was organized by men who loved the Church and believed in the Church.

Her story for the first half century following is full of vicissitude, and may well remind us of many of the struggles even now carried on in our western missionary field; with this difference, that Christ Church passed through the first five years of its life without the fostering care of any Missionary Society of the Church, and it was not until eleven years later still that the Board of Missions of our Church was established by General Convention, and the Church equipped to give Episcopal oversight to the struggling Churchmen of the West.

Then when in 1835 Bishop Kemper was appointed Missionary Bishop to Indiana and Missouri, he found in Christ Church, St. Louis, the one Church building in the vast diocese, with ten years behind it of honest if varied history, and no rector. The coming of the new Bishop, who also acted as rector of Christ Church, gave a splendid impetus to the parish. A new building was finished the following year. In 1840 the Diocese of Missouri was able to be organized, and when Rev. C. S. Hawkes was made the first Bishop of Missouri, Christ Church undertook the responsibility of his support until the Diocese grew strong enough to assume it. The fourteen years of the Bishop's pastorate were years of public disaster and distress. Christ Church was not found wanting in her duty of community service, and won for herself the high place in public estimation which she has ever since maintained and whose obligations she has always striven to fulfill.

In 1854 the Rev. Montgomery Schuyler began what was to be a forty-two years' pastorate. In the midst

of difficulties and discouragement, he led the parish into larger life, and in 1859 the foundation of the present building, commensurate with his vision and far exceeding the requirements of that day, was laid. Through the trying years of the Civil war, with its divisions, its perils, and its disturbed community life, he held the parish together and Christ Church was enabled under his wise leadership to serve its community. Two years after the close of the War, on Christmas Day, the congregation took possession of the noble pile, which twenty years later became the Cathedral of Missouri.

It was fitting destiny that Christ Church, the pioneer Church of 1819, should thus in a special manner two years after the coming of Bishop Tuttle to Missouri resume her ancient functions as the missionary outpost of the Church in St. Louis. Here, as is most fitting, the chief missionary of the diocese placed his chair and Christ Church Cathedral stands committed forever to missionary work in the City of St. Louis, and for the Church.

It is a big task that is now set before the Cathedral, none other than to commend the Church to the whole community which she serves, and to lead in every movement for the extension of Christ's Kingdom both at home and abroad.

It may well be a matter of encouragement for the clergymen and faithful laymen, now struggling in their day and generation at the outposts of the Church in the Nation, to read the story of the progress of one of our outstanding Cathedral Churches of today, and trace its development from its pioneer beginnings to its present position of responsibility and influence in community and state. It is for such futures that even they are now laboring. Well may the whole Church take part in the coming Centennial of Christ Church Cathedral, St. Louis, and join with her in her thanksgiving for the mercies vouchsafed for her in the past, and strive with her to lay the foundation for a still greater and nobler future.

The Men's Club of St. Paul's Church, Jackson, Mich., opened its fall and winter series of suppers on Tuesday evening, September 16th, in the Parish House. The meeting was in the nature of a welcome to those members of the parish who gave their services in the various organized branches of the army and navy during the war. The Rev. W. H. Pool, rector, was the speaker of the evening, who gave a comprehensive account of his experience as a chaplain at the front. There are sixty-eight names on the honor roll of the parish. Mr. G. S. Loomis, vice-president of the club, presided in the absence of the president, Mr. Mark Merriman, who is convalescing at the Mayo Sanitarium, Rochester, Minn. Messrs. George Luther, F. M. Caldwell and R. A. Packard composed the committee in charge of the program.

The Church of the Atonement, Augusta, Georgia, the Rev. Dr. F. W. B. Dorset, rector, has launched a campaign to raise \$35,000 for the erection of a new parish house which will take the place of the old parish house and be adequate to the needs of the congregation and the community. Dr. Dorset says that he believes one of the most vital problems of this period of reconstruction is the finding of democratic gathering places where rich and poor alike may mingle, and the modern parish house is one of the best solutions to this need, for it is open at all times, for all who need it, both young and old, rich and poor in the congregation.

A GREAT DEFECT IN OUR MISSIONARY PROPAGANDA

The Little Red School House Will Be Used from Which to Radiate and Apply Christianity—Reaching Out to the Rural Districts.

Bishop Sage of the District of Salina, while in Chicago on his way to Salina from Richards Landing, Ontario, Canada, where he spent his vacation, was interviewed by a representative of The Witness regarding the problems confronting the Church in his section of the country and his district in particular, and the plans he has worked out for promoting the Kingdom of Christ in his field.

It is his purpose to use the country school houses from which to "radiate and apply Christianity." "The little red school house," said the Bishop, "has played a basic part in the development of American life and character. In rural communities, in the mountains or on the prairies, American boys and girls in large numbers have developed those fine traits which have made so many of them leaders in the nation's affairs. The district school is still a power for good. It is becoming more and more the social center of community life. It is the rallying point of the rural community, and it is our intention so far as possible to co-operate with the schools throughout the district in bringing to these communities through informal services in the schools the message of the Gospel and the Church, and to use trained laymen in the work. Mr. Wm. Evans, a very successful secretary of the Brotherhood of St. Andrew, and chaplain during the war period, now connected with district, will have charge of the district school work, and we confidently believe that foundation at least will soon be laid that will bear much fruit in the future."

"What is our chief defect, if any, in meeting the missionary problems establishing the Church in the missionary fields?" the Bishop was asked.

The Great Defect in Missionary Propaganda.

"As I see it," the Bishop replied, "the great defect in our missionary propaganda has been the neglect of the rural problem population. There is no question in my mind but that the Episcopal Church is a leader among the Christian forces in our large cities. Its works of benevolence, its institutions for the care of the needy and suffering, its parochial and institutional churches and chapels have set a standard of Christian effort. But this cannot be said of the effort we have made to evangelize the dwellers in our rural districts. Other religious bodies, especially in the west, have not been so slow to carry their evangel to the communities in sparsely settled districts. In consequence their work in village, town and city has been built up with the influx of their rural adherents. Not so the Episcopal Church. We have gone where a group of our own have called us, or we have sought out and gathered into such groups the few who considered themselves members of the Episcopal Church. But I am not one of those half-converted 'Episcopalians' who say, 'The Episcopal Church has a message to dwellers in the cities, it will never appeal to the dwellers on farms and in small hamlets and villages.' I know that it does, and will."

"I believe, possessing as we do the (Continued on page 6)

CHATS WITH LAYMEN UNDERSTOOD AT LAST THE UNITED OFFERING

By GEORGE PARKIN ATWATER, D. D.,
Rector of the Church of Our Saviour,
Akron, Ohio.

We were seated in a cozy corner of one of the most delightful hotels in the White Mountains, the Crawford House. The party consisted of an eminent Judge, who had been president of one of our largest Church clubs; his wife, who was a devoted member of the Church; his son, who had recently returned from France, and whose manliness was a delight; his daughter, who was a Senior at Vassar and who was keenly and intelligently alert to the need of social service in our day, and myself.

We had all gone to Bretton Woods in the morning, to the delightful chapel where Canon McGrath has held the services for so many years. His charming manners, his crisp utterances and his mental alertness have endeared him to the congregation of summer visitors. He had read the lessons with fine emphasis and clear enunciation and interpretation.

Being desirous to test a theory that I have long held in regard to the lessons, I suddenly plumped the question to my startled hearers.

"Does anyone remember anything of the lessons we heard this morning?"

The Judge smilingly admitted that he had not. His wife affirmed that she could never get the bearing of the Old Testament lessons. The son shook his head. The daughter said that she had taken a modern translation of the Bible to church with her and had followed the lessons and did remember something of them.

We had a long talk about the matter. They were not indifferent to the Bible, by any means. The Judge admitted that he had followed each day the Bible readings set forth by Bishop Lawrence in the "Twenty Weeks" course.

From this discussion I came to the following conclusions:

The Lessons for Sundays and Great Festivals and Fasts should be printed in full, in weekly bulletins, and given to the people as they enter the church.

The bulletins should contain brief introductions to the lessons, setting forth the context and important historical and explanatory matter.

The obscurities should be made plain by footnotes.

The people should be encouraged to take these bulletins to their homes and to read again the lessons from their Bibles.

If some central agency would prepare and print such bulletins they could be secured by parishes at very small cost. If secured in advance the blank pages of the bulletin could be used for printing local notices.

"But we have so many permissible tables of lessons," urges the objector.

True. Selecting the lessons today is as perplexing a task as is choosing an automobile. In a car we want both power and paint. But I would rather ride in a Ford that goes than be seated in a Packard limousine that didn't go. Better to have simple lessons that will be heeded than a highly articulated system, wonderful to behold, but to which the people have turned a deaf ear. If you believe that the people in the pews listen to the lessons and retain something of them, ask them.

"Why could not the matter of such bulletins be gathered in a book for use in the pews?" asked my friend.

Why not, indeed!

S. O. S.

St. Martin's Church, 24th and J streets, Omaha, Nebraska, is the only Episcopal church ministering to a densely populated community of 50,000 souls. To adequately meet the increasing demands for service, it is absolutely necessary to build a rectory and parish house at once. The total cost will be not less than \$15,000. An urgent appeal is made to the entire Church for help. Checks sent to the Treasurer, Dr. Frederick O. Beck, 4819 S. 24th St., Omaha, Nebr., will be greatly appreciated and acknowledged at once. THANK YOU!

The Rev. Dr. James E. Freeman.

"I shall know even as also I am known."

This marks the climax of one of the greatest chapters in the New Testament, Paul's majestic word on charity. Rising step by step in wondrous beauty, like a perfect symphony, it reaches its climax with the declaration that, now we see imperfectly and know in part but then shall we know even as also we are known. The limitation of all knowledge was thus expressed by Tennyson:

"We have but faith, we cannot know; For knowledge is of things we see; And yet we trust it comes from Thee; A beam in darkness, let it grow."

Beyond the fact that we have this partial knowledge, there looms large the other assurance, that the revelation of our finest and noblest qualities and motives so little known here, shall be fully disclosed hereafter. Misunderstood, describes the experience of the best of men and women. Paul's great reach was after the fuller knowledge and the more complete self-disclosure. Even the vision of the darkened glass must give way to the perfect vision, and in the fullness of the new life man should stand at last, completely self-revealed.

One of the deepest satisfactions which this word of the Apostle affords is the assurance of the persistence of personality; personality unhampered and unembarrassed by the hindering influences of a world of limitations and large misunderstandings. There is not one of us who lives but again and again yearns for a larger self-expression. We all believe, in our finer moments, that even at our best we cannot disclose to those about us the deeper and stronger things of our natures. We yearn for an atmosphere more genial than we know here. We seek for an ampler and fuller opportunity where we shall know and be known. Dean Farrar was right when he said, "Is it not heaven to be something, rather than to go somewhere?" The poet says, "Life is an eternal becoming," but when we think of Paul's conception of the future we think of life as an eternal fulfilling.

Cardinal Manning was in a fine mood when he wrote, "God is not the God of the dead, of nameless, obscured, obliterated spirits; of impersonal natures, robbed of their identity, spoiled of their consciousness; of blinded eyes, and marred aspects. The law of perfect recognition is inseparable from the law of perfect identity." This is the very antithesis of that oriental conception that defines immortality in the terms of self-obliteration and the absolute annihilation of personality.

No, the human mind rebels against any suggestion like this, and in our highest conceptions of life in the future, we think of it in the terms of self-identification and a more complete self-revelation. To feel that that which has been obscured or little understood here shall have its full and free expression there, and that with all the superficial and artificial stripped away we shall be fully self-revealed, must bring profound satisfaction to the man or woman, who in this world of stern judgments has been misunderstood or misrepresented.

Even the life of Jesus, with all its marvelous beauty, failed to win the confidence and commendation of men. It was only in the transcendent glory of His resurrected life, when He companioned with His disciples, that they really understood Him and recognized His sublime nature. It would almost seem that, divine as He was, He must needs pass through that process by which the larger self-revelation is made evident.

All life is a process of unfolding, and Shakespeare was right: "Ripeness is all"; but this ripeness which is the full, free expression of our better natures awaits the coming of the new life in God's eternal day.—COURTESY MINNEAPOLIS TRIBUNE

By MRS. RALPH H. NORTH.

The most important thing before the women of the Church, at this time, is their United Thank Offering, to be presented in St. Paul's Cathedral, Detroit, on October 9th. It will be the Eleventh Triennial Presentation.

By the inspiration of one member of the Woman's Auxiliary, whose happy thought is our precious legacy, the FIRST United Offering was made in October, 1889, in New York where General Convention was assembled. This offering—amounting to \$2,188.64—was divided equally between the domestic and the foreign fields, \$1,000 (the gift of one woman) being used to build Christ Church, Anvik, Alaska, and \$1,000 to send Miss Lovell as a missionary to Japan. We have still with us dear "fellow-laborers" who were present at that first Presentation Service and have watched the growth of our offering from \$2,000 to \$353,000. This may seem a wonderful achievement, but careful thought reveals the fact that the possibility of our triennial offering is \$5,000,000, provided every woman was to have even a small share in it; for this computation does not take into account any of the large gifts always received. Churchwomen, shall we rest upon our (rather questionable) laurels, or shall we bestir ourselves to, at least in some degree, measure up to the possibilities?

During the six weeks of Lent, the children of the Church provided nearly \$200,000 for its Missionary work. All praise to them, and thanksgiving to Him by whose Spirit it was accomplished. We would not have the amount one penny less. But, the women of the Church were three years gathering together that \$353,000 as their Thank Offering at St. Louis in 1916!

Many very important matters are coming up at Detroit, not only in General Convention, but before the Auxiliary. One will be the consideration of the salaries of our women workers in the mission fields; for, even before the war-time prices, they were most inadequate. Some of our substitutes receive as little as \$400, \$300, \$250 per annum. Indeed, we have heard of one stipend as low as \$120. Bishop Lloyd says: "The woman at home is just as responsible as the woman in the field." Is it not true, and is it not time that we give this matter our most serious consideration?

Three of our offerings have been used entirely for "the training, testing, sending and support of women for Mission work at home and abroad, and to the care of such as are sick and disabled." It is the earnest desire of many of us that we may be able to take care of all of our women workers, providing sufficiently for these, our representatives in missionary service "at the front."

Think for one moment of all the loving energy and gifts that we Churchwomen put into the war work. Nothing was too difficult—nothing too great a sacrifice of time and money, that we might help the soldier in the service of his country and the world. And now, in this our first triennial Thank Offering since the close of the great War in which we women of America were so blessed in opportunities for service and mercifully spared "the thick of the fight," shall we fail our Soldiers of the Cross who are giving their lives in self-sacrificing service for the King and His Kingdom? What humiliation—yes, disgrace—if we do so fail! What will you do about it—you who read this message? If every woman would send an offering in proportion as the Lord hath given to her, all needs could be supplied. We would give comfort and encouragement to "the woman in the field," and we ourselves would have the right to rejoice!

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A Philadelphia bride's anxiety concerning her husband spoiled his clever scheme for deceiving their fellow-travelers. The Record notes that there were half a score of friends on the platform who had come to say good-bye. A few grains of rice dropped from the young man's hat brim as he entered the parlor car. He carefully escorted his fair partner to a seat. All the other passengers smiled indulgently and looked interested. Then the young man extended his hand to the young woman and said in a very loud voice and with the most commonplace formality: "Well, Miss Blank, the train is about to pull out. I wish you a very pleasant journey." And doffing his hat, he hurriedly left the car. The passengers

looked disappointed; the young woman looked nervous. By and by she called the porter and whispered to him. The porter nodded his head and passed to the rear of the car. He came back in a moment and said in a voice that was audible to every one in the car: "You're all right, ma'am. He's in de smokin' compartment." Everybody snickered and the bride blushed prettily.

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THE WITNESS

The Paper For the People

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Dean Davis, of St. Louis, Endorses League of Nations.

Constitution Day, which was observed by national request among many of the churches, was the occasion of a sermon on The Constitution, by Dean Carroll M. Davis of Christ Church Cathedral, St. Louis, Mo., on Sunday, September 14th, says the Globe-Democrat of that city. The dean spoke of the Constitution as "Our charter of liberty," reviewed at some length the difficulties under which it was ratified after four months' consideration by the convention in Independence Hall, Philadelphia, and more than a year by the states, and clearly set forth the definite principles covered by the Constitution. "Without a constitution we could never have gone forward—it is even now in process of amendment, and doubtless will be further amended. But the advance has been constant; the progress slow, but sure."

"The League of Nations is the same," declared the Dean in his review of the several most important clauses of the League. "The question is not, whether all of its details are ideal, whether it has righted all wrongs, but does it provide for the development of machinery for the righting of wrongs, or a method for the slow but gradual growth into higher ideals in all the relations of nations."

"Read it and see. I believe the answer is, Yes. Make such reservations or interpretation as you will, but none that will cause its rejection."

The Dean expressed the wish that those present, who were in agreement with his point of view, "would write to our senators—both of them—and urge them to vote for the League and preserve the good name of this nation."

Church Publications Feature Nation-Wide Campaign.

The number of Nation-Wide Campaign editions of Church publications is increasing. To date, seven parishes, one convocation, six dioceses and one province have devoted an entire issue of their publications to the cause of the campaign. Others may have done so without sending copies to Nation-Wide Campaign headquarters.

"The Church Times" of the Diocese of Milwaukee made its June issue a Campaign number, starting with Bishop Tuttle's Campaign message and reprinting the best of the Campaign news from the four Church weeklies. Much space also was given to the project in the July issue.

"The Michigan Churchman" devoted its July issue to the Campaign, including the front cover, on which is asked:

"Would you like to

—work to spread the Kingdom 24 hours out of every day?

—help to build churches as long as civilization endures?

—erect a permanent monument to yourself?

—get into the Nation-Wide Campaign?"

These questions are then answered by six statements under the heading, "You Can!"

Negro Churchmen of the Province of the Southwest have launched "The Southwest Churchman" to boost the Nation-Wide Campaign among their race. The first issue appeared September 1st and in it Bishop Demby urges that his people give at least \$20 each to the Campaign.

"The Hawaiian Church Chronicle" devoted more than half of the space of its July issue to the Campaign, showing that distance is no handicap to the project. "The North East," the Diocese of Maine's monthly, "The Berkeley Churchman," and East Carolina's "Mission Herald" are other diocesan and convocation publications giving their space to the Campaign.

The Rev. Frank Victor Hoag, rector of Calvary Church, Batavia, Ill., is showing his brother clergy how to issue a parish bulletin to help the Nation-Wide Campaign, without a large outlay. St. Mark's Church, Geneva, Ill., has joined with Calvary in the publication of a four-page leaflet called "Our Daily Bread." By using small type and headings a surprising amount of information about the Campaign was crowded into the September 7th issue.

Other parochial papers giving a major portion of their space to the Campaign are "Trinity Church Chronicle," Chicago; "St. Thomas' Messenger," Whitmarsh, Pa.; "St. Paul's Call," Kansas City, Kan.; "St. Mark's Messenger," North Tonawanda, N. Y.; "Tidings of St. Paul's Parish," Waco, Texas; and "The Cathedral Messenger," Duluth, Minn.

CAMPAIGN APPEALS TO BISHOP ANDERSON'S IMAGINATION.

Makes a Plea for the Sunday School and Salaries of the Clergy.

Bishop Charles P. Anderson called the clergy of the Diocese of Chicago together on September 15th to urge them to put forth their greatest efforts for the success of the Nation-Wide Campaign of the Episcopal Church. He discussed the needs of the diocese as revealed in the parochial surveys submitted.

"This campaign has made a strong appeal to my imagination," said Bishop Anderson. "Years ago I advocated such a survey, getting a bird's-eye view of the world's needs before proceeding to meet them. I believe the Nation-Wide Campaign will be a great success. It represents a corporate act of the Church to get a survey of our assets and liabilities, and to formulate a program. A parish without a program is like a sailing vessel without a sail. If we put before the Church a comprehensive program, we will get the means to carry it out."

The Bishop commented on the fact that the parish surveys showed an apparent falling off of Sunday school attendance as compared to the number of communicants represented. He expressed the hope and belief that the Nation-Wide Campaign would furnish the inspiration for bringing up an adequate attendance.

"The men's church of the future will be as strong as the children's church of today," he warned.

"The clergyman's salary of \$1,000 or \$1,200 has to go," added the Bishop analyzing another feature developed by the survey. "In these days of the H. C. L. the clergyman's salary of \$1,000 or \$1,200 is an anachronism. The laity of the Church are going to raise \$20,000,000 for Church extension and social righteousness, and when they do, they will not tolerate that the minimum salary of ten years ago be accepted as the salary of today."

The oldest Egyptian monuments show that the saw was in use at least 1,000 years before Christ.

CRUSADE FOR A PRACTICAL, EFFICIENT RELIGION

Flying Squadron of Orators to Carry the Cry, "For God and Christian Citizenship" Into Every Nook and Corner of the Diocese of New York.

A page from the political campaigners' book has been taken by the managers of the Every Name Campaign of the Church, and from now on until November 16, in practically every parish of the Diocese of New York, by public meetings, through personal solicitation and the flooding of the diocese with literature, members of the Church will be urged to awaken to their responsibilities in the new era following the world war.

Rev. John Brian McCormick, Director of the Campaign, described the movement yesterday as "A wide-spread spiritual revival with the definite end of awakening Episcopalians alike to their duties to God and their country."

A movement wholly within the Church, it has enlisted laymen to an extent hitherto regarded as particularly impossible in religious affairs. Hundreds of well known men from bench and bar, counting houses and factory have thrown themselves heartily into the crusade for what William Fellowes Morgan, President of the Merchants' Association, and Chairman of the Campaign Committee, describes as a "practical, efficient religion." Scores of these same men, including, incidentally, Lewis B. Franklin, who organized the nation for the War Loans, have volunteered their services as organizers, speakers, committeemen or for any other service that can be rendered.

Literally tons of literature, calling attention to the lagging work of the Church, the need of higher compensation for the clergy, for building up the rural Church, for finding substitutes for the saloon, for playing a vigorous, red-blooded part in the settlement of the problems of capital and labor, have been sent out from the Headquarters of the Every Name Campaign, No. 124 East 28th Street. And now, with the intensive period of the Campaign approaching, a flying squadron of orators has been organized under the supervision of Oscar W. Ehrhorn, Esq., well known lawyer and Secretary of the Republican Club, which will carry the cry, "For God and Christian Citizenship," into every nook and corner of the Diocese of New York.

The speaking campaign was inaugurated on Sunday, Sept. 14th, when Rev. Mr. McCormick preached at Christ Church, Rye, on the Every Name campaign and its relation to the Nation-Wide Campaign, while simultaneously, Frank H. Merrill, General Secretary of the Campaign Committee, spoke at a conference of the Brotherhood of St. Andrew, at St. Paul's, Ossining; Stephen F. Bayne, Chairman of the Central Manhattan District, spoke at the Chapel of the Crucifixion, in Upper Manhattan, and Rev. A. W. S. Garden, Provincial Secretary of the Seventh Province of the Church, representing the Nation-Wide Campaign, spoke at St. George's, Williamsburg.

It is planned now to have the volunteer corps of speakers, to which recruits are being added daily, travel through the dioceses educating and arousing the communicants of the Church in advance of the climax of the campaign, which will come on Sunday, November 16, when every member of the Church will be visited personally by groups of workers and be urged to redoubled effort in the interests of the work of the Church.

Among the laymen who have volunteered as speakers are William J. Schieffelin, well known merchant and City Club official; Hon. George Gordon Battle, Supreme Court Justice E. R. Finch, Stephen F. Bayne, State Senator Howard B. Bayne, Eben H.

P. Squire, William Walker Orr, of the National Credit Men's Association; Samuel Thorne, Jr., Myron Chandler, Oscar W. Ehrhorn, Dr. Charles Peterson, and Rev. Dr. Charles Lewis Slattery, of Grace Church; Rev. Dr. Ernest M. Stires, of St. Thomas; Rev. Dr. George R. Van de Water, of St. Andrew's; Rev. A. L. Longley, of Nyack; Rev. H. H. Adye Prichard, of Mt. Kisco; Rev. Frank Heartfield, of Newburg; Rev. Edward T. Newton, of Hyde Park; Rev. H. Percy Silver, of the Church of the Incarnation, Manhattan; Rev. Franklin J. Clark, of the Board of Missions, and Rev. Carmelo Di Sano, of Port Richmond, Staten Island, who will devote his efforts to arousing the Italian members of the Church.

A school of religious instruction will be opened in Chicago at St. Philip's Church, under the direction of the rector, the Rev. B. A. Turner, beginning Thursday evening, October 9th, and closing Thursday, December 18th. Sessions will be held every Thursday afternoon and evening. The courses will cover, The Prayer Book and Public Worship, Church History, the Life of Jesus Christ, the Apostolic Church, the Old Testament, Religious Pedagogy, the Sunday School, the Teacher, and the Catechism. The school will be open to all who desire to attend. St. Philip's is located in the Stockyards district.

An idea of the immensity of the task now being carried out by the Rural Survey of the Interchurch World Movement of North America may be gained from the fact that 60,000 copies of the Community Survey Blank have been printed. Each consists of at least five sheets. The number of copies is the approximate number of community groups in the three thousand rural counties of the United States. In these counties preparations have been made to survey 150,000 rural churches and for each of these there is a nine sheet blank.

The Nation-Wide Campaign Publicity Committee of the Diocese of Bethlehem, of which the Rev. S. Ezra Neikirk is the chairman, is pushing the sale and circulation of the four national Church weeklies. It is expected that 3,000 new subscribers will be secured. A news service has also been planned to the seventy secular papers in the territory covered by the diocese, and a service to the Churchmen in local publicity and advertising.

"I say that any man that can learn a business can equip himself as a leader in Christian Education, if he will."—Bishop Longley of Iowa.

RECTORS AND VESTRYMEN, ATTENTION!

The Witness will be sent through the mails in bulk to one address or direct to every family in a parish or mission for two or three months or more, to cover the period of the General Convention and the Nation-Wide Campaign, at the low rate of one and two thirds cents per copy for each issue. 25 copies for twelve issues, \$5.67. 50 copies for twelve issues, \$11.34. 75 copies for twelve issues, \$17.00. 100 copies for twelve issues \$22.68. It is the best investment a rector, vestry, or parish could make.

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Advertising Religion

By Paul J. Brindel.

Introduction by Bishop Wise, of Kansas, Chairman of the Church Commission on Press and Publicity. Foreword by the Rev. Francis S. White, Domestic Secretary, Board of Missions.

A PRACTICAL TEXTBOOK AND NOT A VOLUME OF THEORIES.

ADVERTISING RELIGION is the product of successful Church publicity experiments in a number of dioceses by the head of the Kansas Diocesan Publicity League, now a member of the publicity staff of the Nation-Wide Campaign. Display advertisements, tried and proven successful in conservative parishes, are among the illustrations. The student of this book will have a comprehensive knowledge of publicity and advertising methods and will know how to meet his parochial problems along these lines. Churchmen cannot afford to be ignorant of what even conservative clergymen admit to be the greatest missionary aid at the service of the Church today. Advance orders at \$1.25, plus postage, payable upon delivery of book this fall, now being received.

ADDRESS:

THE WITNESS

6219 Cottage Grove Avenue

Chicago, Ill.

EDITORIAL

By Bishop IRVING P. JOHNSON.

THE GENERAL CONVENTION.

As the General Convention approaches one meets with people who are in hopes that the Church will do something worth while; and others who fear that the Church is going to do something dreadful.

After one has attended one or two General Conventions one wonders how that august body ever succeeds in doing anything at all.

In the first place, its sessions are three years apart; in the second place, it has six hundred members in one house and one hundred in the other; and in the third place, fully half of the six hundred have never been to a General Convention before; and in the fourth place, they are in session for just fifteen working days; and in the fifth place every particle of legislation has to be agreed to concurrently by a majority of the one hundred in the House of Bishops and by a majority of the three hundred clergy in the House of Deputies, and by a majority of the three hundred laymen in the same house.

Now if anyone can tell me how any very dangerous legislation is going through this gauntlet he has a vivid imagination.

Now in addition to all this, if the legislation effects the Prayer Book by the addition or subtraction of a comma, the comma change has to go before the same august body, but with an entirely different constituency, three years later.

Now a dangerous comma could be introduced only by the General Convention becoming possessed by coma for two successive triennial meetings.

* * * * *

The difficulty with the General Convention is not that it will do anything drastic, but that it will do anything at all, and that, not because the delegates are not willing, but because nobody knows how to start the machine or to keep it going after it is once started.

We are not a smug little caucus of folks that think alike on all vital questions like our Methodist or Roman Catholic friends, but we are rather a congress of quasi Methodists and quasi Roman Catholics who are trying to get together (and, I believe, honestly trying) on what we can agree to. A much more difficult body to move than one which is well articulated and generously oiled to do one particular thing, which particular thing is the reason why they are all Methodists or Roman Catholics.

We have more individual liberty than either of these bodies, and consequently much of our energy is expended in holding back one another instead of pushing forward the machine.

It is only by courtesy, therefore, that the General Convention is regarded as a legislative body at all, for the actual amount of legislation that can get through is so minute as to be almost negligible.

* * * * *

What is it then?

It is the greatest example of Christian forbearance and brotherly kindness that exists on this continent.

That such an assembly of different notes can produce a harmonious sound is much more glorious music than the fact that some one note can be struck a dozen times and bring forth a sound that goes through all the land.

It has all the difference between the sonorous clanging of a great bell and the marvellous sound of a great organ.

The mere fact that there is hardly ever a discordant note in the General Convention is the best evidence of Christian charity that I know, and charity is the greatest thing in the world.

* * * * *

It is also a wonderfully inspiring body. Attendance upon its sessions is an education in itself, for if you keep your ears open, you will hear all the notes in a marvellous organ, and you will come away with the conviction that whatever our Church is, it is not narrow. That it has many rich and diverse notes that somehow are blended in one harmony of good fellowship.

The General Convention always restores my faith in human nature, for everyone is so sincere, so kindly, so tolerant of one another, that one says, "It is good for us to be here," even if we are not a marvel of human efficiency.

* * * * *

Moreover, while it is incapable by its many limitations of doing anything unusual, in the way of novel legislation, it is mighty capable of administrative direction, inasmuch as it effectively squelches the man with a panacea for all human ills, and encourages the man with a clear and definite policy of accomplishing the great mission of the Church.

Each General Convention does something to put the Church forward, even if it does not do much to startle the bystander.

It is a great, conservative body of Christian men who are anxious to do God's will, with due deference to the other man's interpretation of that will.

I remember at Cincinnati, when it looked as though the change of name might go through by a majority of two or three lay votes (it failed by a minority of one diocese), there was a

group of men who wanted to see the name changed and voted for it, who were prepared immediately upon the vote being announced, if it was in their favor, to move a reconsideration, because while they wanted the name changed, they did not want it at the cost of brotherly confidence.

It is certainly a refreshing atmosphere to breathe, when one realizes that there is a body of men who want no personal victories at the cost of brotherly love.

Would Congress could learn this lesson.

* * * * *

There are some of us that wish there might be more dispatch of business. It might be possible to have a representative body meet the week before the General Convention and so plan the business of the Convention that important things would have the right of way and not be hampered by innumerable resolutions that "God is good" and that the "Church believes in the fraternity of man."

It might be possible to adopt such rules that the regular speakers would curtail their volumes of superfluous information, and that business could go on. There is so much arguing for the obvious, and the fact that it was obvious is demonstrated after the cannonading by the fact that no one votes against it. Why spend hours in demonstrating the obvious?

Let the arguing be done in the committee room or, better still, let the arguing be done in meetings in the provinces, and the results be presented to the General Convention.

It would give the provinces a chance to relieve the General Convention of much tedious discussion.

But, taking it all in all, the General Convention does very little that has to be undone, and if it does not move as rapidly as some would like, it moves as the mills of the gods do grind.

QUESTION BOX

Conducted by Bishop Johnson.

Are all sins, great or small, equal before God?

"The soul that sinneth it shall die" and "He that sinneth in one thing sinneth in all," is true if we consider sin as separating us from God.

One does not have to commit all crimes to be a criminal, nor all sins to be a sinner. But Christ came into the world to save sinners, and His grace is stronger than our sins.

But just as any stain defiles the pure whiteness of a cloth, and makes it imperfect, yet some stains are much more difficult to remove than others,—so much so, that some stains cannot be removed at all without destroying the texture of the cloth itself.

So some sins are easily forgiven; others much more difficult, and some cannot be forgiven, either in this world or the next.

The sin against the Holy Ghost is unquestionably that persistence in sin which so deadens the conscience that it is no longer capable of repentance. The sin has so hardened the man that it is a part of him and cannot be destroyed without destroying the man.

The Church exists for the purpose of extending the forgiveness of sins to all those who truly seek forgiveness, and the fact that we desire pardon is our assurance that we may receive it.

But sins, like stains, become more fixed by time and by the character of the sin. So the Church has always regarded murder, adultery and repudiation of Christ more deadly than a hasty word of ill-temper or a selfish indulgence of one's appetite.

In making an examination of conscience we should always endeavor to find the "Sin that doth so easily beset us," for we each of us have such a sin, which is apt to be the breeder of other sins.

Starting from that sin we shall discover that it is the root of many evils.

So St. Paul, knowing men's hearts, says, "The love of money is the root of all evil," for he knew that the man who loves money will lie and cheat and steal to get it, and justify himself in so doing, but "What shall it profit him if he gains the whole world and loses his own soul," for with the loss of his soul he will lose the capacity of enjoying the world which he has gained.

So there are other sins which are the root of all evil in our lives.

If we can put our finger honestly on the sin that doth so easily beset us, we shall have gone far to repent truly of our sins.

What is the purpose underlying the widespread and rather attractive propaganda connected with Swedenborg's works, of which Lippincott is the distributing agency? What is the benefit to be derived from reading these old books?

It means that somebody who is a Swedenborgian is putting up the money to spread the doctrine which Swedenborg preached. Why people who hold this philosophy are so anxious to propagate is to be explained on the same principle that animates those who spread Christian Science, Theosophy, and every other curious theory in the world.

We might call it the zeal of error, for it is always easier to get people interested in error than in truth.

Our Lord said, "Because I tell you the truth, therefore you will not believe me."

The truth is rather monotonous and dull to active minds. They prefer to substitute some one idea which has captivated them and to make it the panacea for all ills.

I presume it is on the same principle that causes men who have patent medicines to advertise them, while those who are regular practitioners haven't the same facility for making glittering promises and advertising such wonderful cures, largely because the regular practitioner is in the habit of adhering strictly to the truth.

There is a force in one idea, and an excitement that one does not seem to acquire by walking in the old paths.

As St. Paul aptly says, "They affect you zealously but not well."

THE FOURTH "R"

The Public Schools take care of three:—

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Would you neglect any one of them in your child's education?

What is going to be your answer to the appeal of the fourth "R"—

RELIGION?

1. Your children can get religious instruction in the Church School.

2. To neglect it means a one-sided development.

3. Without it no man was ever great; no man can ever be great; no man can live his best.—St. John's Evangelist, Minneapolis.

A fund is being raised in the Diocese of Springfield for its endowment. The total pledges to date amount to \$52,327, made by 134 persons.

VACATION IS OVER.

Vacation is over, but the time of rest is not. Somebody has said:

Rest is not quitting this busy career; Rest is but fitting of self to one's sphere.

Commenting on this, Honore Wilsie says: "On the mental side, this is broadly true. Nothing is more exhausting than a job one doesn't like. And nothing is easier than to dislike one's job, whatever it may be or however free and voluntary was one's divinity of it." To cultivate a belief in the divinity of our work, when done "as unto the Lord": to believe that we are indeed co-workers with God and that He will do His part if we do ours; this is to find rest unto our souls—the rest, for soul and mind and body, that now and evermore "remaineth unto the people of God."—Diocese of Quincy Light.

Support of the Church Is Support of the Constitution.

"Christian ideals are imbedded in the Constitution of the United States because so many of the men who wrote it were Church members," says the Rev. Dr. Tuke of St. Clement's Church, St. Paul, Minn.

"So long as these Christian Ideals and Principles are upheld in the Constitution it will stand.

If they are disregarded, the Constitution will fall.

Therefore all Loyal Americans will support that influence which has made the Constitution Christian—namely the Church.

The Constitution is builded on Christianity. The only organization whose sole business it is to perpetuate Christianity as a Religion is the Church. Therefore support of the Church is support of the Constitution."

"I would like to join the Church," said a clever skeptic some years ago to a Bishop down South, "but I can't do it because there are so many bad men in the Church." "Well, my friend," said the Bishop, "if you wait until you can find a church in which there are no bad men you will wait a long time, for, from the general reputation that you bear in this community, I'm afraid that when you join the church it will cease to be a perfect church."

RECTORS AND VESTRYMEN, ATTENTION!

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ANNOUNCEMENT.

Send in your order now for Mrs. Gutgesell's Christmas Novelty Gift Book. They are made up during the summer months and consist of many beautiful Christmas cards with thoughtful greetings, enclosure cards, seals and inexpensive Christmas gifts, neatly arranged in attractive sample books.

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Week-day Services: 7:30, 9 and 5:30 p. m. daily.

SOUTH INDIA SEEKING CHRISTIAN UNITY

Earnest Efforts All Over the World to Find Some Way by Which Non-Anglican Protestant Bodies Can Be Given the Historic Episcopate.

By Robert H. Gardiner.

The discussion as to the constitutionality of the canon proposed for the ordination of ministers of other bodies than the Protestant Episcopal Church has obscured the consideration of the merits of the question. All over the world there are earnest efforts by Anglicans and non-Anglican Protestants to find some way by which non-Anglican Protestant Churches can be given the historic Episcopate. The second Ad Interim Report of the Committee in England, consisting of five leading men in the Church of England and five leading Nonconformists, has led the way, and the idea is working in the United States, in Australia and New Zealand.

The Proposition from India.

The latest proposition is from India. Some years ago, the Presbyterians, Congregationalists and some Methodists formed the South India United Church. In 1911 there was a conference of members of that Church with Anglicans to discuss union, but no common ground was then found. The effort has been taken up again with greater success, and while it has no official sanction as yet, the proposers hope that it solves the problem, as it adopts the Episcopate while recognizing other Churches and providing for the continuance of fellowship with them. The proposers are not without hope that they can go still further and make it possible for Baptists, Lutherans and Wesleyans to come in. A leading Baptist in Madras has shown in an article in the Harvest Field that he does not consider the Lutheran doctrines of the Lord's Supper as divisive, and British Baptists who have taken so large a part in the English negotiations have thus shown that their particular doctrine is not an invincible obstacle to reunion.

The Presbyterian Church in India has instructed its Committee on Union to communicate with other bodies on the subject, and a conference was held of Presbyterians, Congregationalists and members of the South India United Church, which adopted a draft basis of union. Its object is as follows:

"To bind together different Churches in India in one body with a view to present a united living testimony to Christ and worthily to represent to the world the Christian ideal."

The Confession of Faith begins as follows:

"Building upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone, we affirm our belief in the Scriptures of the Old and New Testaments as the basis and ultimate standard of Christian Faith and Life.

"We acknowledge the teaching of the historic creeds of the ancient and reformed Churches and commend them as worthy exponents of the word of God."

It then goes into a somewhat elaborate statement of belief acknowledging God as one, Father, Son and Holy Spirit, the Scriptures as the record of His revelation, acknowledging the Holy Spirit speaking in the Scriptures to be the supreme authority in matters of faith and duty, that the divine purpose is to make all things work together to the fulfillment of God's sovereign design, that God made man in His own image, meet for fellowship with Him, free and able to choose between good and evil, and responsible to Him; that all men have sinned and that no man is able to deliver himself, but that God gave His only-begotten Son to be the Saviour of sinners.

"We believe in the Lord Jesus

Christ, the eternal Son of God, who for us men and for our salvation was conceived of the Holy Spirit, became man, yet without sin, the only true Incarnation of God; He through His word and through His perfect obedience did reveal the Father; and by His life, death and resurrection did establish the way by which men may obtain forgiveness of sin and the gift of eternal life; He ascended into heaven where He ever liveth to make intercession for us."

It acknowledges belief in the Holy Spirit abiding in the Church, and that men being born again by the Spirit of God become new creatures in Christ Jesus.

"We acknowledge one holy Catholic Church, the innumerable company of saints of every age and nation, who being united by the Holy Spirit to Christ their Head, are one body in Him, and have communion with their Lord and with one another. Further we receive it as the will of Christ that His Church on earth should exist as a visible and sacred brotherhood, consisting of those who profess faith in Jesus Christ and obedience to Him, and organized for the confession of His name, for the public worship of God, for the administration of the sacraments, for the upbuilding of believers, for the universal propagation of the gospel and for the service of man, and we acknowledge as a part of this universal brotherhood every church throughout the world which professes this faith in Jesus Christ and obedience to Him as Divine Lord and Saviour.

"We believe that our Lord instituted the Sacraments of Baptism and the Lord's Supper. Baptism is a sign and seal of our union with Christ and our renewal by the Holy Spirit. The Lord's Supper is a memorial of Christ's death and is a means of grace to those who partake in faith, and is to be observed by His people till He comes."

Then follows a statement of belief in the Resurrection and Last Judgment; then a somewhat elaborate constitution, providing for the local church, the Church Council composed of ministers and lay-representatives of the churches within a defined district, the Assembly composed of representatives of the Church Councils within a larger area, and the General Assembly composed of representatives of the Assemblies throughout India.

At a conference May 1st and 2nd, 1919, present one Anglican Bishop and six presbyters, and 26 representatives of the other Churches, including G. Sherwood Eddy, who has been of very great assistance in promoting these movements for unity, a statement was adopted by those present as individuals, beginning with the declaration that they believe that union is the will of God. Then going on:

"We believe that the challenge of the present hour in the period of reconstruction after the war, in the gathering together of the nations, and the present critical situation in India itself, calls us to mourn our past divisions and turn to our Lord Jesus Christ to seek in Him the unity of the body expressed in one visible Church. We face together the titanic task of the winning of India for Christ—one-fifth of the human race. Yet confronted by such an overwhelming responsibility we find ourselves rendered weak and relatively impotent by our unhappy divisions—divisions for which we were not responsible and which have been, as it were, imposed upon us from without; divisions while we did not create, and which we do not desire to perpetuate.

"In this Church we believe that three Scriptural elements must be conserved. (1) The Congregational element, representing 'The whole Church,' with 'every member' having immediate access to God; each exercising his gift for the development of the whole body. (2) We believe it should include the dele-

gated, organized or Presbyterian element, whereby the Church could unite in a General Assembly, Synods or Councils in organized unity. (3) We believe it should include the representative, executive or Episcopal element. Thus all three elements, no one of which is absolute or sufficient without the others, should be included in the Church of the future, for we aim not at compromise for the sake of peace but at comprehension for the sake of truth."

The Anglican members present declared that they stood for the principle of the historic Episcopate, but asked its acceptance as a fact but not any theory as to its character. The South India United Church members believed that it is a necessary condition that the Episcopate should reassume a constitutional form on the primitive simple apostolic model, and they make as a condition of union the recognition of spiritual equality, the universal priesthood of all believers and the rights of the laity to their full expression in the Church.

The conference then proposed union on the following basis:

(1) The Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation.

(2) The Apostles' Creed and the Nicene Creed.

(3) The two Sacraments ordained by Christ Himself—Baptism and the Lord's Supper.

(4) The Historic Episcopate, locally adapted.

The plan proposed was that if the South India United Church approved the basis and desired union, it should

"Choose from its own members certain men who shall be consecrated as Bishops. In the consecration of these first Bishops it is suggested that three or more Bishops of the Anglican Church shall lay their hands upon the candidates, together with an equal number of ministers as representatives of the South India United Church.

"As soon as the first Bishops are consecrated, the two bodies would be in intercommunion, but the further limitation of existing ministers with regard to celebrating the communion in the churches of the other body might still remain. In accordance with the principle of spiritual equality we desire to find some means to permit ministers of either body to celebrate the communion in the churches of the other body. As one possible solution, we should suggest that a special 'Service of Communion' should be held. All ministers of both bodies desiring authority to officiate at the communion throughout the whole Church should present themselves to receive at the hands of all the Bishops of the united churches a commission for such celebration of the communion. Ministers of either body not desiring to officiate at the communion in the other Church would be under no obligation to present themselves, as full liberty would be claimed for individuals on the extreme wing of each body to maintain their present views and practices."

Mrs. W. W. Connor of Fort Benton, Mont., writes that she "was delighted to see on the front page of The Witness a proposal to change the name of the Woman's Auxiliary to the Board of Missions. That is such a misleading name. I wish we might be able to call our local branches, The Womans' Missionary Society, even if the legal name has to be something a little different."

Ordinations, South Dakota.

In the Convocation booth, Standing Rock, September 5th, 1919, John T. Henry was ordained to the diaconate by Bishop Remington, the Rev. Dr. Ashley preaching the sermon.

In the Convocation booth, Standing Rock, September 7th, 1919, Rev. Stephen King and Rev. Henry H. Whipple were advanced to the priesthood by Bishop Burleson, the Bishop being the preacher.

REPORT OF THE DEPUTATION ON WORLD CONFERENCE

(Continued.)

16. As mentioned above, the deputation divided at Rome. The Bishop of Fond du Lac and the Reverend Dr. Rogers sailed for Alexandria. A full report of their interviews with the Patriarchs of Alexandria, Jerusalem and Antioch, and with the Coptic Patriarch of Cairo, must await their return. In the meantime a cable has been received, stating that the Patriarchs of Alexandria and Jerusalem have acted affirmatively on the invitation to the Conference, and that the Patriarch of Antioch and the Coptic Patriarch were giving it favorable consideration. The remainder of this report represents the ground covered by the Bishops of Chicago and Southern Ohio, and the Reverend Dr. Parsons.

17. Leaving Paris we went to London, and from thence to Norway via the Newcastle-Bergen route. Spending a day in Bergen, we had a very satisfactory interview with the Bishop, Dr. Peter Hognestad of Bergen. He is one of Norway's six Bishops, who are accustomed to consider in council such affairs as ours. We found his Lordship in a cautious and interrogatory mood, as he well might be in the presence of unexpected visitors on an unprecedented errand. We think we left him an advocate of the cause. At any rate, he had many intelligent and penetrating questions to ask, which enabled us to explain our mission fully. He took a keen interest in our visit and showed us much consideration.

From Bergen we went to Christiania, and got into prompt touch with Bishop Dr. Jens Tandberg of that city. Through previous correspondence the Bishop was familiar with our enterprise and friendly towards it. He invited us to meet a gathering of representative Churchmen of Norway on our return from Sweden.

18. Accordingly we went to Stockholm without delay, and found awaiting us a hearty invitation from the Archbishop of Upsala, the Most Rev. Dr. Soderblom, to come to him at once. Then followed a succession of thoughtful kindnesses and hospitalities which cannot be effaced from our memories, even though no record of them is embodied in these pages. The many pleasant incidents of such an irenic itinerary as ours may not be of the essence of the enterprise, but they give warmth and color to it, and reflect the warm-heartedness and open-mindedness of our many hosts.

The Archbishop of Upsala and the Cathedral Chapter received us in a simple and dignified manner. After replying to the Archbishop's brotherly and affectionate welcome, we all went into the Cathedral, at the Archbishop's suggestion, for silent prayer for God's guidance in our deliberations. There we knelt and prayed together, and rising from our knees, we joined hands in Swedish fashion in a semicircle in front of the Cathedral Altar. It was a happy and solemn beginning of our business, and created an atmosphere in which friction and contentiousness could not have found place, even if there had been serious diversities of opinion. Subsequent proceedings, however, demonstrated that we were of one mind in regard to the great importance of the World Conference. The Archbishop gave an illuminating statement of the position of the Church of Sweden in its relations to the Roman Catholic Church, the Orthodox Catholic Churches and the Evangelical Catholic Churches. The Rev. Dr. Billing read a scholarly statement of the theological viewpoint of the Swedish Church, especially in its agreements and disagreements with the ad interim reports of the English Committee. Both of these statements exhibited a consciousness of stewardship on the part of the Church of Sweden which could not fail to command our respect. It was

our function to indicate that each Church entered the Conference on the basis of its own estimate of itself, and that its spiritual treasures were its contribution towards the enrichment of the whole Church. The value of conference as a means towards mutual understanding was emphasized as well as the importance of study and of the definition of one's own position.

After thoughtful deliberation, it was the unanimous agreement of the Archbishop and those whom he had assembled at the table, that the Church of Sweden should be represented in the World Conference. His Grace there and then appointed the following Commission:

Dr. Lindberg, Bishop of Wexio, Sweden.

Professor Edgar Reuterskold, D.D., Ph.D., Upsala, Sweden, Vice Chairman.

Rev. Dr. Stadener, Ystad, Sweden. Rector J. Lindskog, D.D., Brannkyrka, Stockholm, Sweden.

Dr. Knut B. Westman, 16 Sysslomangatan, Uusala, Sweden.

Dr. Aulen, The University, Lund, Sweden.

We discussed the question of the amalgamation of the proposed International Church Conference and the World Conference. The plan for an International Church Conference was adopted by the neutral church Conference which was held during the war. This neutral conference requested the Scandinavian Bishops to issue invitations to an International Church Conference to be held after the restoration of peace. These invitations have gone out, and many friendly responses have been received. Upon careful consideration of the scope and purpose of both conferences, it was agreed that they did not necessarily overlap, that the International Conference, with its limited program, might well help to pave the way for the World Conference with its larger program, and that both had made such headway that it would be best to go on with both separately, but in friendly co-operation. On our part we agreed to recommend that the Commission appoint delegates to the International Church Conference, an invitation to which lies before us.

19. Returning to Christiania, we called upon the Prime Minister of Norway, who is also the Minister of Education and Worship. A brief statement of the object of our visit drew forth his spontaneous admiration and support.

The Bishop had assembled a distinguished company to meet us at dinner. It included the Lay Head of the Church, representing the King, several of the clergy, university professors, judges and men of business. The Bishop welcomed us as apostles of love in a world that had been dominated by the spirit of hate. In response to his address of welcome, the objects of the World Conference were fully outlined. Some informal conference followed. Fears were expressed by some representative men of the Church that the participation of the Norwegian Church in the World Conference might compromise its confessional position, and especially its fundamental tenets—justification by faith, the trustworthiness of the scriptures and the objective reality of the Lord's Supper. It was felt by some that the Norwegian Church must witness steadfastly to these principles as against Calvinism and the tendency towards laxity in matters of doctrine. Our reply was substantially the same as that given elsewhere and everywhere. When we had taken our leave, the matter was further considered, and later the Bishop sent a special messenger to say that it had been decided to appoint delegates from the Church of Norway to the World Conference on Faith and Order.

(To be continued)

THE LEGEND OF OUR LADY

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THE CRUX OF DISCIPLESHIP

By the Rev. CHAS. T. WEBB.

"My mother and my brethren are these that hear the Word of God, and do it."—St. Luke 8:21.

The immediate task of the Christian Church in all ages has been, and is, to make disciples of Jesus Christ. Whether her ultimate purpose is to convey souls successfully to heaven, or to bring about a Kingdom of God on earth, or both, in any case she must accomplish her aim by creating followers of her Master.

Just what being a disciple of Jesus means was stated by our Lord Himself on an occasion which is recorded in all the synoptic gospels. St. Luke's version is particularly valuable to us because it states in full what the others partly imply. The scene is the interior of a house somewhere in Galilee, where Jesus is surrounded with those who are listening to His teaching. "And there came to him his mother and his brethren, and they could not come at him for the crowd. And it was told him, 'Thy mother and thy brethren stand without, desiring to see thee.' But He answered and said unto them, 'My mother and my brethren are these that hear the word of God, and do it.' His disciples, His (with characteristic and telling exaggeration) more-than-disciples, His closest spiritual kin, are those who hear the word of God and do it.

There would appear, then, to be two elements in discipleship, hearing and doing. We may define a follower of Christ as one who hears and does the will of God, as interpreted by Christ; he is one who gets the Christian idea, and then puts it into practice. Christian life is action which is the result of thinking like Christ. Christianity is not a matter of mere belief, of holding certain opinions. The real test is in making those beliefs, those opinions, a rule of conduct.

Now, if the test of Christian discipleship is whether or not one acts according to the principles of Christ, it will hardly be disputed that the defenders of democracy in the War proved themselves disciples of Christ. We have been told by those who were there that the spirit of the trenches was that of essential Christianity. The unselfishness, the brotherliness, the devotion to a cause, the self-sacrifice of those men was entirely in accord with the life and teaching of Jesus. At the same time we are told by chaplains and others that to the majority of our soldiers and sailors, whether at the front or in camp, there was evidently no necessary connection between this spirit and the official Christianity of Sundays and church-parade. The most familiar exposition of this is in Donald Hankey's chapter on "The Religion of the Inarticulate." He says there:

"For the most part they were good fellows. They were intensely loyal to their comrades, very ready to share whatever they had with a chum, extraordinarily chivalrous and generous if anyone was in trouble, and that quite apart from his deserts. . . . The man they admired most was the man who, though obviously a gentleman, did not trade on it. That, surely, is the trait which in the Gospel is called humility. . . . But it is doubtful whether they ever connected these qualities with the profession and practice of Christianity. . . . Here were men who believed absolutely in the Christian virtues of unselfishness, generosity, charity, and humility, without ever connecting them in their minds with Christ."

You see the anomaly. Here are men who act like disciples without knowing whom they are disciples of. They obey the teachings of Christ without knowing what these teachings are.

How, then, one naturally asks, did they learn to be unselfish, generous, charitable, and humble? By being brought up in an environment where these virtues were admired and to some extent practiced. There are two kinds of disciples, disciples by con-

version, and disciples by tradition. It is only in fields new to Christianity that great numbers are enrolled by the original method of evangelism and conversion. The great bulk of our men in the service were disciples by tradition because they came from traditionally Christian countries and traditionally Christian homes.

But all disciplinship, of either variety, to be stable, must mean personal allegiance to the Master; and if a generation comes to maturity without feeling that allegiance, it argues something wrong with our method of making traditional disciples.

What has been that method? In most cases simply this: A boy grows up in a Christian home, and attends a Christian church or Sunday School. In the church he gets his Christian ideas, and in the home he is trained in Christian living. Why, then, does he grow up to feel that the life which calls forth his best self has no necessary connection with Christianity? Is it because the Christian label has not been tied to his home-training? Is it because in church and Sunday School too much time was filled with non-essentials? Perhaps both. But the greatest reason is because a gap, a hiatus, between HEARING the Word of God and DOING it has been fostered from the beginning. In the church he has heard without doing, and in the home he has done without hearing. His teaching has come from the Church, and his training has come from the home. The one is divorced from the other.

We send Johnny to Sunday School, where he learns the story of the Good Samaritan. Perhaps the teacher brings out the "moral," and applies the story to some imagined future opportunity for Johnny to show his neighborliness. Johnny comes home from Sunday School, and on the way is caught calling names after some foreign children. He is reprimanded, and told that that is "not nice." But he is NOT told that it is being a bad Samaritan—if for no other reason than that Johnny's mother has no idea what his lesson has been and so is unable to use the opportunity. Johnny will grow up to know the story of the Good Samaritan; he will also grow up to treat immigrants with respect; but the two will have no connection in his mind. The parable will be a detached thing of which he may forget all but the name, especially if he leaves Sunday School and stops attending church at the usual age. His attitude toward foreigners will stand until some day it comes to a real test, when the chances are even that he will throw overboard his habitual conduct as a piece of foolish conventionality. That must be expected of training which is not founded on conviction. It is too risky, to expect a man to do the word of God because his father or grandfather heard it. The tragedy is that Johnny, now a man, has the material for conviction on that subject, as well as the habit of action which should spring from it, but the two have never been connected. Un-Christian conduct is more than likely to be the result. Not every boy can have the opportunity of a new start in the trenches, where men "live in one another's laps," and find a fellowship that transcends the bounds of position and occupation and education and nationality.

Our task, then, in making disciples by the tradition method, is from the first to connect teaching and training. Christian character is a bundle of Christian habits, a habit is a succession of acts, an act comes from the will, and the will is moved by an idea. Church and home must work hand in hand if this sequence is to be followed without leakage. The leak heretofore has occurred between the idea and the initial act which blazes the way for the habit.

The remedy is two-fold: the home must help teach, and the church must help train. Parents must know what the Sunday School lessons are and must be ready to use them as a basis for training. Teachers must not only impart ideas, but must see that an opportunity is provided to put each idea into practice. When the lesson

is based on the story of the Good Samaritan, the lesson must not be considered finished until every child in the class has consciously ACTED the Good Samaritan by doing something for a child in a hospital, or voting to use his offering for a French orphan, or some other kindly service. The important thing is that the action shall be unmistakably connected in the child's mind with the story—and with Him who first told it. Then the home must be called upon to see that every occasion for similar action is utilized and connected with the same source, so that from the Good Samaritan lesson there springs up a Good Samaritan habit, one blossom in the bouquet of Christian character which brings happiness to all who see and scent it.

If we accept all this we shall appreciate the following definition of what an adequate Sunday School lesson is, a definition which indicates the goal toward which the advocates of that educational philosophy called Christian Nurture are working.

"A lesson is a planned, corporate experience; engaged in by a leader and his (her) followers; beginning (usually) in the home; receiving impetus and direction in the class-room; and culminating in the home, church-building, parish house, or community, in some definite ACT of worship or service."—(J. W. Suter in The Leader.

A GREAT DEFECT IN MISSIONARY PROPAGANDA.

(Continued from page 1)

heritage of the Catholic faith and tradition, with the wealth of spiritual gifts we have as a treasurer in our keeping, and with our free American and democratic spirit, we will meet with a tremendous response when we present this American Church to American people in an American way.

"We haven't done so yet, at least in the Middle West, and in consequence a large proportion of our best American citizenship has never come in contact with the Episcopal Church and has had no opportunity to respond to our appeal."

"What of the Church and religious conditions in your particular field, Bishop?"

The Church Is Practically Unknown.

"The Episcopal Church is practically unknown in the District of Salina—we have only one communicant to four hundred and thirty-five of the population. We have there an American citizenship with American ideals and the true American spirit yet, please mark this well, seventy-two people out of every hundred belong to no religious organization. I shall not take time to analyze. I cannot take time to analyze this situation or to show as one could its danger to American life as a whole. It is sufficient to say that the destiny of the Republic is in the hands of the people of the Middle West.

"I find that the further one goes from the towns, none too numerous, and not many of any considerable size, the fewer are the religious privileges of any sort available to the great bulk of the population of Western Kansas who dwell on ranches or inhabit country districts. This, I think, may account in part for the very large number of unchurched, practically pagans, in our fine state.

The Problem Before the Bishop and the Way He Proposes to Meet It.

"Here then is my problem as a Bishop-general directing the forces the Church gives me, to care for the members of our own household of faith scattered over fifty thousand square miles of territory, mostly in very small groups, many of them entirely isolated on farm or ranch; to reach out and deliver our Lord's message of life and love to those who have not heard it, or having heard have heeded it not. I do not intend to build up institutions, nor to put money into brick and mortar—but in MEN.

The Plan of Campaign.

"The plan of campaign is simple-

ity itself. I intend to send to common centers, where are established our Associate Missions, two or more men, working together as messengers into the district school houses. To avoid prejudice and secure a point of contact, at first they will wear no vestments and use no Prayer Book. Their preaching will be fundamental and progressive, worked out along lines of a scheme of teaching which begins with an appeal to the sense of responsibility, continue through the story of God and His revelation of love in His Son, to the Church with its wealth of treasures of grace, based upon outlines carefully and especially prepared for the District by the Rev. Dr. Francis J. Hall of the General Theological Seminary.

"Supplementing the Sunday preaching, illustrated lectures on the Life of Christ, Church history, customs, etc., will be given on week-day evenings.

"I believe from this constructive propaganda there will come into being many groups of congregations of well-instructed, and what is better, thoroughly converted disciples of our Lord, who will be willing, desirous and able to support the work."

"It is obvious of course," continued the Bishop, "that such a work can not be at the beginning self-supporting, for we are carrying our message largely to a people who have not yet accepted the Christian evangel, but I am thoroughly convinced that because our Kansas people are proud Americans, wishing to pay for what they receive, and are not poor, though so largely pagan, there will be no question of ultimate self-support. In the meantime I must look to the generous Church people in other sections of the country where the Church is well established to sustain the work at least in part until we can put it firmly on its feet."

"What will it cost?"

"As I said, the plan is simple and the expense comparatively speaking, very small. Two hundred and fifty dollars will supply services for a year to a school house district. I believe we can develop the work by this method expeditiously, ground it more firmly, make it self-supporting more quickly, and do it more economically than in any other way.

"We are beginning in a limited and small way in Saline county, of which Salina is the county seat, and will progress to other counties as quickly as the Church provides the funds to pay faithful clergy and lay workers decent and honest salaries, for no man is ever asked to work in the District of Salina without a living wage."

New York Letter

By the REV. JAMES SHEERIN.

The New York Diocese met Wednesday, September 17th, for the purpose of electing a successor to Bishop Greer, and, as was hinted in this column in June, the voters preferred to leave well enough alone and elected the Suffragan Bishop to the higher office. The first ballot showed him decidedly in the lead, and on the third ballot he had a majority of both clergy and laity. There was very hearty and prolonged applause, which was greatly renewed when the successful candidate was escorted in by his two leading opponents, Dr. Stires and Dr. Manning.

Bishop Burch is an excellent example in the Church of careers that are admired in commercial life, and that were commoner in the Church in the days of St. Ambrose than they are at present. Trained for a lawyer at the University of Michigan, he was editor of a daily paper at the age of forty. When elected Suffragan Bishop in 1911 he was rector of one of the smaller well-to-do parishes in the Diocese, but he had been archdeacon, and in various ways, as in the Churchman's Association, he had shown himself an active, sane, enthusiastic leader of the clergy. He has revealed extraordinary tact and Christian courtesy in his relationship to the late Diocesan Bishop, oftentimes under very trying circumstances, and his

personal association with the clergy in smaller parishes was very friendly and helpful. It is no wonder, therefore, that three-fourths of such votes were with him from the start.

When suffragan bishops were first proposed, an eminent head of a diocese said, with a considerable note of disgust in his voice, "It means cheap bishops!" Another man expressed the same thought in more helpful language. when he said, "It means that hereafter the second rate man in the Church will have a chance to be elected a bishop."

Certainly no one would ever have thought of making the rector of St. Andrew's Church, Richmond, Staten Island, Bishop of New York. The extraordinary thing is that Dr. Burch has been made Bishop of New York without the experience of a great rectorship, and it has evidently proved that a man is not necessarily second rate because he is in a so-called second rate parish. There were those who claimed that a suffragan bishop would always remain a suffering assistant; but here is at least one man that we must accept as displaying first-rate ability in a subordinate position, leaping over the usual height from which a bishop in New York is supposed to step.

One cleric in advocating the claims of Dr. Manning said: "What this Diocese needs imperatively is a disciplinarian, who will subdue rubric and canon breakers, and Dr. Manning will be such, kindly but firmly." It is possible that this description of Dr. Manning had the effect of much reducing his vote; but anyone who knows Dr. Manning would have faith that he respects the genius of the Episcopal Church sufficiently well not to go back on its historic attitude of tolerant patience in legitimate differences of interpretation as to rubrics and canons, as well as doctrines of the Church. Neither will Bishop Burch, who is a plain earnest Churchman not inclining to partisan adjectives as to his own status in Church affairs.

Dr. Stires comes out of the election as he went in, a Christian gentleman who meant all he said in proposing that the election of Bishop Burch be made unanimous. He was perfectly genuine in withdrawing his name two months ago, and it was only the urgency of friends that made him refrain from again withdrawing his name on the floor of the convention. It is a pity that the Church hasn't him as a bishop, but it is a fine thing that the city and the Diocese, as well as the whole county, retain him as the capable head of a parish without which the Church at large would be poorer in every good work. Neither he, nor Dr. Manning, nor Dr. Slattery could give anybody cause to claim that they had worldly motives in seeking the bishopric. They did not seek; and in money, in freedom from anxious care,—though they have quite enough of care, as it is—they are far better off as they are, with unlimited opportunities to serve Christ and the Church in larger and larger ways, though not entitled to wear the mitre either on their heads or on their stationery!

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THE NEED OF THE HOUR

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The need of the hour is not more legislation. The need of the hour is more religion. More religion is needed everywhere, from the halls of Congress at Washington, to the factories, mines, fields and forests. It is one thing to talk about plans and policies, but a plan and policy without a religious motive is like a watch without a spring, or a body without the breath of life. The trouble today is that we are trying to hatch chickens from sterile eggs. We may have the finest incubation in the world and operate it according to the most approved regulations, moreover, the eggs may appear perfect specimens, but unless they have the germ of life in them, all of our efforts are of no avail.

Congress is playing politics over the League of Nations while the world is aflame. There are honest differences of opinion among both Republicans and Democrats as to the League of Nations. When it comes to talking, however, these senators are actuated by their love for or hate against the President. It is selfish ambition and the love of personal reward and revenge which is at the bottom of most of the speeches. The future of mankind and the need of starving millions are forgotten. Those who like the President line up for the League of Nations, those who do not like him line up against it.

Moreover, this is not a criticism of the Republicans, for if a Republican were President at the present time, and every word in the Peace Treaty remained the same, we would find the Republicans enthusiastic for its ratification and the Democrats bitterly opposed thereto. Consider the proposed railroad legislation. The railroads bear a closer relation to the prosperity of the nation than any other material thing. The railroads greatly need today more money for maintenance, extensions and general development. Is Congress doing anything constructive to help the railroads? NO! Nobody is discussing doing anything for the railroads. The fight is over who shall have the railroads which are already constructed.

The same unsound principle applies to all this proposed legislation about the Cost of Living. Neither political party comes forward with any constructive plan to increase production. Both parties are simply fighting over a division of what is already produced. The Republicans are devoting their energy to devising schemes to help those that have, so that they may hold on to what they have acquired. The Democrats are devising schemes of legally getting away from the other fellow what he already has. It is a good thing for the country that we have both parties, for if either one had its own way to the fullest extent, the nation would go to smash. I do, however, wish that both parties would temporarily quit squabbling over what has already been produced, and give their attention to increasing production. Why, if we would get busy and double production, we could nearly cut in halves the Cost of Living. It is more religion that Congress needs.

Take the Labor situation. I beg the pardon of clients for talking so much about Labor conditions. I would not do so except I am convinced it will be the Labor situation which will bring to an end our present period of prosperity, and throw the nation ultimately into chaos. The solving of the Labor situation is wholly a question of religion. The wage worker will never be satisfied with higher wages and shorter hours, any more than you and I are satisfied with more profits and a bigger house. Things never did satisfy anyone and never will. Satisfaction and contentment are matters of religion. Communities and industries, where right motives are para-

mount, have no serious labor problems.

When both employer and wage worker honestly believe that we are here in this world to serve others, the Labor problem will be solved, but not until then. We employers should learn to give up, and labor should wake up. However, neither of us will do it except as we are actuated by religious motives. Both groups are largely actuated by selfish motives at the present time. Moreover, this is tremendously short-sighted selfishness. During the scramble over a division of what is already produced, we overlook the great importance of increasing production, thereby cutting down the tree to get the cherries. We all need a new outlook of life, a new political policy, a new industrial policy, and a new social policy. The old politics founded upon fear, and striving only for protection has fulfilled its usefulness. We need a new politics based upon faith and striving for production.

Meanwhile, what is happening to our churches. They are going to seed. They are already deserted by the working classes, and are being deserted by the children of the employing classes. Great capital investments in land and buildings are being utilized only a few hours a week. The ministers are being paid starvation wages, and the whole church industry lacks pep and imagination. And yet, the Church is the only organization in existence for generating right motives in man. Schools develop intellect, theatres and novels foster passion, but the Church is the sole organization which develops those good motives of love, sympathy, hope and inspiration, upon which the industrial salvation of the world depends.

All men are human, whether United States Senators, or humble workmen. We are actuated not by our intellects, but by our emotions. We are guided by love or by hate, by sympathy or by jealousy, by hope or by fear. The political and labor agitators, the partisan newspapers, the every-day movie, and the other agencies which develop hate, jealousy and fear, are running rampant today. The one great organization which has the machinery and opportunity to develop the constructive motives of love, sympathy and hope, is asleep. Yet there still exists energy enough in the churches to enable them to fight one another. Preachers, like politicians, are not so much interested in increasing the output of religion as they are in the division of the religion already produced.

I am not appealing for one combined denomination. I recognize that Catholicism has features which will arouse the emotions in masses of people who could never be reached by the methods of Protestantism. I realize that Protestantism has features which will arouse the emotions of many who never could be reached by the teachings of Catholicism. The same is true of Judaism, Mohammedanism, and every other "ism." Until the time comes when we all like best one particular color and one particular food, there still will be an opportunity for the Congregational Church, the Presbyterian Church, the Baptist Church, and the various other forms of churches. My one plea is that every State House and factory and church have for its motto, "Live and let live." Then let them all use their energy for increasing production instead of consuming it fighting over what is already produced.

When Jesus told His disciples to "give to him that asketh of thee," He did not mean that they should die of starvation. He simply tried to emphasize the great fundamental truth that life consists not in hoarding or living on what is hoarded; but life consists in working and using what one produces. It was Jesus' method of calling the world's attention to the fact that the things which exist are temporary, and at best would keep the world alive only a few months.

He wished to impress upon us that our future depends not upon hoarding what we have, but rather on producing more. He wished to direct man-

kind's attention toward FAITH and away from FEAR; toward PRODUCTION and away from PROTECTION. Politics and industries need to get Jesus' point of view, which is both economically and psychologically sound. Labor troubles would soon cease, and the Cost of Living would be cut in halves. Once more I say, the need of the hour is religion.

Colored Clergy and Laity Enthusiastic for N.-W. C.

The Rev. Dr. Robert W. Patton, Director of the Nation-Wide Campaign, was never more truly eloquent, and inspiring, than on Friday and Saturday, August 29th and 30th, at Charlotte, N. C., in connection with a great missionary conference of the colored clergy and laity of the Province of Sewanee.

The most interesting gathering of Negro Churchmen was held in connection with the annual Convocation of the diocese of North Carolina, presided over by the Rt. Rev. Henry B. Delany, D.D., Bishop Suffragan of that diocese. Not only was there a full attendance of the colored clergy of the diocese of North Carolina, lay delegates, and members of the Women's Auxiliary, but, for the time being, through the courtesy of Bishop Delany, the gathering became a Provincial Conference of the Church workers among the colored people within the bounds of the territory or that province.

Aside from the diocesan clergy, clerical representatives were present from the dioceses of South Carolina, Atlanta, Georgia, Florida, Mississippi and Louisiana. In addition to these, from the Province of Washington, were Rev. Dr. George F. Bragg, Baltimore, Md., rector of St. James' Church in that city, and editor of the "Church Advocate," Rev. J. Alvin Russell, Vice-Principal of St. Paul's School, Lawrenceville; Mr. A. H. Turner, business manager of the same institution, and Prof. S. W. Grice, the warden of Bishop Payne Divinity School. Several of the colored Archdeacons of the province and representatives from all, or nearly all, of the principal literary institutions of the Church for the colored race. Prof. C. H. Boyer, Dean of St. Augustine's, Raleigh; Prof. H. A. Hunt, the head of Fort Valley School, Georgia; Archdeacon Middleton, representing St. Mary's Industrial School, Vicksburg, Miss., and Rt. Rev. E. Thomas Demby, Bishop Suffragan of Arkansas, also representing the Church School at Keeling, Tenn.

The opening service of the Convocation of North Carolina took place in St. Michael's and All Angel's Church, Charlotte, Rev. James E. King rector, on Thursday morning, August 28th, the feast of St. Augustine. There was morning prayer, sermon and Holy Communion. Bishop Delany was the celebrant, assisted by the Rev. Dr. Bragg of Baltimore. Rev. J. E. G. Small, Durham, N. C., was the preacher.

On the afternoon of the first day the gathering was delighted and very greatly inspired by a most helpful and informing address by Dr. Dillard. Bishop Delany practically surrendered the Convocation to the great and overshadowing work of the Nation-Wide Campaign, and the entire meeting was enthusiastic from start to finish.

Dr. Patton arrived Friday morning, and all that day and a good portion of Saturday was completely given up to him, while all present enjoyed one continuous feast as they hung upon his every word, in such a masterly and exhaustive treatment of the subject in all its details, characteristic only of Dr. Patton. We dare not attempt to describe the labor and effect of the speaker. Those who have ever heard Dr. Patton must know the result produced without any word from us. It was truly a great and inspiring occasion, and not the least doubt remained with respect to the downright sincerity of the Rev. Dr. Patton in his advocacy of absolute justice and fair-play for his colored brethren.

OBJECTIONS TO "INTINCTION"

(Contributed by Mr. T. W. Bacot, Member of the Prayer Book Commission, and Deputy to the General Convention from the Diocese of South Carolina.)

There are several objections to "Intinction," the chiefest of which are the following, to-wit:

(1) That "Intinction" is not the form or manner or mode of the separate giving and taking and eating of the dry broken bread or loaf by itself and then the separate giving and taking and drinking of or out of the one common cup by itself, which form or manner or mode our Lord Himself appointed at the time of His institution of "The Lord's Supper"—and

(2) That the hygienic or sanitary reason alleged for "Intinction," viz., infection in the use of the one common cup, is as much as to presume (presumption bordering on blasphemy) that God in the person of the Lord Jesus Christ knew nothing about hygiene or sanitation!

It should here be observed that the alleged infection in the use of the one common cup is denied by the most eminent of scientists, who advise that there need be no fear of such infection.

And, besides, "Intinction," or the advocacy of it, may be a covert and gradual step in the direction of altogether denying the cup to the laity—"se n'est que le premier pas qui coute."

There is, moreover, another objection to "Intinction," to wit: that "the sop" given to Judas Iscariot was actually "intincted or dipped bread"! an objection which is almost as weighty as the two objections above mentioned, and which has never yet been advanced or urged, as far as the writer is aware.

The only instance of "Intinction" to be found anywhere in the whole Bible is recorded in St. John's Gospel, chapter 13, verse 21-26, as follows:

"When Jesus had thus said He was troubled in spirit, and testified, and said, 'Verily, verily, I say unto you, that one of you shall betray me.' Then the disciples looked one on another doubting of whom He spake. Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom He spake. He then lying on Jesus' breast saith to Him, 'Lord, who is it?' Jesus answered, 'He it is, to whom I shall give a sop, when I have dipped it.' And when He had dipped the sop, He gave it to Judas Iscariot the son of Simon."

Now he it well noted, that the Latin in the Vulgate version for the word "sop," in the above quoted English version, is nothing more and nothing less than "intinctum panem" (intincted or dipped bread)!

Shall we then keep company with Judas Iscariot by accepting "the sop" (intinctum panem)? Or else—Will we not much rather have fellowship with the other disciples by giving and taking and eating the dry broken bread or loaf by itself and then giving and taking and drinking of or out of the one common cup by itself, separately, as the Lord Jesus Himself appointed?

"How long halt ye between two opinions? If the Lord" (Jesus Christ) "be God, follow Him—but if Baal" (man), "then follow him."

Whom will we follow?

If, however, foolish fears or nervous apprehension of infection in the use of the one common cup are to be allayed, or craze for change is to be indulged, or perhaps ordinance of man is to be submitted to for the Lord's sake (1st Epistle of St. Peter, chapter 2, verse 13), then possibly (rather than "Intinction") let each and every communicant be possessed of and keep a little chalice of

his or her own, and let him or her carry it along with himself or herself to the Lord's table whenever he or she repairs thither, and let him or her, after taking and eating the dry broken bread, then and there hold up and present his or her little chalice to the administering minister for the purpose of the transfer to it by the said minister from or out of the one common cup (in some decent and orderly way) of a modicum of the content of the one common cup, and let him or her then and there reverently drink such modicum—such little chalice to be used for no other purpose whatsoever. This might practically amount to all drinking of or out of the one common cup, without the total abolition of the drinking of or out of the one common cup as "Intinction" would have the effect of doing—and, furthermore, this would tend to do away with the abomination of drinking from or out of the one common cup too much of the intoxicating wine therein (as is occasionally done by some, alas!).

Be all this as it may, however, let "The Lord's Supper" evermore continue and remain in every particular as He Himself instituted it, without any alteration whatsoever by man. Both the doctrinal significance or substance and the form or manner or mode of "The Lord's Supper" are not matters of Church polity, which man may devise and institute—but of express divine institution, which man dare not change.

For them, however, who did "eat the Passover otherwise than it was written," Hezekiah prayed, saying, "The good Lord pardon every one." (2nd Chronicles, chap. 30, v. 18.)

A BIT OF HUMOR

The Tired Woman's Epitaph.

Here lies a poor woman who always was tired,
Who lived in a house where help was not hired.
Her last words on earth were: "Dear friends, I am going
Where washing ain't done, nor sweeping nor sewing,
But everything there is exact to my wishes;
For when they don't eat there's no washing of dishes,
I'll be where loud anthems will always be ringing,
But having no voice, I'll get clear of the singing.
Don't mourn for me now, don't mourn for me now,
I'm going to do nothing for ever and ever."

There is an anecdote of a London Bishop who, having read that story of John Wesley cutting out every word of his discourse that his servant maid did not understand, determined to preach to a country congregation the simplest sermon he could write. He chose an elementary subject and took as his text, "The fool hath said in his heart there is no God." On leaving the church he asked the parish clerk what he thought of the sermon. "Oh, my lord," said he, "it was very fine—very fine and grand. I've been talking it over with Br. Board, and we said how fine it was. But, after all, we can't help thinking that there is a God."—Syracuse Standard.

One of the curiosities at Chicago is the original manuscript of the epitaph which Ben. Franklin wrote for his tombstone when he was 28 years of age. It reads as follows:

The body of B. Franklin,
Printer,

like the cover of an old book, its contents torn out, and stripped of its lettering and gilding, lies here food for worms. But the work should not be wholly lost for it will, as he believes, appear once more in a new and more perfect edition, corrected and amended by the Author.

"He was born January 6th, 1708. Died—17—."

Abraham presented his son's wife with a pair of earrings, the first of which there is historic mention.

THE IDAHO CONVOCATION.

The twelfth annual convocation of the Church in Idaho met at St. Michael's Cathedral, Boise, Sept. 10th, and was opened with a celebration of the Holy Communion, the Bishop-in-charge, the Rt. Rev. Herman Page, D.D., being the celebrant, assisted by the Very Rev. Alward Chamberlaine and the Ven. Howard Stoy.

Convocation organized immediately afterwards with the Bishop in the chair. The Rev. Thos. Ashworth of Fayette was re-elected secretary, the Rev. Alward Chamberlaine, registrar, and Mr. F. W. Ford, treasurer of the District.

The Bishop's address immediately followed. It was timely and full of practical suggestions to the clergy. It was received by a rising vote of thanks and resolutions thanking him for his splendid efforts in behalf of the District since he has been in charge.

The Bishop appointed the following Council of Advice: President, the Very Rev. Alward Chamberlaine, the Ven. Howard Stoy, the Rev. Martin Damer, R. M. Davidson, E. M. Hoover and F. W. Ford.

Delegates to the General Convention were elected as follows: The Very Rev. Alward Chamberlaine, St. Michael's Cathedral, Boise, and Prof. Francis A. Thomson, dean of Idaho University at Moscow. Alternates: the Rev. Thos. Ashworth, Fayette, and Col. E. M. Heigho, Boise.

Committee on Finance was appointed by the Bishop, viz: R. M. Davidson, F. W. Ford, Dean Chamberlaine, Rev. Thos. Ashworth.

A District Board of Missions was elected as follows: The Bishop, Archdeacon Stoy, Dean Chamberlaine, Rev. Martin Damer, Messrs. Davidson and Ford.

Resolutions were adopted unanimously endorsing the Nation-Wide Campaign and pledging the District to work for its success. Also a resolution endorsing the League of Nations.

On Wednesday evening a large congregation gathered in the Cathedral to take part in a missionary service. The clergy were all vested and in the chancel. The Bishop preached an inspiring sermon on the Nation-Wide Campaign.

On Thursday morning Archdeacon Howard Stoy, warden of the Fort Hall Indian School, presented a splendid report of the conditions of our work at that institution. Excellent reports of St. Margaret's Hall, and St. Luke's Hospital, Boise, were submitted by the principal and superintendent of those institutions. St. Margaret's reports a larger number of pupils this fall than in many years. In fact, the attendance is overwhelming, and no more scholars can be received. St. Luke's Hospital is also crowded to the limit.

One of the most interesting addresses of the Convocation was that presented by Mr. Harold Stoy, son of Archdeacon Stoy of Pocatello. Mr. Stoy was just returned with the army of occupation and was through the thickest of the fighting. For two months he was reported dead by the government, as no word was received from him, and it was like receiving him back from the grave, that his father welcomed him home. He had been wounded, and sent to unknown hospitals, and all his father's letters had been returned. He spoke in highest terms of the work of the army chaplains.

The Convocation was attended by nearly all the clergy connected with the district, and a larger number of lay delegates than ever before. Prominent business men sat through all the sessions of the Convocation, and entered into the debates. The Convocation was also conspicuous for its splendid feeling of harmony, and willingness to co-operate with the Bishop in whatever project he might inaugurate for the advancement of the District.

Resolutions were adopted expressive of the high estimation and affection in which the late Bishop, the Rt. Rev. J. B. Funston, D.D., was held.

For Boys and Girls

I hope you are keeping cheerful over the ending of vacation and the beginning of school. It is hard to get into work and routine when you have been free from it for so long; but if all work and no play makes us stupid and dull, I fear we would be just as stupid and just as dull if it were the other way around. So, work well and cheerfully during the hours for work and play heartily and happily afterwards.

Nearly all the magazines and papers this week have made boys, girls and school the subject of their pictures and very pretty some of them are!

I heard a very interesting sermon the other day on the human voice. We are so used to having it that few of us give much thought to the use we put it to. It was given us to express what is in us. As we all have much that is good and equally as much that is evil in us, and as we must fight all our lives to make that good grow and develop more, while we control the evil so that it becomes less, so we must watch our voices that they shall always give praise and thanks to our Father in Heaven and try hard to control them in giving expression to anger and untruths. Above all, must we never allow them to speak irreverently of Him or use His Name lightly.

I have seen several very beautiful and interesting sights since I wrote you the last letter. One, a sail down the Hudson River, through the Harbor of New York, across Raritan Bay, to the little village where I have been staying this summer. This trip is beautiful enough during the day time, with the soft, hazy, bluish atmosphere over all, but at night with a big harvest moon making a pathway across the waters and all the buildings on the shore both sides of us, the electric signs and the bridges, the ferry boats, ocean liners, battle-ships, freighters, launches, sailing vessels and little tugs (who pull the barges so heavily loaded with such a cheerful, willing air), a blaze of light—it is real fairyland.

Underneath the water, though of course we could not see them, were the tubes through which the subway wended its way to Brooklyn and New Jersey. It certainly does take every inch of space around and in New York to carry the people back and forth. Too bad to have certain parts of our country so over crowded when there is so much space and land to spread over! There should be a way to prevent it.

There was the Statue of Liberty holding up her lighted torch, guarding the harbor as well as giving a welcome to those who enter it. The hidden lights at the base, like small searchlights, make her visible and distinctly seen. Over on the Jersey coast, by the Colgate factory, was a

huge electric clock, with its pendulum of electric light, swinging to and fro. The hours were marked by red lights.

Another wonderful sight was the view from the tower of the Woolworth Building. This is worth the 50 cents, if there is a clear atmosphere. This tall office building, which in shape, has the appearance of a church, was owned by the man who with two others, started all the five and ten-cent stores. The beauty of its appearance, however, is due the architect who designed it (Gilbert). The elevator which takes you the 57 stories is an express and makes no other stop. So easily does it glide up and down that one scarcely realizes one is moving. However, as one gets near the top—voices in the elevator sound very far away and coming down, there is a roaring sound of air in the shaft.

As New York is surrounded by water and that water is dotted all over with shipping it is a most interesting view to look down upon, while directly below is the city with the elevated trains looking like crawling worms, the trolleys and automobiles like flies, while the people are only dots.

One other pretty sight. I was on the beach. A strong wind blowing had brought many clouds in the sky which the setting sun was tinting all colors of the rainbow. Often I have seen the same—by the mountains, on the prairies or by the lakes and riv-

ers. But the tide was coming in and as the waves broke on the shore, which I could see straight down the coast, for miles (it seemed), the sun shone on the spray and it looked like thousands of sparkling jewels.

I want to tell you something of the Museum of Arts in Central Park, New York, as well as a description of the Children's Room in the Library, but that must wait over for the next letter.

Your friend,
Grace Woodruff Johnson.

Enthusiastic Brotherhood Meeting in Southern Maryland.

A gathering of significance to the Diocese of Washington was the mass meeting for men and boys held on a recent Sunday afternoon at Leonardtown, Md., under the auspices of the Brotherhood of St. Andrew. It was the first gathering of this character ever known to have been held in this portion of the Diocese, known as Southern Maryland. That this innovation was well taken is indicated by the fact that there were present 100 men and boys as well as a number of women. The growth of the Brotherhood movement among these colonial parishes should not pass unnoticed. The first chapter organized was at Chaptico (Rev. W. E. Grimshaw, rector), and had its beginning one cold and stormy night when 11 young men with their rector appeared at a meeting of the Washington Local Assembly after a trip of 53 miles by automobile. There are now three active chapters at Chaptico Church: Senior, Junior, and a Senior colored chapter. Not many months later a chapter was formed at Mechanicsville, in All Faith Parish. The rector of this parish, the Rev. W. B. Dent, as a layman, was for many years the president of the Washington Local Assembly, and for ten years a member of the National Council. Through the efforts of these two ardent Brotherhood rectors the spirit of the Brotherhood of St. Andrew was implanted in the hearts of the men of their respective parishes, and the meeting which was held at Leonardtown was the result of their prayer, and personal service. A few months ago Mr. Walter Macpherson, one of the Brotherhood secretaries from Philadelphia, visited other parishes in Southern Maryland, and there are now chapters at St. Mary's City and Leonardtown.

The principal speaker at the Leonardtown meeting was Mr. F. H. Spencer, Executive Secretary, from the National Headquarters, who made an inspiring address that greatly impressed the men. Addresses were also made by the Rev. W. B. Dent; the Rev. Dr. Schofield, of Berwyn, Pa.; and the Rev. W. E. Grimshaw.

On this occasion there came into existence the Southern Maryland Local Assembly of the Brotherhood of St. Andrew. The following officers were elected:

President—The Rev. W. E. Grimshaw, Chaptico.

Vice - President—Mr. Pemberton, Park Hall.

Secretary—R. S. Sotheron, Mechanicsville.

Treasurer—Dr. Levin Sotheron, Mechanicsville.

The enthusiasm of this meeting has produced a desire for a similar gathering which is being planned for the near future.

THE CHURCH TEMPERANCE SOCIETY.

was the pioneer in providing substitutes for the saloon.

Help the C. T. S. to make beerless saloons adequate and nation-wide.

Wm. J. Schieffelin, Ph.D., Treasurer.

Rev. James Empringham, D.D., S. T. D., Nat. Supt., 88 St. Nicholas Avenue, New York City.

"To inform the mind and awaken the conscience"



How many will we lose?

EVERY fall, 17,000 Episcopal young men and women enter a new era in life. Off they go to college and university, tasting their first freedom from home and their first responsibilities of life.

HERE, while they are plaster under the thumb, they will encounter influences that sap character and mind; they will hear strange doctrine; they will come face to face with the agnostic and the unbeliever.

WE have brought these students through childhood; we have cared for them in our Sunday schools and we must not neglect them in their college life.

LAYMEN and ministers, peculiarly gifted to inspire these students must be found—and they must be given the tools to accomplish their work.

PRECIOUS seed is represented by these 17,000 students. How many will we reap, rooted and grounded in their faith and how many will be lost to us—their spiritual perspective gone forever?

To this problem also the Church must and will have an answer.

The Nation-Wide Campaign for the Church's Mission