

The Witness

"FOR CHRIST AND HIS CHURCH"

VOL. III. No. 41.

Nation-Wide Campaign

CHICAGO, OCTOBER 18, 1919.

"To Inform the Mind and Awaken the Conscience"

\$1.00 A YEAR

GENERAL CONVENTION CONVENES AT DETROIT, MICHIGAN

Story of the Impressive Opening Sessions—Legislation Will Be Enacted That May Have an Important Bearing on the Future of Religious America

By CHARLES F. MIRICK in Detroit Free Press.

In the mellow haze of the fine autumn day, a notable company of gowned ecclesiastics and lay Churchmen from every state in the Union and from many countries overseas, moved slowly from the out-of-doors in procession up the center aisle of the Arcadia, Wednesday morning, October 8th, singing strains that rang with the hope of future world brotherhood and universal peace under the fatherhood of God.

"We march, we march to victory," they sang—not the victory of carnal warfare, but the spiritual victory of the Prince of Peace.

In this impressive way was the fortieth triennial General Convention of the Episcopal Church formally convened for three weeks, during which such legislation will be enacted that may have an important bearing on the future of religious America and the world in the new social and economic era that is dawning.

Are Spiritually Prepared.

Earlier in the morning, just as the sun was feebly struggling through the mists of dawn, the members of the House of Bishops and the clerical and lay delegates who sit in the House of Deputies had gathered in the "dim cathedral light," under the majestic gothic arches of St. Paul's Cathedral for the celebration of the Holy Communion. It was their spiritual preparation for the taking up of the business of the Convention.

The service in the Arcadia, while it had much of the colorful grace and dignity that is the heritage of the Episcopal Church from the Church of England and was worthily reminiscent of similar historic processions in Anglican history, lacked the environment that gave added impressiveness to the service in the Cathedral just after dawn. The sumptuous decorations of the Arcadia could not supply the lack of lofty arches and the mellow light that filters through Cathedral glass.

Youngest March First.

"The first shall be last and the last first," is a scriptural injunction that was carried out in actual practice in the procession that marched up the aisles of the Arcadia this morning. The bishops marched in the order of their consecration, the youngest first. Behind the domestic bishops, came those from the Christian churches of the Far East, perhaps the most notable visual demonstration in the interests of the re-union of the divided bodies of Christ, ever attempted in modern times.

There was the Russian Metropolitan, the Archbishop Platon, head of the Archdiocese of Kherson and Odessa and acting Archbishop of Kiev. The Archbishop of Kiev, for whom the Metropolitan is acting, has been imprisoned by the Bolsheviks. Archbishop Platon is accompanied by his chaplain, the Rev. Tellep, who is his interpreter. There was the Archbishop Alexander Nemdovsky, formerly the incumbent of one of the most important of the orthodox state

Church Sees in Russia, but lately elected Archbishop of all North America.

Follow in Line.

Bishop Affimies, of the Syrian Orthodox Catholic Church, and Archbishop Germania, of the Antiochian Syrian Church, followed in line. Then came Archbishop Alexander Bodostolan, of the Greek Catholic Church, whom the Patriarch of the Greek Church has made Metropolitan of all the Greek Churches in this country. Bishop Atephen, of Pittsburgh, formerly a member of the Uniat Church, a branch of the Roman Catholic Church, and Bishop Hodur of the Polish Old Catholic Church, are also among the visitors to the Convention.

Bishop Williams Host.

At the very front of the procession walked Dr. Antice, the secretary of the House of Deputies since 1874, and Dr. George F. Nelson, secretary of the House of Bishops. These were followed by Dr. Alexander Mann, rector of Trinity Church, Boston, Mass., the chairman of the House of Deputies. To the rear of the procession came the Rt. Rev. Thomas F. Gailer, of Tennessee, the chairman of the House of Bishops; the Rt. Rev. Charles D. Williams, the Bishop of the Diocese of Michigan, the host of the Convention, and the Rt. Rev. Daniel Sylvester Tuttle, of St. Louis, Mo., the venerable presiding bishop of the Church.

The opening hymn was followed by "Mine eyes have seen the glory of the coming of the Lord." The bishops took their places on the platform, while the clerical and lay deputies went to the places assigned them in the front of the auditorium. After the devotional lesson had been read by the secretary of the House of Deputies, the "Te Deum" was sung and Bishop Williams read the prayer of "General Thanksgiving." After the singing of the National Anthem came the convention sermon by the Rt. Rev. Charles Henry Brent, the Bishop of the Diocese of Western New York.

The sermon dealt with the pressing need of a permeation of all industrial life with the spirit of Christian brotherhood to the end that class hatred may cease in the new economic order of the world. The theme was "Liberty Through Discipleship."

Church Must Lead.

Bishop Brent said: "We have the weakness of most conservative bodies in that we are not in the very vanguard of life. We march along stolidly on a beaten track. All sorts of societies arise with fine ideals but without vitality to put them into effect, cluttering up and bewildering and wearying the world they aim to aid, because the Church has failed in this or that department of her life and activity. We appropriate rather than initiate. There was a time when the Church was a pillar of fire leading the army of Christians. Now it is more of an ambulance following on behind and picking up the wounded."

(Continued on page 7)

THE AUXILIARY TRIENNIAL

The United Offering Aggregates Nearly Half a Million

The triennial meetings of the Woman's Auxiliary to the Board of Missions now in session in Detroit, presented one of the most thrilling of the inspirational scenes of the General Convention, on Thursday morning, October 9th. Following the Corporate Communion of the Auxiliary the women of the Church from all parts of the country, from Alaska, Hawaii and all of our mission fields, presented their United Offerings of joy and thanksgiving in the golden alms basin which was placed in the sanctuary of St. Paul's Church, for this purpose.

For several hours the women eagerly awaited the report of the offerings, and it was not until late afternoon that the announcement was made to the mass meeting of women at the Armory. This, the Victory Thankoffering of the women of the Church, amounted to \$465,000, and exceeds the triennial offering at St. Louis by \$100,000. "It is a very large sum of money," said George Gordon King. "It carries with it a great deal of responsibility. The money will go to advance the teachings of Christ in foreign lands." Words of welcome were given the women by Bishop Williams of Michigan, and by Bishop Tuttle, the Presiding Bishop. The general subject for discussion at the opening session of the Auxiliary was "Women's Opportunity in the Church." Bishop Wise of Kansas and Bishop Kinsolving of Brazil, and Dr. John W. Wood, Foreign Secretary of the Board of Missions, gave inspiring addresses. Bishop Lloyd, President of the Board, also gave an interesting and uplifting address, his theme being, "The Cost of Opportunity."

New Chapel at Akron, Ohio.

At a meeting of the vestry of the Church of Our Saviour, Akron, Ohio, the Rev. George P. Atwater, rector, held on October 5th, it was determined to proceed at once to have plans drawn for a chapel to be erected adjacent to the Church, to be known as the Victory Chapel. It will be erected both as a thank offering for the victory of the Allies in the war, the triumphs of our own army, and will also be a building commemorative of the efforts of our soldiers and patriotic workers. The Church Honor Roll of those who entered the service will be placed permanently in this Chapel, as well as tablets to commemorate the work of the large Red Cross group who worked in Marvin Parish House. The flags of the Allies which have hung in the church for two years will be placed in the Victory Chapel.

The Victory Chapel will adjoin the church in such a manner that it can be used for the usual Sunday congregations, for whom more room is greatly needed. The windows will be commemorative of the great battles in which our American troops participated.

Soldiers, sailors, aviators, especially, as well as young men in general who will bear the burden of securing to our land the permanent fruits of victory, will be encouraged to feel that the Victory Chapel is a special place for their participation in the services of the Church.

BISHOPS MEET IN OPEN SESSION AT DETROIT

The Upper House of the General Convention Swings Into Line With Modern Ideas.—Bishop Tuttle Offers the Motion.

One of the most significant signs of the new awakening of the Church, was the promptness with which the House of Bishops, at its opening session in Detroit, changed the custom which had obtained since its initial meeting and organization in 1784 of holding its sessions in secret.

The presiding Bishop of the American Church, the Rt. Rev. Dr. Tuttle, the oldest Bishop in point of service, consecrated in 1867, who has kept abreast of the times, ready to respond to every challenge of the world, left the chair, at the opening session, and presented the motion that the doors of the House of Bishops be opened to the public and to the press.

The motion which was lost by a small vote at the last General Convention, was carried at Detroit by a large majority.

Not a Church for High Brows Only.

The outdoor evening services of St. Paul's Cathedral, Cincinnati, Ohio, started in the autumn of 1912, have become a permanent institution, continuing each year from May to October. With Dean Purves leading, these services consist of the singing of familiar hymns, a prayer and a brief address, after which all are invited to come within, where the question box features of the devotional exercises has become a most interesting incident. "Such questions as these," Dean Purves said, "we find in the box for answer—'Why is it so hard to pray?' 'Is there a hell?' 'Why do you use a prayer book?' 'Does the Episcopal Church pray for the dead?' 'Why are there so many different Churches?' and many other queries that puzzle the lay mind."

Commenting upon this series of services Dean Purves adds: "The result is that many hundreds hear a few words of the gospel who would not otherwise. Many come inside who have neglected public worship for many years. It has removed much prejudice against the Episcopal Church, which is wrongly, but so frequently, considered a 'church for high brows only.' It has influenced many to become regular attendants at the Cathedral or elsewhere."

Encouraged by the success of the first Summer School in Nevada, at Lakeside, Lake Tahoe, Bishop Hunting and his committee hope to make it an annual event. An interested friend of the work has promised the immediate gift of four acres of land near Lake Tahoe as a site. It is planned as soon as possible to erect an outdoor chapel and a clergy house, the aim being to hold services here during the entire tourist season, the Nevada clergy in turn living at the clergy house and combining vacation with serving the chapel.

Help perpetuate the spirit of devotion and service shown by Red Cross workers during the war. Make the Red Cross a lasting peace time institution. Add your name and your dollar in the Roll Call, November 2-11.

BROTHERHOOD CONVENTION

Great Congress of Laymen Meet in the Interest of the Greatest Cause the World Has Ever Known

A great congress of the laymen of the Church, meeting in the interest of the greatest cause the world has ever known—the spread of Christ's Kingdom—was held in Detroit at the time of the 34th annual Convention of the Brotherhood of St. Andrew, October 1st to 5th.

Among the outstanding features of the Convention were the Churchmen's Dinner at Hotel Statler, the boys' banquet at St. John's Parish House, the program for boys, the public meetings in St. John's Church, and the annual Corporate Communion of the Brotherhood on Sunday morning at 7:30 in St. Paul's Cathedral. "The Challenge of the New Day" was the theme at the Churchmen's opening banquet, on Wednesday evening, the speakers being Mr. John Stewart Byron of Richmond, Va., the Rev. Barrett Tyler, former chaplain, A. E. F., and the Rt. Rev. Robert Le Roy Harris, D. D., Bishop Coadjutor of Marquette. Mr. Byron hit the keynote of the Convention when he emphasized the importance of religion as the greatest need of our country today. Real old-fashioned, personal religion practised in our private and public proceedings will settle the problems of unrest, of labor and capital, he stated.

On Thursday, at the opening business session, the annual report of the National Council was read by Mr. G. Frank Shelby, the General Secretary of the Brotherhood. During the past year, much attention has been given to the junior department, and Mr. Gordon Reese, one of the field secretaries, has worked out a program for work among boys which gives promise of a splendid advance in this department. Mr. Shelby's report to the Convention which was received with great interest, follows in brief:

"When the Nation-Wide Campaign was first projected, and before it has been given publicity, a letter was sent to Bishop Lloyd, volunteering the Brotherhood's assistance to the fullest extent of our ability. In answer we have already been asked to furnish three secretaries and to aid in various other ways. Mr. Finney has been allocated for important service in the Headquarters Office in New York City, and Mr. Knapp and Mr. Rogers are being used in the field work. From November 1st to December 7th our entire field staff has been requested to assist in the intensive campaign then to be conducted. We have consented to this arrangement and will supply eight trained men whose stipends will be paid by the Brotherhood, but whose traveling expenses will be borne by the Campaign Committee.

"To make more effective and more rapid the development of the Advance Program, the following recommendations are offered:

"1. That the Brotherhood undertake to develop a new summer conference for men only. It is suggested that the buildings of some college be secured for this purpose. The need for such a men's conference is too obvious to call for any further statement save that it will greatly help the Brotherhood in its purpose to train and develop an increasing number of lay (Continued on page 7)

CHATS WITH LAYMEN

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

The young college student was spending a part of his vacation in the mountains. He was a very intelligent young man, devoted to the Church.

"I am in despair over the condition of the Church in our college town," he confessed to me. "Many of the students are members of the Church, but they will not go near it."

"Why not?" was my inquiry.

"We have a good old rector, but he preaches long and dry sermons, and has a long service, and while he calls upon the students, the parish makes no provision to welcome them, or to provide some social affairs at which they may become acquainted with each other, or with the town parishioners."

"How many students are in the college?"

"About fifteen hundred. We are in a small place and college spirit runs high. There are few outside attractions. The students must go to Church somewhere, but even Churchmen go to the college chapel. It would be a grand opportunity for the Church. Why does it not recognize the strategic value of colleges, as a place for influencing men?"

"I believe," I replied, "that the dioceses are generally too weak to provide the proper men and equipment for college towns. College men cannot be expected to provide for the maintenance of a vigorous, aggressive Church. A parish must have a body of men who have established themselves in their life work, and who are willing to provide liberally for the support of the Church."

"But the colleges are the civilian cantonments of the young men of our nation. The colleges and universities of our land have a quarter of a million students. When the Government established camps of our soldiers we were very quick to see the need of religious influence, and we sent scores of men to the camps. Why is it not done with the same spirit among our established institutions?"

"We are making the effort," I replied. "The problem is receiving attention from the Church. For the work with soldiers we created a War Commission to do the work in a national way. I believe the only solution of the college problem as well as all other national problems of our Church is a national administrative body, one department of which shall do the work for all our colleges and universities. Men must be especially trained for work in educational centers. They must be supported by the national Church. They must have equipment. They must be relieved of parochial routine and devote themselves largely to teaching and to contacts with the student life. But only a strong centralized administration would be able to achieve this. Dioceses should be partially relieved of this responsibility. When students go forth into their permanent homes they should bring strength to local parishes."

"Will the Church ever have this National Administrative body?" asked the student.

"We are still young in America," I replied. "We may some day. If enough people want it we could soon have it. The General Convention may take the first step this year toward national action and national administration. And it may not," I concluded sorrowfully.

It is proposed to pay missionaries in the Diocese of Louisiana a minimum of \$1,500 a year each for single men, and a minimum of \$1,800 to married men. The sum of \$21,000 is asked through the Nation-wide Campaign to cover the increase.

POSITION WANTED—By Deaconess in live parish, or as housekeeper in school or Church institution. Graduate nurse, best references from present position. Address, Care The Witness. 4t

THE BURIAL OF BISHOP SAGE.

The daily papers of Salina, Kansas, published extended reports of the funeral of Bishop Sage and made editorial comments on his life and good works. The Vicar General of the Roman Catholic Diocese of Concordia sent a deputation to the service with a letter of sympathy to the Cathedral Staff and Mrs. Sage. The Lutheran Synod, in session in Salina at the time of the Bishop's death, sent a message of condolence. The service was held in the Cathedral at 11 a. m. on Sunday, October 12th, the Rev. Edward H. Rudd, D. D., officiating, assisted by the Rev. Wm. D. Morrow, D. C. L., the clergy of the district acting as pallbearers. The Rev. Dr. C. C. Rollit, Secretary of the Province of the Northwest, was in the Chancel. The Bishop's body lay in state in the Cathedral from one to five p. m. The remains were taken to Cleveland for burial, a short service being held in the Cathedral at 10 a. m. on Wednesday, conducted by Bishop Griswold, assisted by the Rev. George Pattison and the Rev. George Hinkle. The burial took place at the Woodlawn Cemetery in that city. The Rev. J. H. Parsons, who recently took work under Bishop Sage at Salina, and who had served as his curate when he was rector at Dubuque, Iowa, together with Mrs. Taber, of Red Wing, Minn., a daughter of the Bishop, Mrs. Trego of Chicago, a sister of Mrs. Sage, and Mr. John Norton, organist of St. James' Church, Chicago, accompanied the remains to Cleveland.

The following minute was made on the death of the Bishop by the Salina Cathedral Chapter and the Council of Advice:

It is the Lord's will! With saddened hearts we bow in humble submission to the wisdom of God.

In the prime of life, and full of usefulness, our Bishop has been taken from us. His prayers seem unanswered, his statesman-like plans are unfulfilled, and we are left desolate, for the Lord has taken away our head today.

We, the members of the Cathedral Chapter, and of the Council of Advice, desire to put on record our deep sense of loss at the transfer of our Leader and Father in God to the inner presence of the Eternal Lord. May he rest in peace, and light perpetual shine upon him!

Resolved, That this Minute be placed upon the Records of the District, and a copy hereof be sent to the Bishop's family, and to the Church and local papers.

L. C. Staples	J. A. Schlenger
J. B. Winterbotham	R. A. Hiller
E. A. Hiller	Charles Heywood
E. J. Bottsford	Huston Whiteside
S. C. Utt	A. R. Goodwyn
J. A. Schumaker	A. B. Adamson
C. S. A. Seitz	O. R. Purton

Cathedral Chapter.

Edward H. Rudd	E. P. Johnson
W. D. Morrow	E. J. Bottsford

Council of Advice.

JOHN CHARLES SAGE.

The word friend grows to have a deeper meaning as the years go by, for one comes to realize that friendship is not merely a fanciful attachment, but implies certain sterling qualities of sincerity and service through the years in which we test it. John Sage possessed those qualities in a rare degree.

His time and strength was always at the service of any movement which would strengthen the Church, without any reference to any personal return, and one could always rely upon that service when once it had been pledged.

During the years in which he served as a priest in Iowa his services were always at the command of his Diocese, in which the increased Episcopate Fund is a perpetual memorial to his devotion.

He gave unsparingly of his time and strength to build up a fund that the Church in Iowa might be the stronger.

The same spirit of service caused him to reach out into the surrounding country wherever he was stationed, and to build up missions which taxed his strength without making any profitable return. It was because of this genius for doing the hard job and sticking to it, that made us feel that he was eminently fitted for the Missionary Episcopate.

His election and consecration was the crown of a devoted life, but like many crowns had its element of martyrdom. Still he was happy in his office and while the work in Western Kansas presented almost insuperable difficulties, yet his cheerful spirit tackled them with resolution, but his strength failed.

It was my privilege to visit him several times in Salina and to go over with him the various problems of the district.

He had a definite policy which required years to carry out.

He had peculiar obstacles which demanded patience to overcome.

But he never complained of his difficulties, and he met them with that peculiar smile which was a sign that he accepted them and trusted in God to see him through, although he knew the task was difficult.

I loved John Sage because he was absolutely sincere and was not daunted by any problem which he believed his Master would help him solve.

When I conceived the idea of launching The Witness, I went to Sage, because I knew he would be interested and that his interest would manifest itself in helpful action. And so it proved, for he accepted that share of the work for which he was eminently fitted by experience and genius, but, as in his other labors, which brought neither fame nor money to himself.

It was his business instinct which planned the structure of The Witness and made the contracts. He looked after the publicity of the paper, and the securing of such articles as would make it more interesting.

He was the one man upon whom I could always lean; who always had a practical suggestion; who never looked for any other reward than to see the thing go.

As Editor of the Witness I wish to say that I would never have had the courage to start it, nor the ability to keep it going if I had not known that I could always rely upon his perfect frankness and helpful service.

He always held up his end and what more can one ask of a friend?

It is with a sense of great loss and also of deep gratitude for what he was to me, that I make this feeble tribute to my departed friend.

IRVING P. JOHNSON.

THE BLESSING OF ST. SYLVIVS.

In Memoriam.

JOHN CHARLES SAGE.

The Blessing of St. Sylvius:—
The words that Lugo said
Wrought in an ancient tapestry
In silver, gold and red,

That hangs on the Cathedral wall
Time faded, worn and old.
And, should you ask the villagers,
This is the legend told:—

The vast Cathedral, ivy-clad
From lofty height looks down
Upon the quiet vale where lies
A quaint old Norman town.

Here Bishop Sylvius, loved of all,
His daily round had trod
For years and, with a gentle sway,
Ruled in the name of God.

His was the Artist's soul. His dream
Now wrought in lasting stone,
Was on the parchment skillfully
Traced by his hand alone.

He built the chancel and the choir
And then, before the rest
Was reared, God reached forth loving
arms

And drew him to His breast.

The mourning people, wondering,
Drew sadly 'round his bier:—
"Why did the Master call thee hence,
Thy work unfinished here?"

Came Lugo from his far-off home,
The friend of other years,
A holy man who strove for heaven
By alms-deeds, prayers and tears.

He gazed upon the quiet face
Of him who calmly slept,
Turned his sad eyes to those who
bowed
Their heads in grief and wept.

Then saw he the half-finished walls
Of the Cathedral stand—
Huge blocks of stone, derricks and
tools
Dropped from the workman's hand.

And then he understood! He looked
Once more upon the dead,
Calm face of him he loved, and smiled
A wondrous smile, and said:

"Blest he who sees his work complete—
Far higher blessing thine,
God wanted thee, O Sylvius,
More than thy finished shrine."

The Blessing of St. Sylvius—
The words that Lugo said:
Wrought in the ancient tapestry,
In silver, gold and red.
—Charles Carter Rollit.

A SEARCHING QUESTION

By Dr. James E. Freeman.

"Whom say the people that I am?"
—St. Mark 8:27.

Every now and again we have great revivals of interest in certain outstanding world figures, men and women who, in one period or another, have filled the world's vision. Today as never before there is an universal endeavor to understand more clearly the "man in seamless robe" who stood at the judgment seat of the Roman governor, Pontius Pilate. It is safe to say that He is the most universally known and yet the most widely misunderstood figure in all history. Even as when He walked among men they misinterpreted Him, so again and again have they failed to grasp the true significance of His marvelous life. That He yearned for a world that would understand Him and rightly measure His mighty life purpose is clearly evident. Here in our text He was seeking for some expression of the people's estimate of Him and His ministry.

Today this Kingly figure has come again to fill our horizon, and a new interest more reverent and we believe far more intelligent than that which any other age has known is being disclosed.

It is a remarkable fact that almost all the great books on the "Life of Christ" have been written within the past half century. It is a more notable fact that the greatest of these was written by a Jew, namely, Ederheim. Renan, the brilliant Frenchman, found his chief delight, skeptic that he was, in writing his fascinating story of the "Life of Jesus." In the silences of St. Helena, Napoleon mused long and thought deeply of this Divine Man. Sometimes the Church has obscured this Kingly figure and placed it beyond the reach of men, by investing it with qualities and attributes that render it unintelligible and unapproachable.

The Christ that walked among men, that touched intimately their homely occupations, that sought out the lonely and obscure, that found equal opportunity for service at the glad marriage feast or as the great Comforter in the village where His friend Lazarus had died, is made to appear as so far removed from all our daily habits and tasks as to be entirely out of touch and sympathy with our common needs.

He sought the people, He lived with them, struggled for them, loved them with a deeper love than the world has ever known and to make this love

more evident, He gladly died for them.

There is a pathetic cry heard today which discloses the failure, in part at least of some of us, His accredited teachers, to rightly interpret Him; it is, "Sirs, we would see Jesus."

"Back to Christ," this is the twentieth century slogan. He is the heart of Christianity. His life is its matchless example. His teachings its unfailing guide. His promises its security and its hope. Perhaps in our endeavor to make His Church so utterly institutional, to equip it with all sorts of new mechanisms that are popular, we have put Him away from the vision of men.

Perhaps in our efforts after scholarship and our conceits of learning we have failed to make Him plain to the minds and hearts of men. Perhaps in our building of too ornate churches and our setting up of too elaborate systems of worship we have made Him unintelligible to the people. It is a time for serious thinking and new planning; it is a time in which the central fact of all our religious faith should be strongly accented. Christianity is built upon a personality; it is the expression of a life. True, we must have systems and organizations, but these must fail unless they reproduce in their devotees the mighty principles of living of which He is the supreme embodiment. Christianity is not merely the profession of a creed nor is it merely adherence to a system, it is the reproduction of a life.

It is men of His spirit to whom alone we may look at this time to point us to the truer and better way that shall ultimately lead us on and up to new heights of power where brotherly kindness shall displace selfishness, greed and conflict.—Courtesy Minneapolis Tribune.

WE BEG YOUR PARDON.

We regret our inability to comply with the many requests for sample copies of The Witness and for copies of back numbers. The demand has been so great that we have no papers left except our files, and we have been compelled to disappoint a number of persons in every section of the country who were desirous of securing copies of the paper to use in making drives for subscriptions.

We received, up to the time of going to press on last Monday morning, within four weeks and for the most part the past week, over nine thousand long and short term subscriptions, to The Witness. All these names had to be entered and set up in type before the lists could be turned over to the mailing department to stamp on the papers. Our linotype department was unable to set up all the names in time to get the complete list in the mails by Saturday night and several hundred had to be held over until Monday. We beg the indulgence of these new readers and those who sent in the names. The papers hereafter should reach them in good time each week.

We have found it impossible to keep up with our correspondence, to acknowledge the receipt of a large number of lists of subscriptions sent in by rectors and laymen. Letters have been coming in at the rate of 200 a day, the largest in any one day was last Monday when the postman brought us over 500 letters.

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The Witness

Published Every Saturday, \$1 a Year

THE WITNESS PUBLISHING CO.
(Not Incorporated)6219 Cottage Grove Ave.
Telephone, Midway 3935
Chicago, Illinois

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

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

New York Churchman
Suspended by Strike.

The New York Churchman announces, under date of October 6th, that "In common with the other periodicals published in New York City, The Churchman is temporarily suspending publication. This necessity has arisen as a result of the lockout of the local pressmen's and feeders' unions which have been 'outlawed' by the International Union."

It is most unfortunate and greatly to be regretted that The Churchman, with its wide circulation and influence, has been forced at this time to suspend publication even for a single issue. The financial loss to The Churchman may not prove to be very heavy. We trust that it may not. But the loss to the American Church will be great because of the failure of The Churchman's thousands of readers to receive, during the General Convention period, the inspiration and information which it would have given them through its ably edited columns.

New Projects in Diocese
of Atlanta.

Forty-six of the eighty North Georgia counties in the Diocese of Atlanta are without Episcopal Church services, according to a survey which was discussed at a meeting in St. Philip's Cathedral, Atlanta, of leaders of the diocese in the Nation-wide Campaign.

Among the projects to be made possible by the Nation-wide Campaign in Georgia are:

Thirty new buildings for religious, educational, and community purposes.

A new hospital at LaGrange.

A new building for the Appleton Church Home the diocesan orphanage, at Macon.

Ten new clergymen, 38 women workers, among whom will be teachers and social workers among whites and negroes; and a college chaplain at the University of Georgia.

A chapel for the Fort Valley High and Industrial School.

Approximately, the needs of the diocese have been grouped as follows: rural work, \$90,000; parochial work, \$150,000; negro work, \$80,000; mill settlement work, \$140,000; educational work, \$7,000; general diocesan needs, \$145,000.

Whole Parish Pledged
for Family Prayers.

Bayonne, N. J.—The Nation-wide Campaign was opened up at St. John's, Bayonne, N. J., by a stirring Rally Service on Sunday night, October 5th. Before the service there was a fifteen-minute congregational rehearsal of campaign hymns. In place of a sermon the rector described the origin, purpose, and method of the movement, stressing its spiritual aspect. In the middle of his address he presented an opportunity for individuals to come to a

table at the front of the nave and sign a pledge for Family Prayers during the campaign. Beginning with the vestry almost every man present (and St. John's evening services are noted for the proportion of men attending) came up and signed.

The campaign is being taken up by the three parishes in Bayonne in a united way. On the night of November 30th, Calvary and St. John's will join with Trinity in a great service, followed by the presentation of the Church School Pageant and reading of a prize essay from each school.

Shepherding the Unshepherded
Races.

Final action on the form which the recommendations of the Department of Christian Americanization of the Board of Missions will take as part of the program of the Nation-wide Campaign, was decided upon at a conference in St. John's parish house, Detroit, Mich. The plan as outlined by the Rev. Thomas Burgess, secretary of the department, calls for an appropriation through the Nation-wide Campaign of more than \$1,500,000.

"Foreign missions at home—the shepherding of the unshepherded races," said Mr. Burgess, "has an all-important part in the Church's Nation-Wide Campaign. It is essential that this be brought rightly and adequately before the General Convention."

"We are in direct touch with Secretary Lane and his Director of Americanization. From our own racial experts, separately and in conference, we have been able to get the advice we need, with reports, surveys and budgets. We have mapped out a large, definite program in a field in which the Church has done little heretofore but delay."

CATHEDRAL OF ST. PAUL,
ERIE, PA.

Impetus to Be Given Activities by Week of Special Devotions Conducted by "Ted" Mercer.

The Church in Erie is responding to the call of constructive work, by an unusual interest in all its activities, not only in Church services, Church, schools, and the various organizations, but in the entire community there seems to be a revival of spiritual tendencies of most promising kind.

During the week of October 19th to 26th, Mr. E. C. ("Ted") Mercer will conduct a mission assisted by Mr. Henry Harrison Hadley and Rev. Frank D. Dean. These men are well known to many of our Church men and women, and the messages they bring are of such character that in all places where they have been heard, they have done great good, and Erie considers itself most fortunate in securing them at this time.

Those who know Mr. Mercer and history thoroughly appreciate his qualifications for the work which he is doing. He is descended from America's best families, and is a college man who dropped to the very bottom of the social scale—a social outcast in 1904. In that year the power of the Spirit of Jesus Christ took hold of him, and he is a real man now. He was for years officially connected with the Jerry McAuley Water Street Mission in New York, and he has been doing constructive Christian work in churches, factories, schools, colleges and universities, in fact, among all classes of people. Over one million and a half, including soldiers and sailors have heard him, and it is predicted that through this mission work, the revival of the Church's activities in Erie will be greatly advanced.

Rev. Howard B. Ziegler, locum tenens at the Church of the Holy Apostles, St. Clair, Penna. (Beth.), and Christ Church, Frackville, during September, has accepted a call to become rector and is now residing at Holy Apostles Rectory, St. Clair, Penna.

THE G. F. S. WAKING UP
CHICAGO.

Making It Possible for Working Girls to Live Comfortably.

No small portion of the enthusiasm and energy put into the Nation-wide Campaign by the Diocese of Chicago is being shown in the work of the Girls' Friendly Society. Under the leadership of Mrs. Robert B. Gregory of Highland Park, president of the Chicago society, the young women have organized themselves into a subscription corps for The Witness. By stimulating interest in The Witness, which devotes much of its space to the Nation-wide Campaign, the young women hope to be a potent factor in the success of the Church's great project.

The Girls' Friendly Society club house at 54 Scott St. has recently attracted the attention of the Chicago public through its noteworthy achievement of being a real home for business girls who earn modest salaries. Through the Nation-wide Campaign the society hopes to establish similar clubs in other parts of Chicago, and in all large cities of the country.

Referring to the club, the Chicago Evening Post says: "Sixty Chicago business girls have discovered that they can live less than 100 steps from Lake Shore Drive, on an average of \$6 a week."

"More, they live in comfort, and even a little luxury, for there are spacious rooms, chintz-covered chairs and good pictures in the home of the Girls' Friendly Society, at 54 Scott St. And the two meals a day served in the big dining room are wholesome and varied, and 'we can have as much to eat as we want,' the girls declare."

When asked about the system which has accomplished what so many clubs have failed in, Mrs. Wells, the house mother, said: "We are a bit proud of our dinners, and of the good times we have at dinner time. Of course there are no mushrooms under glass or strawberries in February, but the girls enjoy the plain, well cooked dishes, and they know they can have as many servings as they want. If I did not serve sufficient and nourishing food, I would be defeating the whole purpose of the club."

"We do not attempt to cover expenses," continued Mrs. Wells, "although we do the best we can without sacrificing comfort and health. No club like this can be entirely self-supporting with less than 100 members, and then it loses the real home atmosphere and resembles an institution." The Church meets the difference between the club's income and its expenses.

Most of Mrs. Wells' "family" are business girls earning moderate or low salaries, although there are a few art students in the club. Young women of every denomination are accepted into the big-hearted atmosphere of the Girls' Friendly. A big sister attitude among the older and higher salaried girls toward the "youngsters" is quietly encouraged by the house mother.

As an example, Lenore, aged 17, just out of school and earning her first money, was having a hard time making ends meet. Grace, older, and earning a little more than she feels she really needs, begged Mrs. Wells to allow her to help the younger girl. Consequently Lenore's small salary is being pieced out each week by a modest sum, "a gift from a good fairy" it was explained to her. She doesn't know that the good fairy lives in the same house.

A little Russian girl of 18, who is engaged to be married in the spring, is an excuse for thrilling towel-hemming parties and "showers" at the club, and her hope chest is overflowing with dainty trifles made by the girls who live with her.

Another bride was given a real wedding reception at the club last winter. Although she and her fiancé, a soldier stationed at Camp Grant, told Mrs. Wells of their plans less than 24 hours before the ceremony.

the girls set to work, decorated the big front rooms, and "threw" a real wedding reception for the little bride whose own home and family were two states away.

"The West Side and the South Side need clubs just like this," says Mrs. Wells. "So many girls who want to make this their home find it too far from their work. I wish we could have a Girls' Friendly club house for every hundred business girls in Chicago."

As a result of the Nation-wide Campaign the Girls' Friendly hopes to add more rooms to the building at 54 Scott St., to relieve the now crowded conditions, and to accommodate 20 more girls.

DIOCESE OF SPRINGFIELD
RAISES \$70,000.

The Diocese of Springfield has just successfully completed its whirlwind campaign to raise the Endowment Fund to the sum of one hundred thousand dollars. At this writing the pledges in cash and due in annual payments of one to five years amount to nearly \$70,000. There have been 268 contributors, all except four from within the diocese. When Bishop Sherwood came to the diocese he found an original endowment of a little over \$81,000 which to last May had increased to \$35,000. The Bishop thought the time ripe to begin a campaign to increase the Endowment Fund and began the work, undertaking to do it alone. On the first day of last May, Mrs. Jessie Taylor Brown, of Springfield, made the first pledge of ten thousand dollars, a memorial to her mother, provided, that the goal of one hundred thousand be reached. At the annual synod the Bishop announced that he had been promised another gift of ten thousand dollars from a person who wished to be unknown and with the same proviso that the endowment be raised to one hundred thousand. The synod promised to heartily co-operate with him and gave authority to call on the treasurer of the diocese for any funds needed to carry on the campaign. The campaign is a victory of prayer. The Bishop set forth a special prayer and this prayer was used almost everywhere throughout the diocese at every service. The date set for the completion of the campaign was Oct. 1st. On Sept. 29th came a pledge for \$5,000, and another for \$1,000. On Sept. 30th the pledges received brought the total to over \$100,000. Outside of two original gifts no one was personally solicited, no parish and no home was entered except by correspondence. The first donor of ten thousand dollars offered \$2,000 more to finish the amount of one hundred thousand but when that had been attained gave the two thousand additional. Some of the gifts are special memorials. All the others become a part of the Bishop Seymour Memorial Fund for the Endowment of the Diocese. All the credit of this splendid and successful effort is due to the untiring work of the Bishop.

It is perhaps not generally known that there are more living clergy of the Church in this country who are graduates of St. Stephen's College, Anandale-on-Hudson, New York, than from any other college or university—303 in all. This record is being maintained this year, for there are 36 postulants for Holy Orders at the college.

Bishop Guerry in commending the splendid work being done in St. Timothy's Mission at Columbia, S. C., under the leadership of the Rev. Joseph R. Walker, says, "Mr. Walker has been in charge of the Mission a little over a year and in that time he has paid off over half of the debt on the college, remodelled the parish house, increased his Sunday School, added to his Communicant list, and presented a large class for Confirmation. His work deserves recognition and endorsement by the friends of the Church in the city and throughout the diocese."

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EDITORIAL

By Bishop IRVING P. JOHNSON.

THE PILLARS OF PROTESTANTISM.

I am writing these words in a town where the Historic Church is regarded as an intruder, where Rome has a small wooden structure and where we have a vacant lot and where those bodies who have separated from historic Christianity have had it all there own way for thirty years.

It is a town where the size and architecture of the Churches indicates that there is much religion, and where the testimony of the inhabitants indicates that there is very little charity. It is a town whose inhabitants are largely American. In short it is a town in which neither priest nor altar has had any share in moulding the Christian conscience, yet a town of six thousand inhabitants in which less than six hundred will meet for religious service next Sunday morning, and in which of that six hundred there will not be 100 men who will manifest their belief in God by any public testimony or witness.

It is one of those towns which is over-Churched and under-Christianized.

I mention these things in order to carry the reader back to the days of Queen Elizabeth when the Puritans were fleeing from England in order to inflict upon Baptists and Quakers the hardships they themselves had complained of under Church and State.

If this town in which I write could be suddenly whisked back to Plymouth Colony in the year 1650, it would be astonished at two things. First it would be made to go to Church and second it would be told that the Salvation of future generations in America depended upon it.

In answer to these dogmas its population might truthfully say to its own forbears, "You can make us go to Church, but this policy will not result in a religious America."

It seems to one that it might be well to inject into this matter of Church unity a few statements of facts as against a great deal of sentimental Micawberism which is the fashion of the hour.

Before one can reason upon the subject of Church unity one must discuss the facts that lie behind the disunion.

For while it is undoubtedly true that most Christians are heartily sick of sectarian dogmas and partisan shibboleths, yet back of the condition lies the patient's past life and it must be a part of the diagnosis before a remedy can be considered.

While it is true that the planks in the platforms of each denominational society are today neatly covered by a rag carpet made up of the odds and ends of the carpets that used to be the distinctive mark of such platform, so that ministers may interchange platforms and yet be standing on portions of their own original carpet; it is also true that the four posts which uphold these platforms are the same as they always were and they are not and cannot be the same as the pillars upon which the Church of Christ is built, no matter how much we may desire them to be the same.

We are to love the Lord our God with our head as well as with our heart, and when some romantic troubadour fumes because I interrupt the sweet strains of his guitar with cold and prosaic logic, and tells me to have a heart, I may be pardoned if I reply that it is also commendable that he use his head.

I plead today for something besides sentimental hymns and soothing compliments in considering the problem before us.

It is not merely a question of what we would like to do, but it is far more a question of what in reason we ought to do in the crisis that confronts us.

It is not merely that the weakness of Protestantism lies in the fact that Churches have preferred sentiment to reason, but that in our own body are thousands who are asking whether the Church is going to keep its head at this time.

* * * *

I do not propose to discuss that carpet of many colors to which I have referred and upon which we are courteously invited to walk, but I am going to discuss those fair pedestals upon which we must stand when we walk upon that carpet, or we are not welcome there.

And these fundamental props of Protestant religion are not new props but very old ones. They date back to the very first centuries, and were the foundation pillars of those popular cults which flourished in those days.

I.

The first post upon which Protestantism stands and upon which the Holy Catholic Church does not and cannot stand is that the outward and visible form is of no value.

In the primitive Church it took the form of denying the reality of our Lord's human nature and making His incarnate body an unreal and fantastic delusion.

It began in denying the reality of His flesh and ended in the Gnostic doctrine that matter is evil.

Christ sanctified the material, but human philosophy despised it.

Following through the ages we find Gnostic, Manichaeus, Abbigenses, Lollards, Quakers, Modern Protestants, Christian

Scientists, all pursuing the same road of which the last named is the final and logical outcome.

First Christ's human body is explained away, then the Church that he founded, then the ministry, the sacraments, the very need of any organism. Is it any wonder that the path logically leads to the denial that matter exists.

The Church stands for the Incarnate life and the Church, as the extension of Christ's body into the world. It teaches the sanctity of the body. It cannot stand for anything else than a visible unity and it cannot argue this question with those who do not believe that matter is a reality. Nor can the Church repair the broken unity of Christendom by attempting to join visibility and invisibility in the bonds of unity.

II.

That instead of the Church being visible, Protestantism demands that the individual Christian shall be visible.

From the earliest days there has been a demand that the Church shall be composed of those who are pure, and Christ said it was a net that should include both good and bad. Christ tells us to keep our personal religion, praying, alms giving and fasting in the back ground and Protestantism tells us in every fibre of its being, to put these things in the foreground.

Of course in a world of visibilities something must be visible. It must either be the Church or the individual, and Protestantism is the apotheosis of individualism.

My experiences, my opinions, my own will is the important thing; whereas the Church is a treasury of human experience, human opinion and the will of the whole.

And with what result? You may not like the conclusion but the Lord Himself gave the warning.

The man on the street does not go to Church because he says that those who are the elect in Protestant Churches are hypocrites, and the Lord says: "When ye pray be not as the hypocrites are." He did not say that everyone who prayed in public was a hypocrite, but He implied that if He so prayed, He would likely be taken for one.

Protestantism started out to save the world, and any American town in which it has had full sway is the demonstration of the result.

III.

That as there is no visible Church, and as my own spiritual experience is my only guide, therefore there is no legitimate authority in religion but my own conscience.

In the state we call this Bolshevism. But like Bolshevism, the authority which any collection of self-opinionated propagandists may succeed in acquiring will manifest itself in a more rigid autocracy than that of any Pope or Czar.

I have seen congregational deacons and Baptist pastors (I mention these because their Church policy claims to be that of liberty and independence) who were as infallibly arbitrary as any Roman hierarchy and who demanded relentlessly that their own conscience should be the final authority on the ethics of the village or community. Haven't you? Nor do I know of any communities in which there is less liberty of conscience than those which are governed by Pilgrim fathers.

It is so true that it is almost axiomatic, that the authority of a visible constitutional government is the only refuge from the autocracy of imperialists or self constituted dictators, whether they be an Oliver Cromwell or a Nicholas Lenine.

Calvin, Luther, Wesley, Mrs. Eddy, were all arbitrary to a degree that was never exceeded in the mediaeval papacy. If you do not believe it, read their biographies before you dispute it.

The most arbitrary religious government that England ever had was the rule of the saints' under Oliver Cromwell. Look up the facts before you deny them. The most arbitrary religious government that America ever had was "the rule of the saints," in Plymouth Colony.

If to obey is better than sacrifice, and if we are to learn obedience by the things that we suffer, then give me a visible constitutional government and you can have the rule of the saints.

IV.

That altars, priests, sacraments and the grace of orders have no important place in the Church which Christ established.

I know that there are those within the Church who, like Gallio, "care for none of these things." I will agree with them to this extent, that like Holy Matrimony these things have been grievously abused, but like Holy Matrimony it is an essential part of our religion to believe that they are holy because they can be holy when they are undertaken in the fear of the Lord, and I further believe with Irenaeus of the second century (before any Roman abuse of these things filled men's minds), that without them there can be no church.

I know the attitude of many people toward these matters is like that of the gentleman from Tennessee who said that "if Almighty God required such things the American people never would stand for it"—and it is also true that the American people generally have either abused these holy things or rejected them, but again there is nothing in this town where I am writing these words to make me believe that the American people have found grace in rejecting the sacraments that Christ instituted. Let us consider in summing up the failure of Protestantism certain indictments that may be made against the habits of an anti-sacerdotal population.

What has become of the sanctity of the family?

What kind of people fill the divorce courts?

What kind of ministers legalize adultery by remarrying the divorced contrary to God's word?

What kind of communities are despising God's word by neglecting public worship?

Where are working people most hopelessly alienated from the Church?

In what kind of a community will you find irreverence, slander and all uncharitableness?

There are two kinds of communities in which my religious sensibilities have been most profoundly shocked by the gross materialism and flagrant irreverence.

One is where priest, altar and sacrament have been used as the instrument of a hierarchal dictatorship and the other is where all of these are rejected and despised.

I do not write these words as the expression of personal feeling but merely as the testimony of personal observation, and I feel as a result of this observation that this Church has a mission to preach the Gospel of the Incarnation; to stand for a visible constitutional authority and for corporate rather than individual religious expression; to perpetuate reverence for Holy things; and to witness to a sacramental expression of Christ's grace without entangling alliances, but always with courteous consideration for the individual Christian whose path crosses yours, and therefore cannot be the way in which you walk.

Charity is not agreeing with the one who disagrees, but rather loving the one who is disagreeable, and our responsibility is not for numerical success but for witnessing to those things which are most surely received and believed among us.

What are we going to do about it? Hold fast the faith and be courteous to all men. What else can we do? We cannot convince our Protestant brethren that these four pedestals are false props for the Church of Christ, and we cannot accept them.

I know this article is extremely irritating, but so is any surgical operation. The question isn't whether it hurts, but whether it is true.

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DOCTRINE, DOGMA, AND CLERICAL STIPENDS

By Dr. CYRUS TOWNSEND BRADY

A recent issue of your paper declares that the Governor of South Carolina—between whom and the Governor of North Carolina is no longer possible, alas, an historic exchange of well known sentiments—aroused a meeting of Episcopal clergy and laity at the Church Missions House to a notable pitch of enthusiasm!

It is so unusual for a meeting composed of such elements to be so aroused, especially when, as is probably the case, the elements are veteran, that the inquirer seeks the reason for the enthusiasm and would fain discover the source of the power that generates it.

I scan the brief resume of the remarks of the Governor with that end in view. The most striking statement I found therein I quote:

"Among the men of the A. E. F. there has come a realization, as never before, of the serious aspects of life. They have faced death, and therefore no longer have the fear of it. At the same time, they have lost interest in doctrine and dogma. These things are largely of the past with them, and they are looking now for the fundamentals of Christianity."

The key words of that quotation are "doctrine and dogma" in which the soldiers have lost interest because they are of the past, while they have acquired a wider view and are now looking, presumably elsewhere, for the "fundamentals of Christianity."

With due respect to the speaker and his audience that is the silliest stuff that was ever uttered. That it should have aroused the enthusiasm of any body of clergy or laity is a sign of the times which ought not to be disregarded. The Governor of South Carolina, however, is not alone in his statement for I have heard practically the same thing from a number of different clergymen, some of them in the Episcopal order, who have been across and have come back with the idea that the old Church and its methods and beliefs were somehow grievously wrong, and that something very new and different was needed. With a singular unanimity they all seemed to pounce on doctrine and dogma.

They recall to me a request I once received from one of my congregation who was greatly disturbed because I had refused to send somebody a commendatory letter of dismissal to the Unitarian Organization, but had promptly suspended him from the Communion in due and proper form and had proceeded, in a series of sermons, to set forth the Church's position. He begged me to stop preaching about the Divinity of Christ and to give them a little more of the Love of God, not perceiving that the two were inextricably interwoven. Possibly he had never heard of the famous remark of Disraeli, a Hebrew, to Dean Stanley, who was inveighing against those sinister words doctrine and dogma, to the effect that if there was no dogma there would be no dean!

Certainly reflection will convince the Governor of South Carolina and the learned clergy and laity, if such they were—and if they weren't they ought to have been—who were stampeded into ill timed and baseless enthusiasm, that without dogma there is no Church. Vague abstractions never won anybody or founded anything. Love is not a vague abstraction, it is a concrete fact, it is the highest attribute of personality, both infinite and finite. There is nothing sentimental about the statement that God is love. On the contrary, it is a philosophic concept of the deepest import and the widest content, although to the unthinking enthusiast it may be merely an emotional expression. As such a statement it is a dogma of the Church. The Church is built upon dogma, it lives to teach dogma,

to emphasize it to apply it; and the reason it does not succeed better is just because it fails in these things.

The dogmas and doctrines of the Church are its fundamentals, its spiritual life is based upon them. That belief in immortality to which the Governor of South Carolina refers—what is that but a dogma or doctrine? Let the ephemeral enthusiasm which is generated by anything that seems to be broad and Catholic—in the low, or Poughkeepsian, Church sense, of course—pass from the minds of the speaker and those who followed him; let them give a sober thought to the eternal verities of the situation and I am persuaded they will come to the conclusion that so far from making light of doctrine and dogma they will emphasize it. It is a pity that good nouns suffer from the degeneration of their adjectives—as dogmatic which has one unpleasant meaning which everybody at once remembers.

Let the Nation-Wide Campaign be based upon doctrine and dogma, let our efforts for Church unity be based upon doctrine and dogma, let everything we do, or say, or feel, as a Church be based upon doctrine and dogma and we shall succeed in whatever we try. If not, not. For I repeat, the Church is founded upon doctrine and dogma. If we are backed by truth we must state it and proclaim it. Nothing else will serve. Church doctrine and its right expression, are not these the rock on which the Church stands?

The Church is concrete in its basis. Jesus Christ is an objective reality, He is not subjective. To build the Church upon abstractions, upon emotions, upon sentiment, is to lay its foundations on shifting sands—the Governor of South Carolina and the unthinking enthusiasts of the Church Missions' House meeting to the contrary notwithstanding.

Now let me confirm my theory by a few concrete examples. Since I have ceased to be one of the noble band of parochial martyrs and have achieved a degree of independence of Vestries, woman's guilds and congregations, as absolute as humanity can perhaps attain, I have sought to warrant my continuance in orders by preaching and lecturing as well as writing. I hold from three to six preaching, or teaching missions, every year. I have but one theme in these missions. I discuss the fundamental verities of the Christian faith. I do not hesitate to declare publicly beforehand that I intend to deal with the great doctrines and dogmas of the Church, as the Incarnation, the Virgin Birth, the Resurrection, the Atonement, and with those alone. In my experience of many years in every part of this country I recall but one instance when these discussions were not listened to with growing interest by constantly increasing congregations, which have finally crowded the churches where the discourses have been delivered. This is not due to any particular ability on my part. I am sure that anybody making the same effort in the same way, would meet with the same success. Man can think little that is original on these subjects now. He can, however, set forth the facts and his deductions—which are other men's deductions—in simple, non-technical language. Of course, he may lose some nicety in definition but he will gain immensely in the wider comprehension of his hearers.

Metaphysics, dogmas, doctrines, philosophy—the people are hungry for it all, if it is only put to them in the right way. And the very head and front of misrepresenting the Church and of putting the Church in the wrong way is to pooh-pooh, or wave aside, a la Rodsnap, its doctrines and dogmas.

Having disposed of this matter satisfactorily, to myself at least, will you, Mr. Editor, permit me to add a little more which may seem irrelevant but which is not.

When the salaries of every body of men, and some bodies of women, are being increased by virtue of an economic effort originated by them-

selves, in an endeavor to enable them to procure the necessities and a modicum of the luxuries of life, what is going to be done by the General Convention and Nation-Wide Campaign about the salaries of the clergy? No man called to preach the Gospel can refuse to do it. In the nature of things the clergy can not strike. They can not lay the nation under an interdict. I have a feeling that the nation would not mind it very much if they did. They must depend on the awakening of a proper sense of responsibility among the laity, followed by appropriate action flowing from that recognition. Is it not practically true that wages are never raised and conditions bettered except as the result of the application of force? Well, the clergy can not apply force by combination or otherwise. Can the Church do the right thing by her ministers voluntarily or by persuasion, or without pressure?

There will always be men who will gladly offer themselves and take what they can get and live on it. Men who say "God will provide" forgetting that in most cases the provision is so inadequate as to be a reflection on Providence. No! God will only provide through men. If they won't, as a rule He won't. It is easy to put the discussion of clerical stipend on the high plane and condemn everybody who attempts to urge anything to the contrary. But the work of the Church would be much more effectively done and there would be many more able, devoted, consecrated, Godly, men to do it if they were relieved from the terrible anxieties and burdens under which they must labor, which every man knows, exist and must be met. How greatly does this fact impair the usefulness of men already in the ministry and keep out others who face it.

That these strains and cares more often than not are for wives, children and other dependents, rather than for self, makes them harder to be borne. Of course one of the answers to that problem is clerical celibacy, and the answer to that answer is to be found in Leu's history of the experiment, the re-reading of which edifying book I have just completed.

The bad principle of something for nothing which everybody admits to be economically unsound seems to be religiously endorsed. The laity have had the statement that salvation is free dinned into their ears so long that they actually believe it. It is not free; the best thing to be said for it is that its price is not beyond anyone's compass, howsoever poor he may be. It must be paid for. Help your clergy to live decently without care, relieve them from anxiety, and humiliation, give them time to study, to go deep into the great doctrines and dogmas of the Church and see what the results will be.

Personally, I have made it a rule that parishes requiring my services shall pay for them. Whether I need the money or not is beside the question, or whether I give it away or not is nobody's business but my own. I stand for a principle and I am willing to endure the obliquity for the sake of the principle. As a rule what you get for nothing you value accordingly, and it helps you in the same ratio.

Nor, in advocating largely and systematically increasing the salaries of the underpaid clergy am I speaking for myself, in the least degree, for by my own efforts I have become independent of clerical stipends. I ask the people I serve for a reasonable payment for those services for their good, not my own.

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.

TO BRING MOTION PICTURES UNDER THE CHRIST SPIRIT

Will the Nation-Wide Campaign Attack Any Moral Evil Big Enough to Arouse National Enthusiasm?

By the Rev. Wm. Sheafe Chase

The campaign can do two things to bring motion pictures under the Christ Spirit.

(1) It can raise two millions of dollars to manufacture religious, patriotic and ethical stories, of such a high moral and artistic character that it will compel pictures which are made for commercial purposes to raise the standard of pictures shown in places of amusement.

(2) It can request Congress to enact a law for the Federal Control of Motion Pictures in Interstate Commerce, similar to the Randall Bill, which has been twice favorably reported in Congress by the H. R. Committee on Education. The need of such a law is shown by the fact that four states have censorship laws for motion pictures.

Many persons have thought there was such a law because they have seen at the end of many films "Approved by the National Board of Review." But the expenses of that board are paid by the makers of motion pictures. The board is not Federal and is not official. There is no law requiring all films to have the approval of this board in order to be shown in licensed places of amusement. Only the best pictures are submitted for its inspection. The bad films are not offered for examination of this board.

The General Federation of Women Clubs in their National Convention, in the spring of 1918, appointed a committee to work for state censorship laws in 44 States similar to those in Maryland, Ohio, Pennsylvania and Kansas. This proves that the women of our country feel the need of some remedy. But a Federal control of the morality of the films is much wiser than to attempt to have 48 different standards for the pictures, as would be the case if each state had a different censorship law.

Each of our three boards ought to favor these suggestions.

The Board of Missions cannot do its full work in carrying the gospel to all people, especially the foreigners, and the children, without using motion pictures. The Roman Catholics have purchased a film giving the life and death of Christ and are sending it throughout our land as a Missionary to any parish that will use it.

If we raise the two millions, we could arrange for the making of pictures and a band of actors, specially trained and filled with a spirit like

that of the players at Oberammergau. These films could be placed in film libraries, one library to each diocese for the use of the Churches and schools.

The Board of Religious Education must be anxious to utilize this which is one of the great formative influences in the life of the children. If Jesus were now in earthly form, He doubtless would use the motion pictures as well as the Parables to explain the mystery of the Kingdom of God and to bring home the truths that are embodied in the stories of the Prodigal Son and the Good Samaritan.

The Joint Social Service Commission must be anxious that the children should be protected from pictures which seize the idle, playful moments of a child, in his most impressionable age, and show him scenes of safe cracking, drunken debauches, marital infelicity, sensuous love-making, abduction and arson. Such pictures give to the children's nerves, mental and moral nature, a shock, twist or bent which brutalizes or otherwise degrades their whole life.

The House of Deputies of the General Convention in 1916 declared itself in favor of some form of National Censorship and by vote referred the matter to the Joint-Social Service Commission. But the House of Bishops did not concur, possibly wanting more time to consider the matter. The Diocesan Social Service Committee of Long Island and the Province of New York and New Jersey have by vote urged the importance of securing a federal regulation of motion pictures. The Educational Film Magazine and the American Federation of Catholic Societies favor such a remedy. The business is a national business and needs to be controlled by a federal law.

The importance of purifying the motion pictures is emphasized by the increasing use of the DeVry motion picture machines, which can be used without a booth or licensed operator and can be attached to any ordinary electric light socket. Soon motion pictures will be as common as phonographs in our homes. Hence the need of purifying the pictures which are to be used by the families of our land.

It has been suggested that it would be better to leave this work to the Inter-Church World Movement next fall, as its greatest success would require co-operation with other communions. But if we lead, it is more likely that the Inter-Church Movement will take up the matter than if we do not.

But in any event the Episcopal Church needs to own her special films, made for our own use and she should have funds with which to establish and perpetuate her own film libraries.

The various sister communions have led us in many matters. Is it not time for us to lead?

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New York Letter

The Rev. JAMES SHEERIN.

UNITY IN ITSELF.

With all the talk of internationalism and leagues to take the place of states in international affairs there is a strongly increasing undercurrent of opinion that the world is not yet ready for final decisions in such hopes, but would be better and happier by a little more attention to internal affairs, success in which would make men and nations fitter for a larger and more definite league. One hears this everywhere,—in barber-shops, on the street cars, in lodges, at any casual point of meeting where two or three are gathered together. If there was world weariness of war last year, there is now a world weariness of peace talk that keeps everything upset. Sometimes the weary ones are unable to say whether it is senators, presidents, politicians or fanatics that keep it up most, but they cry a halt, whoever it may be.

The same thing seems true in regard to Church unity. One of the earliest enthusiasts of my time in longing for immediate unity, ready to take any step within reason looking towards ultimate unity of all Christians, I have not in the least given up the ideal, but I am ready to share with those who feel now that a new tack is necessary,—a return into oneself, or into ones own church, there to seek a cause for the hatred and sectarianism that will not down, strive we never so earnestly to make it do so.

This may not be news, and it may not be just what the editor or the readers may most desire in the columns of The Witness. But I am not a reporter of "news" as commonly understood. In the present case I know of no news so much suppressed and so much needing expression as that which comes to me from manifold sources and on every breath of spiritual hope, namely, that the need of the hour is more intensive Christianity, and less attention given to extension. A Nation-Wide Campaign that is a mere drive for twenty million dollars is frowned upon by all genuine Churchmen. One for mere increase of numbers is no better liked. A great world conference of different Communions is only welcomed because it might discover that the greatest need of the world is not world-wide expansion but heart deep devotion, in the spirit of which all the onward growth desirable would come of itself, and come with far greater speed and certainty.

The real call of the day in religion may be exclusion rather than unity. That great man, Phillips Brooks, under whose legs it was said could be accommodated any kind of religion, was quoted, in the time of the agitation against admission of Chinese to America, as saying that any set of people should be kept out who endangered the true development of American ideals. Personally I should at present favor a general permit of freedom in choice of many of the proposed Prayer Book amendments, but I should waste no time in debate over them. I should also in the interests of simplicity and unity be willing to remove the antagonistic adjective of our official title, leaving only the "Episcopal" as distinctive of our friendly but firm reason for continued existence! But I should debate with no one and hurt nobody in an effort to have so simple and sensible a change made.

Leaving aside all the Churchly moves of the day, which are strangely petty after all the larger hopes of war time, I am convinced that the best thing of all is to do what a friend of mine urges, "Let's give up all talk of ritual or non-ritual, unity or non-unity, and get down to a ten years' straight drive to be Christians ourselves and to preach the gospel of Jesus everywhere, with emphasis on His wonderful powers of leadership." The Churchman was not so far off the Kingdom when he insisted that we cannot afford to sacrifice the truth that has been handed down to

us in a search for mere external union.

The defect in this argument lay in what was sometimes meant by truth. Today we see a world up in arms, and no proposed league of nations will stop it. The enthusiasts of the war kept telling us what the war was doing for religion,—that our young men would come back eager for righteousness and bigger in every good way than they had been before their experiences in the trenches. These enthusiasts would listen to no one who reminded them that history reveals more evil than good, that men always came back from war with the few glowing exceptions, worse than when they went into it. Today we have revolutionary strikes everywhere, we have lynchings in North as well as South, burglaries in broad daylight, outnumbering any known to the authorities, messengers stealing that which is entrusted to their care, dissatisfaction and dishonor in every rank of life; and those doing such things are sometimes soldiers who never thought of murder or theft before the war or they are the raff of humanity who have been incited by the Great War to display their innate ugliness and cruelty as they did not dare before.

The Episcopal Church can afford to waste no time in tampering with minutiae of public worship while such things go on. Every move it makes at present towards its brethren of other names, inviting closer unity, seems creative of bitter thoughts on account of the suspicion that we fondly believe we have a treasure to offer them which they have not, in our faith and order, while every man who hears, knows or thinks he knows that in faith and character we come far short of the ordinary Christian ideal of life. Note the Baptists at St. Louis in thunderous applause rejecting our plea for unity led by no less a man than Shailer Matthews whose books have done so much for social progress in the name of Jesus. The whole atmosphere is inhospitable to advances that are not confined to the simple evangelical principles of the gospel. Even they seem unwelcome at times.

If what I hint at here be true, what must be done? Perhaps there is no better answer than to agree with our "Catholic brethren," and cease for a decade all approaches to our fellow Christians for a unity that does not appeal to them as yet. If ours is a household of faith, let it strengthen its faith by prayer and good works, not neglecting the word and deed that, springing from a good heart, would tend to draw others to see that God is with us. This might be something like the ancient Truce of God, wherein cathedrals were built and men had time in which to forget their quarrels. It would be, at any rate, a working policy of far more benefit than many theoretical overtures of peace.

A Hero Cardinal.

On the afternoon of October 7th Cardinal Mercier came to Columbia University and the degree of Doctor of Laws was conferred upon him in the presence of a vast crowd of students and citizens. As has been the custom of recent years, especially since the great men of the war have begun to visit us, the ceremony was outside on the great plaza fronting the splendid library, which has been called one of the ten finest buildings in America. The chief participants stood or sat in front of the handsome Alma Mater statue, one of Daniel C. French's best works. Up the long flight of stairs from the statue to the Library there went a red carpet, and between each of the lofty pillars was flying a flag of the Allies, the dominant feature being a great Belgian flag in the center. Looking at the procession from the opposite side of the street as it came down the red carpet, the many colors of hoods and gowns shining in the bright sunlight, the great Cardinal in his brilliant red gown and cap preceded by two or three Bishops in purple, one could feel that he was witnessing such an event as is sometimes feebly im-

tated on the stage of a metropolitan opera house.

The Cardinal himself is a fine figure of a man, unless one prefers weight as well as height. He was taller than anybody else in the procession, and his face and head are those of a man of intellect as well as of soul. All in all, it could be assumed that here people were looking at one of the great ones of the earth, who represented all that was worthwhile in the historical office of "a prince of the Church."

The Roman Catholics are making much capital of the fact that this great hero is one of their men, though he asked to be greeted nationally rather than ecclesiastically. But this is no more than we did when the Archbishop of York was among us. It is interesting, however, to note that even a Cardinal O'Connell, who, by his neutral indifference during Belgium's trouble, won the righteous contempt of such ardent patriots as his neighbor, Dr. Van Allen, is now coming out strongly in praise of this great Churchman who, Paul-like, withstood the Peters of Rome and Germany to the face, rebuking them by his deeds. It is doubtless a great Church that knows which side of the political fence to climb down from after the trouble is over.

A DEMOCRATIC EPISCOPAL ELECTION

To those who have special awe for the office of a Bishop, particularly one so Metropolitan as New York's, there is considerable cause for thought in the fact that beforehand there was no excitement or wirepulling and that since the election, although the day itself was stirring enough, everything has subsided as if there had never been so great an event in the peaceful movement of the Diocese. The compliment to Bishop Burch lies in the fact that it is all so taken for granted.

Two comments are representative of a certain attitude quite harmonious with the spirit of the day. A clergyman who had voted for one of the great rectors to succeed Bishop Greer said playfully to a Bishop Burch supporter: "The whole thing is a Bolshevik movement! You country clergy, with other ordinary men, have revolted against the customary promotion of great rectors to the bishopric. Because a man had revealed ability enough to rise to the greatest rectorship in the Church you have made that commendable fact an obstacle to his advancement to the office of chief shepherd!"

Another clergyman, rejoicing in the election, put it this way: "I am glad Bishop Burch was elected. It is a stroke for Democracy, and in the direction of class and caste levelling. If a man is good enough for the drudgery he is, also, good enough for the dignity. We have distinction enough in the church. I would have all bishops auxiliary elected with the right of succession or let the Ordinary resign to give way to a successor."

The Carlylean idea of hero-leadership is rebelled against in these utterances. Wherein they may be overthrown is that Bishop Burch, with his gigantic body and clever mind as well as clean soul, may yet prove what many now think, that he is himself of the hero type, snubbing theories of democratic levelling by showing that he is, after all, something more than a mere man of the people trying to rule. That anybody can rule is the pet faith of the Bolshevik mind. The election of Bishop Burch was certainly democratic in that he was the choice of the majority, but he was probably chosen by them just because they did not believe that anybody is fit to be a bishop!

Plans are under way for building a new stone church at Woodlawn, Pa., in the Diocese of Pittsburgh. It is to be built with a basement at the latest in the spring of 1920, if present arrangements work out satisfactorily. The rector is the Rev. Alfric J. R. Goldsmith.

100,000 BROTHERHOOD MEN BACK CAMPAIGN

General Convention Will Ask for 1,600 Workers and an Aggregate of \$50,000,000 To Back Them.

One hundred thousand laymen, constituting the entire membership of the Brotherhood of St. Andrew, were enlisted under the banner of the Church's Nation-wide Campaign, at the Brotherhood's thirty-fourth annual convention in the Hotel Tuller, Detroit.

The enlistment was consummated when, following a stirring address by Rev. Dr. Robert W. Patton, National Director of the Campaign, a resolution introduced by Courtney Barbor of Chicago, was unanimously adopted by delegates representing every part of the United States.

"Realizing," the resolution read, "that the Nation-wide Campaign overshadows in importance, at this time and until its completion, every other responsibility before the membership of the Church, we, the members of the Thirty-fourth Annual Convention of the Brotherhood of St. Andrew, pledge our active interest and support to the Campaign through our respective parochial and diocesan committee."

Dr. Patton began his address with the announcement that, while he spoke, three laymen were in another room, praying that every man in the Brotherhood would be won to untiring support of the Church's great movement to mobilize all its resources for the expansion of its work.

The delegates, who crowded the convention hall, refused to permit him to stop to answer questions, which, one of them said, were already answered in campaign literature which had been distributed. He was finally granted 15 minutes additional time, and given an ovation lasting many minutes, when he finished speaking.

"How often," Dr. Patton said, "have I heard the question: Is this a spiritual campaign or is this a money campaign? Tell me, what is the fallacy in that question? It attempts to divide the indivisible. There is no such thing as awakening the spirit of a man without increasing the sacrifice of his means. You can't mobilize a man without mobilizing his money. The Nation-wide Campaign is not a financial campaign alone, nor a campaign of spiritual awakening, alone, it is both. For the one implies the other."

Someone had presented a written question, asking for a definition of the purpose of the campaign in words of one syllable.

"This is my one-syllable definition," Dr. Patton answered. "The purpose of the Nation-wide Campaign is to see the last man in the Church and urge upon him to prove his faith in Jesus Christ with all he is and with all he has."

And, in answer to another question, he said:

"The national budget of the campaign, made up from the surveys of all the dioceses, and to be presented to the General Convention of the Church here in a few days, will ask for 1,600 new workers, and an aggregate of \$50,000,000 to back them and finance the projects in which they are to be involved in the next three years. On a basis of average weekly per capita contribution by members of the Church, this represents thirty-three cents a week for each member. This figure has already been passed. There are dioceses now averaging from 40 to 50 cents per capita per week."

Forestalling questions concerning the brief time given the Church to carry through the campaign, Dr. Patton explained that delay would be disastrous, in the face of the social and political unrest abroad in the world.

"A member of the cabinet whom I interviewed at Washington the other day," he told the delegates, "said to me: 'Tell your Episcopal people at Detroit that there is one thing, and one thing only, that will save the world and America—the world-wide spread of the religion of Jesus Christ.'"

Dr. Patton announced to the delegates that Lewis B. Franklin, of New York, director of war loan organizations for all five Liberty Loans, has undertaken the direction of the great drive next month which will climax the Nation-wide Campaign.

"Mr. Franklin," he said, "told me he would give the campaign his aid, if after investigation he found it a business-like practical project. He investigated, and came in. 'Dr. Patton,' he said, 'there has never been a campaign projected by the United States Government, the Red Cross or any other organization better conceived and better executed up to date than the Nation-wide Campaign.'"

Dr. Patton told the delegates that this campaign, so endorsed, cannot fail if the Bishop and the Diocese is behind it, but must inevitably fail where this condition does not exist.

"The Nation-wide Campaign," he said, in summing up, "is an undertaking on the part of the Church to spiritualize all its energies, to unite all its agencies, to mobilize all its resources and to enlist the last man in its work."

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GENERAL CONVENTION
CONVENES AT DETROIT

(Continued from page 1)

The mission of the Church is to be the light of the world, the inspiring force of men, the conserving element of society.

"Then we rest under the unpleasant imputation that we are a class Church, that we pay deference to the cultured and rich without giving equal heed to the interests of the plain folk and the manual laborer. That our sympathies run with the ideas and arguments of capital rather than with the claims and arguments of labor. This is no unimportant matter nor one which the Church and her leaders can dodge. The burning question of the day springs from the friction between capital and labor, the employer and the employed. Is the Church to remain silent or inactive, or else to straddle the fence? God forbid! That there should be this industrial friction and misunderstanding is wrong. The head and the hand, two members of one body, have fallen out and it is certainly the part of the Church to share the common effort to discover where the blame lies and to insist on obedience to the principles of justice and honor and freedom which are not abstract ideas but practical forces.

"Must Admit Condition."

"No decent man cares to pretend that the existing industrial situation is satisfactory. There is nothing more encouraging than to reach such documents as the Interim Report of the European Commission of the National Industrial Conference Board (July, 1919), or the Employer's Industrial Commission of the United States Department of Labor on British Labor Problems (March, 1919), in that both represent an honest and, I think, successful and sympathetic effort to obtain the workman's viewpoint. Both reports find two sections of industrial society—those workmen who believe that the present industrial system can and should be improved and those whose ultimate object is the control of industry, nationalization and a dominance over the State; those who would promote co-operative relations with the employer and those who look askance at collective bargaining and organizations of labor and capital, and who freely express the view that they do not wish harmony between employees and employers, since harmony would help to continue the present system of society.

"The Final Test."

"The final test of what should or should not be is justice, honor, freedom and the promotion of the commonwealth. When both sides accept the principle of partnership, which is the business aspect of brotherhood; the rest of the road will be smooth. On this it is the Church's duty to insist. She can do nothing else, if she holds to the example and teaching of her Master. The best means of embodying the principle in practical affairs is a matter of experiment. It is not necessarily revolutionary to talk about the democratizing of industry. It is logical if we believe in our Government and Constitution. Political democracy we practise in manhood and womanhood franchise; educational democracy in the public schools; religious democracy in religious freedom; a satisfactory expression of industrial democracy remains to be worked out.

"The central attraction of Christianity is its adventurous idealism and its chief agency, self-sacrifice. The call to self-sacrifice today is the most compelling invitation that ever won men to a cause. Have not those who 'forever overseas,' sleep under the protecting guardianship of the wooden cross a right to expect of us the perpetuation in ourselves of their spirit? We see their victorious souls crowding up the steps of light.

"Their heads are lifted. As they pass They look at Christ's red wounds, and smile

In gallant comradeship—they know Golgotha's terrible defile.

"They too have drained a bitter gall. Heart's Calvary they know full well, And every man or old or young Has stared into the depths of Hell.

"Yet brave and gay that spectral host

Goes by. Like Christ, on bloody sod They gladly paid a price, like Him They left the reckoning with God."

"These have gone before us to augment the great cloud of witnesses who encompass us. They have exchanged the discipleship of faith for the discipleship of sight. They know the truth and the truth has made them free with the glorious liberty of the children of God. They have run the race—a relay race whose baton is a fiery torch fed with the rich oil of unselfish service. That fiery torch has been passed on to us to hold high and keep aflame with the same oil. It is a sacred trust which we must honor in order that their race shall not have been run in vain."

GENERAL CONVENTION NOTES.

St. Paul's Cathedral, a most beautiful and imposing structure, was consecrated on the first Sunday afternoon of the Convention. The cornerstone was laid eleven years ago, November 1908, and the edifice completed and dedicated in 1911.

President Wilson is being remembered at the early celebrations of the Holy Communion every day. A resolution of sympathy for the President was offered by Judge Davis of the Supreme Court of New York, and adopted by the House of Deputies.

A final and favorable vote was taken, changing the Constitution, giving a seat and vote in the Convention to a Bishop without a See. Under this change Bishop Lloyd of the General Board of Missions will be entitled to a seat and vote in the House of Bishops.

An enabling act was passed permitting Suffragan Bishops to serve as Diocesans on request of a diocese in the event of a vacancy in the See.

The representatives of the Canadian Church were received at a joint session of the House of Bishops and House of Deputies. Addresses were made by the Bishops of Yukon and of Ottawa, the Archdeacon of Huron, and the Dean of Halifax.

The report of the Committee on the Revision and Enrichment of the Book of Common Prayer was received on Friday, the 10th inst., in the House of Deputies, occupying the House throughout the day, and a number of changes authorized which will be given in next week's issue.

The House of Bishops confirmed the election of the Rt. Rev. Dr. Burch as Bishop of the Diocese of New York.

Bishop Anderson presented a resolution in the House of Bishops calling for a ratification of the League of Nations and the Peace Treaty as adopted at Paris. Bishop Brewster of Connecticut offered an amendment approving the League "with reservations and amendments" to "secure the participation of our country in a covenant of nations which shall effectively guarantee the authority of international law, and protect the world from conditions that may menace peace." The resolution as amended was adopted.

The House of Deputies unanimously adopted an amendment to the Constitution which provides that when it becomes necessary to select a successor to the present Presiding Bishop, the selection shall be made by election instead of by a seniority of consecration.

THE GREATEST
PROGRAM EVER
FORMULATEDA Practical Summary of the
Great Work of the Nation-
Wide Campaign Presented
to the General Con-
vention.

The greatest program ever formulated by the Church—the program of the Nation-Wide Campaign—is ready for presentation to the General Convention, now in session in Detroit.

The period of preliminary preparation is past. The door was closed upon it when, before one special session of the Board of Missions last Tuesday—the survey that has been months in the making, that has crystallized the Church's problems, needs, and responsibilities in this period of reconstruction, was set forth in summary by the Rev. R. Bland Mitchell, manager of the Central office of the Campaign.

And the Board, with this program before it, made ready for the opening of the door to its achievement, a door to which the General Convention alone has the key. It voted that when the Nation-Wide Campaign is laid before the Convention, a recommendation accompany it, urging the appointment of a commission of four bishops, four presbyters and four laymen, to review the campaign as now organized, its scope and its methods, and to return its recommendations at the earliest possible moment.

"The King's business," said the Rev. Dr. James E. Freeman of Minneapolis, at that meeting of the Board of Missions, "requires haste."

What, specifically, the King's business is for the Church today—and for the next three years to come—the survey tells. It tells, too, as the Board of Missions learned through Mr. Mitchell's summary, something of the Church's shortcomings in despatching the King's business in the past. And as it stands, of itself, as a force which already brought new vision to the Church and new impetus to more efficient work.

"The Church is working under one-fourth its power."

That, Mr. Mitchell told the Board of Missions, is a fact which the survey, reaching down into the least parish and mission, has revealed. And the program of the Nation-Wide Campaign as it stands ready for the eye of the General Convention, is primarily a program for raising the standard of efficiency in the Church, to 100 per cent.

To this end, what does the program require?

"If you are interested in facts and figures," Mr. Mitchell said, "I might say that this program calls for 1,500 workers. Of those nearly 700 are clergy, and the rest of the list calls for anything from a janitor up and down.

"It calls for about 2,000 buildings or material equipment of some sort. Of those, about 10 per cent are churches needed. A goodly per cent are community houses in the parishes.

"It calls for the provision of 100 moderate-priced automobiles, to multiply the strength of the workers we now have.

"For these 1,500 workers needed at home and abroad; for these 2,000 buildings needed at home and abroad; for all the other provisions of this program, we must have in the next three-year period, \$54,700,000—at least that was the total this morning. Additional figures are being added daily, and the exact total which will be embodied in the program when it goes to the General Convention next Monday cannot be foretold."

There, as Mr. Mitchell said, are the facts and figures. Behind them is the program itself, its scope and significance to the Church and to the world only suggested in this summary.

Something of this scope Mr. Mitchell revealed.

"Take the matter of the salaries of the clergy," he said. "There has already come through this campaign a realization that the clergymen were underpaid, that a clergyman ought to get almost as much as an unskilled laborer. Some dioceses had caught that. A body of laymen at the meeting of the National Campaign Committee in New York got up on the platform and said that this matter ought to be remedied. I accordingly sent out their resolutions that it was the recommendation of the laymen of this Church that the clergymen be given a living wage. And as a result of that my mail has been full of a little higher vision that has been brought to these dioceses, through the action of the laymen. Thousands of dollars have been added to these surveys in the last two weeks.

"Then there is the development of our work among the immigrants. Of course the fact that the Board of Missions has opened a department for the Americanization of Immigrants, has given emphasis to that work. This survey deals with the work of Christian Americanization. The data was prepared by people under the Rev. Thomas Burgess, director of the new department, who are expert in that work. And this part of the Nation-Wide Campaign program calls for \$1,500,000 in the next three years.

"In the rural work perhaps one of the most interesting things was turned up by him who has just left us, Bishop Sage. He was planning to have the twentieth-century circuit riders, put out in groups of five men the first year, five more the second, and five more the third, so that at the end of the third year fifteen men would be working to bring that scattered community into a neighborhood, so that the people all over the district could be helped and encouraged. The survey shows that other workers in the Church are conscious of the call to go into the mining towns and into the industrial communities, if we can get the people to do it and the Church is willing to back them.

"Then there is the Educational work. I believe there is not a diocese that has an educational institution within its borders that is not awake to the importance of the work. I believe that wherever there is a State educational institution, the people there are willing to put up buildings or expend money for the kind of improvements that will interest and hold the boys and girls who go out of our homes and away from the home influence into State institutions, to claim them for Christian citizenship."

This is, in part, the practical summary of the Nation-Wide Campaign program as the Board of Missions heard it presented, something of the essence of the program as it will be laid before the Convention. Those who heard, at that meeting, variously interpreted the campaign as evidence of the Church's awakening to national consciousness, of the Church's realization of the insistent call of the hour for its service in establishing a new order.

But the sense of the entire Board at that meeting last Tuesday was that this program is the most vital thing which will confront the Convention; that it is business of the highest importance—the King's business and that "the King's business requires haste."

Professors from many colleges and universities, clergymen from many towns where famous institutions of learning are situated, and students at many of these schools gathered in Ann Arbor, Mich., on Friday, October 10th, for a three days' session of the National Student Council of the Church. The Council is a sort of board of strategy which surveys the opportunities for work of the Church among the young men and women attending the colleges and universities of the country and prepares plans to win a greater interest on the part of the students who are members of the Church in the work of the Church.

BROTHERHOOD CONVENTION

(Continued from page 1)

leaders. In developing this new conference the Brotherhood should under no circumstances fail to give heartiest support to the summer conferences now being held.

"2. That not less than three secretaries be assigned to the supremely important work of building up the Junior Brotherhood. The number of opportunities for starting Junior chapters is simply overwhelming. The entire Church is turning to the Brotherhood to organize and set at work the older boys and younger young men. We cannot longer delay the adoption of an aggressive policy with the Juniors.

"3. That a publicity secretary be secured as soon as the right man can be found. Not for boasting the Brotherhood's achievements, but for the sake of the Cause and for the greater effectiveness of our growing work, a publicity man has now become a necessity.

"Never have there been so many opportunities to organize new chapters as at present and never before has the Brotherhood had so many friends in the Church! With a larger vision born of our war work, with an advance program of splendid proportions, and with the modest increase requested in our staff of secretaries, truly the Brotherhood is ready and eager for a service in the Church never before made so possible."

The public service in St. John's Church, had for its theme "The Over There Spirit Applied to Problems Over Here." The speakers were Rev. George Craig Stewart, D. D., an overseas Red Cross chaplain; Major Henry Sanborn, in active service in France, and lately ordained deacon by Bishop Hunting; and the Rev. Robt. Renison, D. D., of Hamilton, Ontario.

Saturday's program was intensely interesting, the morning conference on work among boys being conducted by Mr. Gordon Reese. Two inspiring addresses were given, viz., "Adventure for God," by Major Sanborn, and "A National Consciousness for the Church," by Bishop Wise of Kansas. On Sunday morning, services were held in all Episcopal churches with lay speakers.

At the public meeting in St. John's Church on Sunday afternoon, the topic was "Bringing in the New Day." Addresses were made by E. Earl Taylor, General Secretary, Inter-Church World Movement; the Rev. Bernard I. Bell, President of St. Stephen's College; the Very Rev. J. Wilmer Gresham, D. D., Grace Cathedral, San Francisco. At the final public service on Sunday evening, Bishop Woodcock of Kentucky gave the closing address, "For Their Sakes I Sanctify Myself."

The Nation-Wide Campaign was officially endorsed by the Convention, and the way in which the Church is to carry out the plan was discussed with great enthusiasm in the various meetings. The present unrest and serious social and commercial problems were handled by nearly every speaker of the Convention, the one solution being the words of the ancient prophet, "Not by might, nor by power, but by My Spirit, saith the Lord." The following officers of the Brotherhood will serve for the coming year: Edward H. Bonsall, President, St. Matthew's, Philadelphia; Courtenay Barber, 1st Vice-President, Redeemer, Chicago; Walter Kidde, 2nd Vice-President, St. Luke's, Montclair, N.J.

All of the executive staff at the national headquarters and the field secretaries were re-elected, with the exception of Mr. B. F. Finney. Instead of a field secretary Mr. Finney was elected "associate general secretary in charge of field work."

In a letter to his parishioners, the Rev. W. A. A. Shipway of Spokane, Wash., writes, "Let me urge upon you that there are some things which you, as a Christian, cannot afford to be without, no matter what they cost—a Bible, a Book of Common Prayer, a Hymnal and a Church paper."

NATION-WIDE CAMPAIGN HYMN.

The Rev. Dr. Robert W. Patton, director of the Nation-wide Campaign, has accepted a "Hymn for the Nation-wide Campaign," written by the Ven. Frederick W. Neve, Archdeacon in charge of mountain missions in the Diocese of Virginia, and will give it wide circulation during the intensive period of the Church's movement "to inform the mind and awaken the conscience." Archdeacon Neve has suggested that his hymn be sung to the music of "Aurelia." His words are as follows:

The Church had lost her vision,
The sheep were scattered wide,
Seeking forbidden pastures
On every mountain side;
The world was full of evil,
The nations in dismay,
Beheld their hopes fast fading
Of a more perfect day.

But Christ now sends His Spirit
With power from on high,
And e'en His feeblest servant
Shall feel His presence nigh.
Rise up, ye sons of Zion,
No longer fear your foes!
He hath gone forth before you
Mighty as when He rose.

Lead on, O Christian Bishops!
Apostles called to be,
In the new age now dawning
What visions do ye see?
Fear not to tell the people;
Send forth a clarion call,
The people look for leaders,
Let not your strength be small.

Lead on, ye priests and prophets!
Prove to the full that grace
Which Christ Himself has given
That ye might show His Face,
That so the people looking
May never fail to see
Some vision of His glory
Some Hope that sets them free.

Be glad, be glad, ye people!
The day at last has come,
The day of Christ's Redemption,
Let not your lips be dumb;
Tell to the worn and weary,
Tell to the slaves of sin,
The Church at last is awakened
The Church at last will win.

Be glad, be glad, ye children!
Hosannas once ye sang,
When Jesus came in triumph
And all the city rang.
Be glad! Ye too can follow
Him Who was sacrificed.
Be glad! Ye too are striving
To win the world for Christ.

We then in happy chorus
Sing, Christ our Lord to Thee,
With every power awakened
From every sin set free.
We know Thou art before us,
We feel Thy strength within,
Be with us, lead us, help us,
The world for Thee to win.

A meeting of the representatives of welfare organization in New Albany, Ind., was held October 16th, to consider the co-ordination of various welfare organizations in the city. The move originated at a meeting of the Men's Club of St. Paul's Church, the Rev. F. J. Mallet rector, when Edward Street, director of the Louisville, Ky., Welfare League, delivered an address.

On the name day of the parish the Rev. Dwight F. Cameron became rector of the Church of St. Michael and All Angels, Amieston, Alabama. The Rev. Carleton, Barnsvell and the choir of Grace Church assisted the Rev. David A. Sanford and the members of St. Michael's in the service and the reception to the new rector.

ST. THOMAS'S CHURCH CHOIR SCHOOL, NEW YORK.
Three Scholarships available for boys with good voices between the ages of 11 and 12 years.
Apply to
T. TERTIUS NOBLE,
1 West 53rd St., New York City.

DIocese OF BETHLEHEM.

On Wednesday, September 17, the Rev. Ralph A. Weatherly, Vicar of St. James Church, Freeland, Pennsylvania, was married to Miss Helen E. Ware, daughter of the Rev. and Mrs. James P. Ware, rector of St. James Church, Drifton. The marriage service occurred in the Church at Drifton, the bride's father officiating. Mrs. Weatherly is well known throughout the diocese because of her work in the Woman's Auxiliary. They are at home since October 1, in the Vicarage at Freeland.

The Rev. James Lawrence Ware, curate of St. Stephen's Church, Wilkes-Barre, and Miss C. A. Woodroffe, daughter of Mr. J. M. Woodroffe, Senior Warden of Christ Church, Germantown, Philadelphia, were married September 24 in Christ Church by the rector, the Rev. C. H. Arndt, and the groom's father, the Rev. James P. W. are of Drifton. They are now on their wedding tour and will be at home at 21 West South St., Wilkes-Barre, after October 24.

The Diocese of Bethlehem is ready for the Nation-wide Campaign. Every parish is supplied with clergy. The last vacancy, St. John's, Palmerston, receiving October 1 as its rector the Rev. E. H. Hall, of Ft. Edward, New York, Diocese of Albany. Many parishes are following up the surveys of last June with a census. One parish, St. Stephen's, Wilkes-Barre, having the pleasant experience through its parish census of discovering that

its communicant membership was increased by over 100 names.

Eight parishes have already arranged to supply every family with a national Church weekly during the period of the campaign. The Witness taking the lead because of the Bethlehem Diocesan edition each month. The diocesan committee on publicity is driving to place a Church paper in every home and is aided by the excellent co-operation of the clergy. The committee has established a bureau of newspaper publicity that supplies every one of the 75 secular press of the diocese with weekly Church news and campaign articles.

The two regional conferences for prospective workers were held in September in the Pro-Cathedral parish house, Bethlehem, and in St. Stephen's parish house, Wilkes-Barre. The speakers were the Very Rev. J. I. B. Larned of the Pro-Cathedral, Chairman of the Nation-wide Campaign Committee, Rev. H. W. S. Powers, of Baltimore, E. J. Owen of Sharon, Pennsylvania, and Mrs. G. C. Williams of the Nation-wide Committee, New York. Attendance was large and enthusiastic.

The Rev. Charles C. Kelsey of Raleigh, N. C., has been appointed rector of the Church of the Atonement, 17th St., near Fifth Ave., Brooklyn, N. Y., succeeding the Rev. Frederick H. Handsfield, who resigned the charge last October. Mr. Kelsey is a graduate of Woodbridge College, Woodbridge, England.

THE CHURCH REALIZING ITS OPPORTUNITY FOR SERVICE.

Head of the Red Cross Will Speak for Nation-Wide Campaign at General Convention.

Emphatic indorsement of the Nation-wide Campaign as "sound and logical and, if faithfully carried out, should lead without doubt to a successful outcome," was made by H. P. Davison, directing head of the American Red Cross, in a letter to Bishop Lloyd of the Board of Missions, written in response to a request that Mr. Davison present to the General Convention arguments for the Nation-wide Campaign from the point of view of a layman. Adding that "the world is facing problems scarcely less vital or of less potential influence upon our civilization than those which were settled on the field of battle," Mr. Davison added:

"I desire to take this opportunity to express to you my deep feeling of thankfulness that the Church realizes in a large way the great opportunities for service that are before her.

"We were able, during the war, period, to create a great world-wide organization for relief of the suffering resultant from the conflict; and under the noble impulses which were awakened, there was mustered into the service of humanity a vast amount of hitherto latent will to serve, without which the success attained by the

American Red Cross and other welfare organizations could not have been achieved.

"Now that the war is over, that will to serve must not be permitted to relax, especially since the world is facing problems scarcely less vital or of less potential influence upon our civilization than those which were settled on the field of battle, and many of these problems are incapable of solution except in the light of the teachings of Christianity. To grip and hold permanently for the service of the nation and humanity this force which the exigencies of war brought is a task for which the Church is peculiarly fitted.

"I have looked into the plans for the organization of the campaign and am glad to say that in my opinion they are sound and, if faithfully carried out, should lead without doubt to a successful outcome.

"The Red Cross, who will understand, intends to labor on in peace as in war, but it welcomes the fellowship of the Church in the field which is large enough for all and where there is an especial task for the Church, which I believe your Nation-wide Campaign is well designed to equip it to discharge."

Opening of Bishop Gilbert Hall.

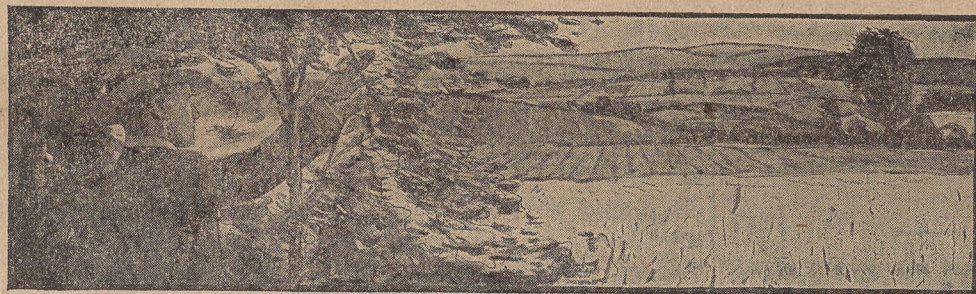
"To provide a Christian home for young Churchwomen attending the University of Minnesota, to bring the Episcopal Church in touch with the growing activities of a college community, and to train enthusiastic, consecrated leaders for women's work in the Church," is the purpose of the association of Churchwomen in Minneapolis, who have remodeled Bishop Gilbert Hall during the past summer, and made it an ideal home for girls attending the University. The Hall was opened October 1st, filled to its capacity, twenty-five students. The following interesting bit of history of the Hall is contained in a neat folder issued by the Committee:

"In the Spring of 1909, Mr. Stanley Kilbourne, Episcopal Chaplain at the University, for the Bishop Gilbert Society, an association of Churchmen, secured a large brick house at 703 Fourth Street, S. E., Minneapolis, and later turned the deed over to a Board of Managers elected by the Diocesan Council. The house was remodelled, stuccoed, and equipped with new furnace and plumbing. The third floor was made into Chapter Room, dormitory, and baths. Thus the first Episcopal organization at the University had a permanent home. The splendid influence of such a Church center among college students is attested by the fact that nine of the boys that lived at the Hall have entered the ministry.

Soon after 1914, Bishop Gilbert Society changed to a Church Fraternity, Chi Rho Theta, and finally became a regular college Greek Letter Fraternity. Then the Hall was turned over for the use of Churchwomen, and began to fill a pressing need. For the past two years it has been a dormitory for Churchgirls at the University under the management of a Board of Trustees. This year a Diocesan association of Churchwomen, known as the Bishop Gilbert Hall Guild, has taken charge of the Hall and hopes to make it a potent influence in the lives of young women who shall be fortunate enough to make the Hall their home while at the University."

Trinity Church, Williamsport, Pa., Diocese of Harrisburg, is well represented in the Nation-Wide Campaign. The former rector, the Rev. Robert F. Gibson, is a member of the Central Committee in New York and the Rev. Malcom DePul Maynard, a son of Trinity, is Chairman of the Diocesan Committee, with Diocesan Headquarters in Trinity Parish House. Trinity Church fired its first big gun in its parochial share of the Campaign on Sunday, October 5th, when a special service was held and addresses given by the rector and Mr. John J. Brandt. The latter addressed the large congregation on the business man's view of the Campaign.

"To inform the mind and awaken the conscience"



"Lift up your eyes and look on the fields"

The Survey, which represents the first great constructive step in the Nation-Wide Campaign, has been completed.

Its results have been laid before the General Convention in Detroit.

These results will be spread broadcast. They will be brought home simply and effectively, so that every member of the Church will see the problems and be able to say what part he shall take in their solving.

Before there can be a constructive program there must be first of all accurate and comprehensive vision.

We shall no longer deal with national and international problems on a piece-work basis.

"Lift up your eyes and look on the fields; for they are white already to harvest."

The Church has responded to that command.

It *had* lifted up its eyes; and the Survey represents the fullness of its problems and the opportunity.

The Nation-Wide Campaign for the Church's Mission