

# The Witness

"FOR CHRIST AND HIS CHURCH"

VOL. III. No. 43.

Nation-Wide Campaign

CHICAGO, NOVEMBER 1, 1919.

"To Inform the Mind and Awaken the Conscience"

\$1.00 A YEAR

## CHURCH TO HAVE AN ADMINISTRATIVE BODY

The Work of the Whole Church To Be Co-ordinated Under the Administration of a Presiding Bishop and Council.

Until such time as the Church has an elected Presiding Bishop there shall be elected a Bishop who shall be the Presiding Bishop so far as the provisions of the Canon adopted are concerned. The Presiding Bishop and Council, is a purely executive or administrative body.

Among the most vital matters of importance to the Church disposed of by the General Convention was the creation of a central body known as the Presiding Bishop and Council, to consist of twenty-five members, elected by the General Convention, of which there are five Bishops, five presbyters, five laymen, and eight others, unrepresentative of the eight Provinces, one from each Province. This Board is to be at the head of several specialized departments dealing with missionary, social and educational work, finance and publicity. The Canon, Canon 58, is as follows:

### Canon 58

#### Of the Presiding Bishop and Council

1. The Presiding Bishop and Council, as hereinafter constituted, shall administer and carry on the Missionary, Educational and Social work of the Church, of which work the Presiding Bishop shall be the executive head.

II. The Presiding Bishop and Council shall exercise all the powers of the Domestic and Foreign Missionary Society as provided in Canon 57, Article II, Section I, and have charge of the unification, development and prosecution of the work of Missions, Church Extension, Religious Education and Christian Social Service; of the performance of such work as may be committed to them by the General Convention, and of the initiation and development of such new work between the sessions of the General Convention as they may deem necessary, subject, however, to the provisions of the Constitution and Canons and the directing of the General Convention.

III. (i) The Council shall be composed of the following members, be elected triennially by the General Convention of the Church, of whom four shall be bishops, four presbyters, and eight laymen, communicants of the Church and of one member to be elected by the Provincial Synods at their last meeting prior to the triennial meeting of the General Convention, each Synod having the right to elect one member, and of the Vice-president and Treasurer as hereinafter provided. The member of the Council representing each province shall, in the year 1919, be elected by the Bishops and the clerical and lay deputies attending the Convention of 1919, from the constituent Dioceses and Missionary Districts of such Province. In the event of a failure of any Provincial Synod to elect a member of the Council, election shall be made by the General Convention.

(ii) Members of the Council shall remain in office until their successors are elected. The Presiding Bishop

and Council shall have power to fill any vacancies that may occur through the death, resignation, or removal of any member elected by the General Convention. When a vacancy occurs in the representation of a province, save when the same happens within one month prior to a meeting of the Synod thereof, the Presiding Bishop and Council shall fill the vacancy by the appointment of a person, canonically resident in such Province, who shall hold office until his successor is elected.

IV. Until a Presiding Bishop shall have been elected in accordance with the provisions of the Constitution, a Bishop shall be elected in like manner to exercise the powers assigned in this Canon to the Presiding Bishop as President of the Council.

V. The Council may, in its discretion, elect one of its own members or any other communicant of the Church, whether clerical or lay, to be Vice-president of the Council, and prescribe his duties. The Vice-president, when elected, if not already a member of the Council, shall become, ex officio, a member thereof. The Presiding Bishop and Council shall also elect a Secretary.

VI. The Presiding Bishop and Council shall organize from the membership of the Council the following departments, and shall determine the scope of the work of each department.

First—A Department of Missions and Church Extension.

Second—A Department of Religious Education.

Third—A Department of Christian Social Service.

Fourth—A Department of Finance.

Fifth—A Department of Publicity. The Presiding Bishop and Council shall have power to organize such other departments as the work may demand.

Each department shall have power to appoint, subject to confirmation by the Presiding Bishop and Council, additional members of the department, not to exceed twelve in number, who shall have seats and votes in the department, but without seats and votes in the Council. Women shall be eligible as additional members.

The Presiding Bishop shall be ex officio, the chairman of each department. The Presiding Bishop and Council may also enact all necessary by-laws for their own government, and for the government of the several departments, subject to the provisions of this Canon. Each Department shall make to the Presiding Bishop, annually, and at such other times and in such form as he may require, a report of the work done under its direction.

VII. The Presiding Bishop of the Council shall submit to each General Convention after the year 1919, for its approval and adoption, a budget for all work committed to them, including the general work of the Church and for such other work as they may have undertaken, or purpose to undertake for the ensuing year, and a provisional estimate for each of the succeeding years. Provision shall be made in the said budget for the necessary and reasonable expenses of the officers and members of the Council. Such budget and estimate shall be considered by the General Convention and appropriate action taken. The Presiding Bishop and Council shall have the power to expend all sums of money provided for in the budget as adopted by the

(Continued on page 5)

## NATION-WIDE CAMPAIGN ENDORSED

Report of Joint Committee Approving General Purposes and Plan of Campaign, Adopted.

Commission of Five Bishops, Five Presbyters, and Five Laymen to Manage Campaign.

Without a dissenting voice, the House of Deputies of the General Convention, adopted the resolutions embodied in the report of the Convention's Joint Committee on the Nation-wide Campaign, at its session in Arcadia Hall, Detroit, Tuesday afternoon (October 21).

These resolutions, after approving the general purpose and plan of the Campaign, and thanking the officers and workers who have carried it thus far, authorized the holding of an every-member canvass on the first Sunday in December, save in those dioceses where it would be impossible to do so, time being given them until

### COMMISSION ON NATION-WIDE CAMPAIGN.

Bishop Charles P. Anderson of Chicago.

Bishop John G. Murray of Maryland.

Bishop Arthur S. Lloyd.

Bishop Frederick F. Reese of Georgia.

Bishop Charles Sumner Burch of New York.

The Rev. Dr. Ernest M. Stires of New York.

The Rev. Dr. Edward S. Rousmaniere of Massachusetts.

The Rev. Dr. James E. Freeman of Minnesota.

The Rev. Dr. William H. Milton of East Carolina.

The Rev. Dr. Frank H. Nelson of Southern Ohio.

Henry P. Davison of New York.

Arthur Woods of New York.

George Wharton Pepper of Philadelphia.

Burton Mansfield of New Haven, Conn.

Oliver J. Sands of Richmond, Va.

Easter Day, 1920, and created a Joint Commission on the Nation-wide Campaign, to be composed of five Bishops, five presbyters and five laymen, to whom may be committed, with authority, the management of the campaign.

The resolutions of the report were adopted with little debate. The first two resolutions, and the last—which urges every unit in the Church to make a primary obligation in the campaign the increase of salaries for underpaid clergymen—were not debated.

Questions came from the house upon the details of the proposed plan for apportioning and distributing the money raised by the campaign, which in the third resolution, were left for the proposed joint commission to decide, and these were given qualified answers by Rev. George Craig Stewart of Chicago, a member of the committee submitting the report.

The single spirited discussion came up when the Rev. Dr. James E. Freeman of Minneapolis, after protesting against the seeming supplanting of the present executive campaign committee, submitted a resolution asking

that the resolution before the House be amended to specify the addition to the proposed commission of fifteen of the members of the present executive campaign committee.

Reynolds D. Brown of the Diocese of Pennsylvania, a member of the convention's committee on the Nation-wide Campaign, pointed out that, from a business standpoint it would be unwise to curtail in any way the authority of the proposed commission upon which, it was hoped, would be appointed the foremost men of the Church. He further pointed out that it was the belief of the Convention's committee that no commission would refuse to avail itself of the knowledge and experience of those who have been at the head of the campaign, including the debate. Rev. Dr. Edward S. Rousmaniere, chairman of the House members of the joint committee further stressed the points made by Mr. Brown.

The report of the joint committee, as adopted by the House, unanimously, and without change, follows:

### Report of the Joint Committee on the Nation-Wide Campaign.

The Joint Committee to which was referred the consideration of the purpose and plan of the Nation-wide Campaign, with instructions to make to the General Convention recommendations relative to the same, respectfully submits the following report:

Your Committee was organized with the Right Reverend the Bishop of New York as Chairman, and the Reverend Doctor Stewart as Secretary. Eight meetings of the Committee have been held. At these meetings most careful consideration has been given not only to the work of the Nation-wide Campaign Committee up to the present time, but also to the projected plan of organization for a Nation-wide education in the needs of the whole Church and of a Nation-wide canvass to meet these needs. A number of these meetings have been given over entirely to conferences with members of this Convention, of both houses, whose criticism of the plan might assist us in a just appraisal of its worth. After this careful and thorough-going consideration of the whole matter, the Committee unanimously begs leave to offer the following Resolutions:

WHEREAS, the Nation-wide Campaign is a movement designed to bring the spiritual and material resources of the Church to bear most effectively and adequately upon her whole task as witness to the Master; and

WHEREAS, those who have conceived and carried out the plan thus far have done so with extraordinary faith and zeal.

### BE IT RESOLVED:

1. That the House of Deputies, the House of Bishops concurring, expresses its deep gratitude to God for the moving of His Spirit as witnesses in this enterprise, and its deep appreciation of the notable service of the officers and workers of the Nation-wide Campaign; and, further, that it wholeheartedly approves the general purpose and plan of the Nation-wide Campaign.

WHEREAS, we recognize as excellent the general plan of the Nation-wide Campaign to hold a simultaneous canvass of the whole Church on December seventh, and must also recognize that several dioceses may find it difficult to adjust their diocesan campaign to this schedule, therefore,

### BE IT RESOLVED:

2. That the House of Deputies,

## IMPORTANT STEP TOWARD CHURCH UNITY

Joint Commission to Continue Conference With the Congregational Signatories of the "Proposals for an Approach Toward Unity."

The General Convention warmly endorsed the principle of Church Unity and proposed amendments to the Constitution making it possible for such a proposition as that presented by the Concordat to be considered in a Constitutional manner. The merits of the Concordat were not debated on the floor of the House of Bishops and only briefly in the House of Deputies, the whole matter being referred to a Commission for study and suggestion. "There was a tendency in this Convention," wrote Bishop Johnson, editor-in-chief of The Witness, "both to lengthen the cords and to strengthen the stakes. The two must go together if we are to live comfortably together."

The report, presented by the Rev. Dr. Manning, of New York, Chairman, which was adopted, is as follows:

The Committee on Amendments to the Constitution has duly considered Message No. 66 from the House of Bishops relating to the Proposals for an approach toward Unity signed by members of Congregational Churches and of this Church, and also Message No. 85 from the House of Bishops proposing amendments to Articles II. and VIII. of the Constitution.

The Committee reports that it recommends concurrence with the preambles and resolutions contained in said Message No. 66 with amendment, and recommends the adoption of the following resolution:

Resolved, That the House of Deputies concurs with the House of Bishops in the preambles and resolutions contained in its Message No. 66 with the following amendment:

Substitute for the preambles and resolutions contained in said Message, the following preambles and resolutions:

Whereas, at sundry times in past years, and especially in 1853, in 1880 and in 1886, this General Convention, and the House of Bishops thereof, did set forth certain declarations relating to the Unity of the Church and the steps which, under God, might be taken to lead to such Unity:

And Whereas, There have now been laid before General Convention certain "Proposals for an Approach toward Unity," to which are attached the signatures of distinguished members of Congregational Churches and of this Church, which proposals ask for the enactment of appropriate legislation whereby a Bishop may be authorized to confer the orders of the Diaconate and the Priesthood upon Ministers who have not received Episcopal ordination, under certain conditions therein enumerated;

And Whereas, these Proposals afford a hopeful basis for negotiations looking toward that end,

Be it Resolved, the House of Bishops concurring:

I. That the General Convention recognizes with profound gratitude to Almighty God the earnest desire

(Continued on page 5)

## THE PRESIDING BISHOP AND COUNCIL

The following were selected as the Presiding Bishop and Council of the Church to whom has been entrusted the whole matter of Missions, Social Service and Religious Education, as well as the administrative body of the Church for executing its work:

### PRESIDING BISHOP

The Rt. Rev. Thomas Frank Gailor, Bishop of Tennessee.

The election of the Presiding Bishop occurred on the ninth ballot, necessary to a choice, 58, as follows:

Gailor	19	34	41	46	46	45	47	48	58
Lloyd	15	16	17	18	19	21	22	18	10
Lawrence	10	5	4	1	.....	.....	.....	1	.....
Anderson	8	7	3	1	3	.....	.....	.....	.....
*Reese	10	8	7	4	4	4	5	7	5

\*The Rev. Dr. Theodore I. Reese, Bishop Coadjutor of Southern Ohio.

### THE COUNCIL

Bishop Lawrence of Massachusetts.  
Bishop Lines of Newark.  
Bishop Reese of Southern Ohio.  
Bishop Brown of Virginia.  
The Rev. Dr. Stires of New York.  
The Rev. Dr. Freeman of Minnesota.  
The Rev. Dr. Milton of East Carolina.  
The Rev. Dr. Mann of Boston.  
Mr. Samuel Mather of Ohio.  
Mr. Baker of New York.  
Mr. J. S. Bryan of Virginia.  
Mr. Burton Mansfield of Connecticut.  
Mr. F. G. Morehouse of Wisconsin.  
Mr. Arthur S. Newbolt of Pennsylvania.  
Mr. Harper Sibley of Western New York.  
Mr. H. G. Wycoff of California.

### Members of the Council Representing the Eight Provinces.

First Province—Bishop Perry of Rhode Island.  
Second Province—Mr. Baldwin of Long Island.  
Third Province—Bishop Murray of Maryland.  
Fourth Province—Bishop Reese of Georgia.  
Fifth Province—Bishop Anderson of Chicago.  
Sixth Province—Mr. J. H. Pershing of Colorado.  
Seventh Province—Mr. Barney Phillips of Missouri.  
Eighth Province—Bishop Keator of Olympia.

## THE PASTORAL LETTER

Delivered by BISHOP BRENT at the Close of the General Convention.

The history of the War is not all a horrid memory. Its red glare has revealed to us the comforting fact that there is that which we Americans hold more precious than peace, prosperity and happiness, yes, than life itself. That we are capable still of putting ideals of fairness, honor and freedom above everything. That we are still ready to die cheerfully for a real cause, as our fathers were. That we are our fathers' sons.

This spirit is not a passing mood. It is an "undying fire." Let our settled convictions be threatened, and its flame will leap to heaven. It helps us to new self-respect, new confidence and new hope to be assured that we love ideals better than safety and the benefit of the commonwealth better than ourselves or our belongings.

Side by side with this comfortable bit of self-knowledge there is something disquieting. We may be courageous when our convictions are the convictions of the crowd. We are inclined to timidity when our idealism forces us into loneliness or a minority group. It is a chief fault of America. The inclination of democracy is to worship majorities. It is important to recognize this frankly. The old order, which we glibly say has passed away, represents the majority of yesterday. We cling to it. There is a real danger of its regaining international and national control. We who are true to our ideals must forbid this calamity at any cost. We cannot do other than fight it. We declared war on the old order on April 6, 1917, when we exalted the unseen above the seen and made the greatest adventure of Faith in our national history. Neither in America nor in the world at large may the vicious features of the old order ever again receive the hand of welcome from honest men. We are done with them as completely as this country was done with slavery after the Civil War.

Realize this. Your young men who died on the battle line were fighting the evil character of the old order as their bitterest enemy. Shall you and I again stretch out a friendly hand to that which they died to slay?

What, then, were some of the vicious features of the old order? Soft surrender of ideals to material things. Ascendancy of wealth over moral and spiritual considerations. Interpreting every department of life in terms of money. Absolutism in business. Industrial and social unfairness. Amiable compromise of

principle with expediency. Contempt for or fear of minorities involving radical change, whether in State or Church, as disturbing comfort, and consequently counted dangerous. A plain contradiction in many respects of the example and teaching of the Christians' God who died on the Cross to combat these very things.

If the Nation dare not in common decency settle back into the old order, much less can the Church. Why? Because the Church is the depository and guardian of ideals, and the special abode on earth of the living Christ, who hates the glaring defects of the old order. The Church is not a religious attachment to society. It is not a system of rewards for the well behaved. It is not an insurance society against outer misfortune and inner discomfort. It is not a soul-saving apparatus that enables us to have an easy time in this life and then floats us to another easy time on the farther shore of the river of death. It is not a fetich or charm to win us favor with God.

No. The Church is the one society of men in which God has covenanted with us to dwell. It is a social organism charged with the performance of a social task. The Spirit of Jesus, the Holy Spirit, is present and at work in and through His Church. Christ's Spirit is Christ Himself in His fullest and widest power and influence. The Church is the instrument through which He continues. His mission began in the days of his mortal career. Its chief function is to bring men into vital relationship with Him, His wisdom, His strength, until His life is theirs; to make His interest their first concern; to be positive and clear in its preaching of Him that no one may doubt who He is, where He is and what is His mission. This is important, for His mission is ours. It is to save men by giving to them a common impulse, a common purpose and a common life.

The Church is not a society dependent upon us for our favor. It is a society upon which we are dependent for favor with God. It demands our undivided loyalty. If hitherto we have given it the second or third place in our lives, let us now be bold enough to give it the first. If the Church's mission threatens to carry us into unpopularity or contempt, let us remember that the Church's Master was the most unpopular and despised man of His day at the supreme moment of His life. A Church afraid of the cross of unpopularity could never retain Christ in its life. If we distrust minorities, let us remember that all the world was against Christ when He died. All majorities begin in a minority, all great victories in a struggle against odds.

Today the greatest need of the Church is not more caution, but more daring. Not more money, but more loyal adherence and devotion to her Master. Not more intellect, but more heart. Not more activities, but more worship. Not more philosophy, from the pulpit, but simpler theology.

So far this applies to all the Christian Churches. Their charter and right to exist hinges upon loyalty to these eternal facts and principles. Our own Church has its own way of proclaiming and applying them. If we insist on a meaning and a value for our Orders and our Sacraments which other Churches cannot accept, it is not that we are stubborn or indifferent to unity. As trustees of God's treasures we hold them as our special reading of the truth. If we were to disregard or minimize what we have come to know in our fellowship with Jesus Christ, the whole volume of truth would be impaired. We have something real to give and must not be afraid to be misjudged because it fails of full recognition from the outside in a day. Adherence to definite principles is the sure sign and proof of real moral and spiritual strength. This Church should make men everywhere understand what are the essential principles for which it stands, in regard to which it is determined to make no compromise. Friendliness toward others can never be allowed to interfere with our fundamental family loyalty or our God-given experience or convictions.

It is right here that we wish to meet the charge that this Church talks unity but sticks to its prejudices. We do not ask its sister bodies to agree with it. We ask them to think, to pray, to confer. If an organic ideal is worthy of the consideration of the Kingdoms of this world, how much more is such an ideal worthy of the consideration of the Kingdom of the Lord Christ, who prayed earnestly that His Kingdom might be one. Do not misunderstand the position of this Church. It is not an abdication of its ancient faith and order, but an invitation to all Christians everywhere to meet as brethren and consider how far we can remedy the frightful mistakes of the past.

Let us, therefore, restate our position; if possible, in plainer language, that we may be more plainly understood.

The Catholic Creeds, the Written Word of God, the Sacraments, Holy Orders, stand in our Communion in the rugged solidity of simplicity, free from the limitations of over definition. Our generosity permits of a considerable degree of individual interpretation. Men may abuse their liberty, but nothing that can be said or done by a few radicals can destroy the Catholic character of our Church.

The Creeds are more intelligently than ever held in their complete substance by virtue of the scrutiny that they have undergone. The Bible has come through the furnace of criticism not only without damage, but also with benefit to its spiritual contents. The Sacraments receive a degree of reverence which makes plain that the Church increasingly esteems them as no bare tokens but as effective means of keeping men in vital fellowship with God in

(Continued on page 4)

## MISSIONARY BISHOPS ELECTED

The Rt. Rev. Dr. Garland, Suffragan Bishop of Pennsylvania, was elected Bishop of the Missionary District of Utah, but resigned and the Rev. A. W. Moulton, rector of Grace Church, Lawrence, Mass., was elected Bishop of the District.

The Rev. Dr. W. H. Overs, rector of the Church of the Ascension, Bradford, Pa., was elected Bishop for Liberia.

The Rev. Gouverneur F. Mosher, a missionary at Wushi, China, was elected Bishop for the Philippine Islands.

The Rev. Samuel W. Grice, of Petersburg, Va., in charge of All Saints' (colored) Church, and Warden of the Bishop Payne Divinity School, was elected Bishop for Haiti.

The Rev. Dr. James C. Morris, rector of Grace Church, Madison, Wis., was elected Bishop for the Canal Zone.

The election of these five missionary Bishops by the House of Bishops, followed after an impressive celebration of the Holy Eucharist in St. Paul's Cathedral, and their election was approved by the House of Deputies. Bishop Gailor of Tennessee was the celebrant at the service in the Cathedral, assisted by Bishop Weed of Florida, Bishop Talbot of Bethlehem, and Bishop Leonard of Ohio.

The translation of Bishops Touret to Idaho, and Thurston to Oklahoma which has been combined with the Missionary District of Eastern Oklahoma, and the acceptance of the resignation of Bishop Kinsman, were mentioned in our issue of last week.

The resignation of the Rt. Rev. Dr. Williams as Bishop of Marquette was accepted on account of illness.

The Rev. John Brian McCormick, director of the Every-name Campaign of the Diocese of New York, is seriously ill at the home of his father, Bishop McCormick, in Grand Rapids, Mich. The Rev. Mr. McCormick, who won the Croix de Guerre with star, while a chaplain in the Second Division overseas, is suffering with neurasthenia brought on by overwork following too closely upon his return from France.

## ETHEL JONES MEZZO

### Recital of MODERN SONGS BLACKSTONE THEATER

Tuesday, November 11

Afternoon at Three

Direction Louise Quealy

CABLE BLDG. CHICAGO

### CHURCH SERVICES CATHEDRAL OF ALL SAINTS

Elk and Swan Streets, Albany, N. Y.  
Sunday Services—7:30, 10:30, 11 (Holy Eucharist), and 4 p. m.  
Week-day Services: 7:30, 9 and 5:30 p. m. daily.

### Shattuck School

(53rd Year)  
College Preparatory, Military, Episcopal  
(Applications should be filed now to secure a place for the year 1920-21)  
For Catalogue, Address  
C. W. NEWHALL, Headmaster  
Shattuck School :: Faribault, Minn.

### ST. STEPHEN'S COLLEGE

The only Eastern college officially controlled by the Episcopal Church and endorsed by the Synod of any Eastern Province. Tuition, \$450.  
Post-office: Annandale-on-Hudson, N. Y.  
(Station: Barrytown on the New York Central Railroad)  
"On the Hudson River Facing the Catskills"  
Write to the President, the Rev. Bernard Iddings Bell.

# 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.

## BOARD OF EDITORS:

Bishop IRVING P. JOHNSON, Editor-in-Chief.

Rev. CHARLES J. SHUTT, Managing Editor, Chicago, to whom all communications should be addressed.

## Contributing Editors:

Bishop Henry J. Mikell

Bishop James Wise

Rev. George P. Atwater

Rev. James Sheerin

Rev. Francis S. White

Mrs. Grace Woodruff Johnson

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

## SOME ACTS OF THE GENERAL CONVENTION IN A NUT SHELL

Mob violence was condemned.

Portland, Oregon was selected by both Houses as the next meeting place of the General Convention, and the date was set for the first Wednesday after the first Sunday in September, 1922.

The work of the Church Temperance Society was given warm endorsement by both the House of Bishops and the House of Deputies.

A resolution was adopted urging Church people in general to do every thing in their power to uphold the moral standards with particular reference to the Moving Picture Shows.

The work of Deaconesses was highly commended and a resolution passed recommending that a pension fund be created for their benefit and that the Church Pension Fund take the matter under consideration and take such legal steps necessary to permit this.

A joint commission was formed consisting of three bishops, three priests, and deaconesses to forward the efficiency and scope of their work.

A resolution was adopted requiring a strict examination as to mental, physical and nervous condition of postulants for Holy Orders.

A resolution was adopted calling upon Congress to appoint a special committee of investigation on films with the hope of improving the moral tone of the theater.

A change in the constitution was proposed giving suffragan bishops the right to vote in the House of Bishops. This must be ratified by the next General Convention before going into effect.

It was recommended that the Dioceses provide adequately for the expenses of clerical and lay deputies to the Convention.

A joint commission was created of three Bishops, three presbyters and three laymen to take into consideration the work of women in the Church and the advisability of creating a National and Provincial House of Church Women.

The Church Finance Commission was instructed to take into consideration the matter of adequate insurance on all Church property and the formation of a mutual Insurance Co.

A joint commission of bishops, priests and laymen was created to serve with the secretary of the House of Deputies to improve the methods of obtaining accurate statistics on the state of the Church and to propose changes in Canon 49 looking toward this end.

A resolution was passed calling for a new canon under which a bishop may receive a congregation of the Holy Eastern Orthodox Church under his care if so requested by the priest, congregation and the Synod. The autonomy of such a Church to be recognized. Such a congregation to be allowed to use their own liturgy and ceremonies. The arrangement may be terminated by either party.

The splendid work of the Seamen's Church Institution was given hearty approval. It was recognized that the recent victory of the Allies was due in no small measure to the faithful daring of the seamen, and the erection of suitable buildings at all ports for their care and comfort was urged as a mark of our gratitude to them. The observance of Seamen's Day, the second Sunday in November, was urged upon all Churches.

The Rev. Dr. McKim of Washington, offered a resolution giving approval to the work of the Lord's Day Alliance, which was unanimously adopted.

The Budget of the Board of Missions was adopted including the appropriations for the ensuing year of \$3,228,343, and 10% increase for each of the two following years. With this is to be included the present deficit. It will be noted that this is an increase of nearly a million dollars. The apportionment will be \$2,429,843 and 10 per cent increase each year.

A joint commission of three bishops, three presbyters, and three laymen was created for the following purposes:

- (1) To disseminate information concerning Church Architecture.
- (2) To form Diocesan Committees.
- (3) To prepare a hand book at small cost.
- (4) To take up the matter of establishing a course on this subject in Theological Seminaries.

A joint Commission on Church Music, of bishops, priests and laymen was created to bring about an improvement in the Character and form of Church Music and method of instruction and to investigate the methods of teaching music in Theological Seminaries.

A joint commission was created to study (1) Federal protection of aliens, (2) Education of Aliens in America, (3) Restriction of emigration, (4) the problem of qualifying them for citizenship, to report at the next convention.

The organization of the Boy Scouts in America was given hearty approval, under resolution. and the thanks of the Convention extended to the Boy Scouts of Detroit who served as pages in both houses.

The commission on the Lectionary was requested by resolution to prepare suitable instructions on all lessons explaining their purpose.

A resolution was adopted in which a bishop desiring to resign may do so only after securing the consent of the bishops in his province.

Three tables of Old and New Testament lessons will be given a trial until the next meeting of the General Convention, when it is expected the new lectionary will be finally adopted. The provision for shorter Old Testament lessons will be welcomed by a large number of the clergy and laity.

It was a great day for the American Church when the General Convention, in Joint Session, gave its enthusiastic approval to the Nation-Wide Campaign.

Subscribers to the Chart of the Church Year who gave their names to Deaconess Patterson while at the General Convention, would confer a favor by sending her a card containing their order, name and address to 99 Union St., Blue Island, Ill. as part of her list was unfortunately lost.

## MEETING OF THE GIRLS FRIENDLY SOCIETY

Attendance Largest in the History of the Society—Membership Rule Retained.

The thirty-third meeting of the Girls' Friendly Society in America was held in Cleveland, Ohio, on October 2nd to 6th inclusive. The attendance was the largest in the history of the society, 85 members of council or their deputies, a large number of visiting associates and members being in attendance. Cleveland had made careful arrangements for the meeting; the beautiful Cathedral added to the impressiveness of the services and its large and well arranged parish house afforded a much appreciated opportunity to hold all meetings under one roof. The celebration of the Holy Communion with which the meetings began, the Hour of Devotion on Saturday evening in Emmanuel Church, conducted by Rev. L. C. Lewis of Chicago University, the Corporate Communion on Tuesday morning with the Bishop of the Diocese as celebrant and the Festival Service on that afternoon with the Rev. Franklin C. Sherman of Akron, Ohio, as the preacher, were largely attended and most inspiring. Bishop Leonard and Bishop Du Moulin of Ohio and Bishop Israels of Erie were present at the services or meetings.

Miss Frances W. Sibley presided at the sessions of the Council. Vice-presidents were present from the Provinces of New England, Miss Sarah B. Hopkins of Worcester, Mass.; from New York and New Jersey, Miss Mabel C. Courtney of New York; from the Northwest, Miss C. M. Clinton, Denver, Colo., and the Pacific, Miss Mary K. Jacobs of Los Angeles.

## Elections for 1920 and 1921.

President, Miss Sibley, re-elected.  
Vice-Presidents—Province I, Miss Hopkins, re-elected.  
Province II, Miss Courtney, re-elected.

Province III, Miss Margaret Lukens, Conshohocken, Pa., new.

Province IV, Mrs. T. P. Noe, Graniteville, S. C., re-elected.

Province V, Mrs. Joseph Herron, Xenia, Ohio, new.

Province VI, Miss C. M. Clinton, Denver, Colo., re-elected.

Province VII, Mrs. James M. Seddon, St. Louis, Mo., re-elected.

Province VIII, Miss M. K. Jacobs, Los Angeles, re-elected.

Treasurer, Miss Mary B. Anthony, Providence, R. I.

The Secretary, Miss Mary M. McGuire, New York, was appointed for the year 1920.

## For Departmental Heads.

Candidates. Miss Leila Van Schaack, Ridgefield, Conn., re-elected.

Commendation: Miss Mabel C. Courtney, New York, re-elected.

Extension: Mrs. Alfred L. Aiken, Worcester, Mass., new.

Holiday Houses. Miss Cornelia Whittier, Cambridge, Mass., re-elected.

Literature: Mrs. McLean Buckingham, Watertown, Conn., re-elected.

Missions: Mrs. George Strong, Needham, Mass., new.

Social Service: Miss Margaret C. Maule, Philadelphia, Pa., former head for Missions.

## For Elected Members of the Executive Committee.

Mrs. H. C. Bolton, Washington, D. C.; Mrs. Harold Brown, Newport, R. I.; Mrs. Robert Codman, Boston, Mass.; Miss Euphemia Mackintosh, Waltham, Mass.; Miss Isabella G. Whipple, Salem, Mass.

## The Eleven New Elected Members of the Council.

Mrs. Atwater, Buffalo, N. Y.; Mrs. Brown, Newport, R. I.; Miss E. M. Hadley, New York, N. Y.; Miss Isabel E. Lord, Brooklyn, N. Y.; Miss Rosalie Phillips, Cincinnati, Ohio; Mrs. Graham Powell, Washington,

D. C.; Mrs. A. L. Sessions, Northampton, Mass.; Mrs. Arthur D. Story, Newark, N. J.; Mrs. Frank Touret, Grand Junction, Colo.; Miss Jeanette W. Ziegler, Detroit, Mich.

The reports of the year showed an increase in income, gifts and extent, with a small decrease in number, the membership now being 45,679.

The proportion of money used for its own purposes and for gifts outside continues, as it was last year more than two-fifths of the total amount raised.

The total cost for Central Administrative expenses was about 18c per capita for the total membership; this included the cost of the G. F. S. periodicals. There are 875 parochial branches.

The War Emergency Committee during the year had received and expended the gifts of individuals and of the War Commission of the Church. It has supported four field secretaries, given financial assistance in founding lodges in Detroit, Dallas, San Antonio and Atlanta, Girls' Centers in Washington, Elizabeth, N. J., Detroit, New York, and Raleigh; supported Travelers' Aid agents in Chillicothe, Ohio, and Fitchburg, Mass., and given material assistance in caring for girls in Boston, Norfolk and Newport News.

The G. F. S. A. expects to carry on this larger work, so greatly needed, with the assistance of the Nation-wide Campaign which has been most generously given.

The G. F. S. A. expects to carry on with the National Information Bureau and has fully complied with all the requirements of that organization upon the board of which it is represented.

The calendar year was adopted for all reports, etc.

The Members' Quarterly and the Associates' Record were combined in one paper, "The Record of the G. F. S. A."

The printing of a new Official List was decided upon.

The matter of an affiliated society, "The Girls' Friendly Society in Japan," was discussed.

Measures for promoting a better understanding between employers and employed were discussed.

A petition was sent to the General Convention asking for representation by women on Church Councils.

The matter of greatest interest to the society itself, the proposed change in the Third Central Rule, was given long and careful consideration, in which the reasons for and against the change were fully brought out. The vote showed that it was the wish of the G. F. S. A., as represented in this council, to retain the rule, by a majority of 67 to 24. A motion to change the wording but not the sense received an affirmative vote, but does not become effective unless confirmed by a second affirmative vote in 1921.

The next meeting of Central Council will be in the Diocese of Connecticut.

The Church is represented in Greene County, Pennsylvania, by a small Sunday School, irregular services, and two vacant lots. From the county seat, Mrs. Roy Cummings attended the great Churchmen's dinner in Pittsburgh and was one of over 1400 who were inspired and set on fire by the occasion. She found a way to get a report of that assembly into her local papers with a note that any Churchmen not definitely members of some parish should forward their names to her or the Diocesan headquarters. The fourth reply to that item brought a check with it toward the purposes of the N.-W. C. from Miss Belle Rinehart, who becomes the first contributor to the Fund in the Diocese of Pittsburgh.

Rev. R. A. Carroll, of Tokio, Japan, was at Christ Church, Roanoke, Va., on Sunday, October 5th, speaking in the interest of the work in the Orient in conjunction with the Nation-Wide Campaign. His report is most encouraging, and he delivers a message which is of vital interest to the Church.

## DAUGHTERS OF THE KING CONVENTION

Bishop Fiske Preaches the Sermon—Provision for Extending the Work of the Society.

The fifteenth convention of the Daughters of the King was held in Detroit, Michigan, at Temple Bethel, October 7th to 10th, inclusive. Fourteen delegates representing all parts of the United States reported for registration on the morning of the 7th and also representatives from sister chapters in Canada.

In the afternoon the order joined the great army of the Woman's Auxiliary for the "Quiet Hour."

Corporate Communion at an early service began the session each day, and the Daughters knelt to ask God's blessing and direction on the program which would follow:

The most important resolutions which the convention adopted were:

- (1) The very earnest effort toward co-operation with the other Church organizations for women.
- (2) The amendment to the Constitution which provides for an increase of dues that more extension work may be accomplished.
- (3) The most enthusiastic response of the order to co-operate and further in every possible way the great movement of the Nation-wide Campaign.
- (4) The effort to secure suitable Scripture lessons which can be used by each member of the order, thus forming a "National Study Class."

The officers elected for the new term include the re-election of Mrs. Adam Denmead for President and Mrs. Charles H. Arndt for Treasurer. Mrs. Helen F. Birney was elected First Vice-President, and Mrs. Wm. E. Lamb Second Vice-President. The new Secretary is not yet elected. Three of the former Council Members declined to allow their names to appear as candidates for re-election, but the knowledge that their long experience, faithful service, and wise counsel would be of great value to the Council resulted in their unanimous election as ex-officio members, and Deaconess Pell-Clarke, of New York, Mrs. C. E. Banman of Connecticut, and Mrs. W. G. Davenport, Washington, D. C., were elected to serve despite their protests.

The final meeting of the Convention was a special evening service at St. John's Church, the rector officiating; the well beloved Bishop Fiske, Coadjutor Bishop of Central New York, was the special preacher. He took for a text the words of St. Paul, "To make thee a witness!" Acts 26:16, and inspired each Daughter with fresh zeal for "Prayer and Service."

The local chapter of St. Matthias' Church extended a cordial invitation to all visiting Daughters for a social evening the following Monday, and many of the delegates enjoyed the cordial hospitality and carefully prepared program of the evening. Mrs. Denmead, President of the order, and Mrs. Davenport talked of the aims of the order; and Mrs. Wyllie of San Domingo gave some of her experiences in that Missionary District; a poem written by the editress of the Royal Cross was very effectively read by a young lady who did not realize the compliment she was paying, as the editress was in her audience; musical selections were rendered; and the delightful evening closed with the prayers of the order said by the Rev. W. G. Davenport, the beloved friend and supporter of the order from its very beginning; and it was he who pronounced the Benediction—the last official act of his beautiful life—he passed into life eternal that night.

Cynthia H. Lamb.

The Rev. Henry E. Spears has accepted charge of Grace Church, Lake Providence, La., with the missions adjoined, and entered upon his new work the 21st of October.

## THE PASTORAL LETTER

(Continued from page 2)

Christ. As for Holy Orders, the proposal on the Church's part to consider sympathetically the request from without our Communion for admission to the Diaconate and Priesthood, is an opportunity to be seized. Our co-operative response with proper safeguards is the only answer that a Church pledged to organic unity could give. The issue, we have every reason to believe, cannot do other than dignify and honor the Catholic conception of Order.

High theory must not be so high that it never touches earth. Whether it be in affairs ecclesiastical or in social and national affairs, the test of the Church's faith is her works. The Church has it as her duty to blaze new trails in the forest of human affairs. She does it with a certainty and firmness of tread which none other can have. The world experiments with human theories. The Church applies eternal principles.

At this moment among the many problems calling for the Church's aid, there stands out from the rest the much discussed question of capital and labor, and the persistent recurrence in our Nation of crimes of disorder and race hatred.

In the strife between Capital and Labor neither the one nor the other can have a background of certainty on which to proceed without the aid of the Church. The clergy alone cannot supply this disabling lack. The one way in which the Church can make itself effectively felt in the business world is through Churchmen. Pronouncements such as this General Convention has made to the effect that brotherhood binds employer and employee in a common cause; that co-operation is brotherhood in practice; that business exists primarily not to create wealth but to serve society, are valuable.

But they must be put into terms of common life. It is the layman, as employer or employee, who alone can save the situation and bring every move in the industrial world in a practical way under the searching test of Christ's example and teaching as touching neighborliness, friendship and brotherhood, and effectively claim for the "law and teaching of Jesus Christ the ultimate right to govern social practice."

Nor dare the Church remain silent or inactive in the presence of race hatred and of violent outbursts of disorder. America hitherto has been a nation generous in receiving aliens to her shores. We owe the high character of our citizenship, of which we are justly proud, to the fine quality of manhood contributed to us by many countries. For this very reason we are in honor bound to prevent racial prejudice from developing against those of alien blood who are amongst us by our invitation or permission, or without any choice of their own. The problem is one of our own creation. We must meet it by the same sure principles of brotherhood and common citizenship which the Church is never afraid to apply freely to every human problem.

Some years ago, on the anniversary of a horrible lynching, a Christian gentleman from a neighboring State, feeling his own responsibility as a citizen for conditions which would permit of such a crime, went to the scene of the crime for a prayer meeting of penitence. He said in the course of a remarkable address:

"Some months ago I asked a friend who lives not far from here something about this case, and about the expected prosecutions, and he replied to me, 'It wasn't in my county, and that made me wonder whose county it was in. And it seemed to be in my county.' The speaker went on to say that he lived elsewhere than at the scene of the crime, but he recognized that this great wickedness was not the wickedness of any one locality or of today. 'It is the wickedness,' he continued, 'of all America, and of three hundred years—the wickedness of the slave trade. All of us are tainted by it. No special place, no special persons, are to blame. A nation cannot practice a course of inhuman crime for three hundred years and then suddenly throw off the effects of it. Less than fifty years ago domestic slavery was abolished among us; and in one way and another the marks of that vice are in our faces.'

This whole matter has been an historic episode, but it is a part, not only of our national history, but of the personal history of each one of us. With the great disease (Slavery) came the climax (the War), and after the climax gradually began the cure, and in the process of cure comes now the knowledge of what the evil was. I say that our need is new life, and that books and resolutions will not save us, but only such disposition in our hearts and souls as will enable the new life, love, force, hope, virtue, which surround us always, to enter into us.

This is the discovery that each man must make for himself—the discovery that what he really stands in need of he cannot get for himself, but must wait until God gives it to him. I have felt the impulse to come here today to testify to this truth."

It is profoundly true that any State, County or City where fiendish crime and wild confusion occurs in our State, County, City, whatever be our fixed abiding place, this is social fact from which there is no escape.

In conclusion we would remind you that at this critical moment we have decided to prosecute a Nation-Wide movement in our Church to aid us better to meet in a corporate way our heavy responsibility. The movement is spiritual in its origin and motive. It must be kept spiritual throughout its progress. Upon our success depends in no mean degree our ability to make to the life of

the Nation and society at large that contribution of vitality which God demands of us. The Nation-Wide Campaign is now an accepted and authorized effort of the whole of our Church with the obligation inviolable resting on every Bishop, Priest and Baptized Member of the Church. It is not only a fitting, but also a necessary effort with which to begin our life in the new Order which is at its dawn and requires enthusiastic, corporate service for its inauguration and inspiration. We have confidence that this campaign will reveal and focus the latent power of our Church and so organize it as to make it more effective than ever in the promotion of the Kingdom of God.

However complicated and difficult the outlook for mankind and for our Nation and Church, we face it with hope and that will to win in the Name of Christ which leads to sure victory.

## CHATS WITH LAYMEN

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

"I don't often go to Church now," said the chatty layman. "I work too late Saturday nights and Sunday is the only day I have to sleep late. I wanted you to know why I wasn't there."

"You needn't explain to me," I retorted, "I am not your judge. Neither can I excuse you for failure to do your duty. Besides, I have heard all the possible excuses."

My friend looked rather hurt at this abrupt remark.

"I thought you were more concerned about your people," he remarked. "Do you not feel badly when people stay away from Church? I felt I ought to explain why, so that you would not feel that it was anything personal."

"I may feel badly that people do not want to come to Church. But your Church going is a matter of such vast importance to you, that my own feelings about it ought not to be mentioned."

"I don't quite see what you mean," said my layman.

"Merely this. You do not go to Church because you do not want to go to Church. That's a simple fact applicable to nine-tenths of our people. There is no practice for which there is such an easy path as Church going. The services are on a day on which you do not have to work. The Church is warmed and ready, and you do not have to pay to get in. You may take the entire family. The fact is that you would rather do something else—sleep, or read, or drive, or loaf. If you wanted to go, you would go."

"But I have to work so late," began my layman again.

"Don't repeat that, please, I have heard it a thousand times. It means simply that you would rather sleep than go to Church. Now I want people there who *want* to be there. I am merely speaking now as a human being charged with a responsible task. As a human being, my own normal feeling is that I am not equal to the task of doing anything in a human way for people who don't want to come. I could never urge people to come to Church, because if they came merely because I urged them, they would be unprepared for what I might humanly offer, and would go away more sure than ever that they never wanted to come again. I may urge them to come occasionally because of some responsibility they may have to the parish. But beyond that I cannot go."

"But you send notices to my home and you advertise the services and you do certain things to make the Church attractive?"

"Yes, I do all those things, but I have a deeper purpose than merely to entice you to Church. That is but a surface effort. My real purpose is to awaken you to the serious responsibility of your decision to evade thinking of the most important relationship of life, your filial duty as a child of God."

"But I do think of that in a general way," said the layman, "and I endeavor to conduct myself properly and to deal honestly with men."

"No doubt of that. But going to Church is a practice intended for even deeper realizations than an encouragement to be a good citizen on

this earth. It is intended to give time and opportunity to look squarely in the face certain other facts of life, which are as real and as obdurate as those you ordinarily recognize. Moreover, the effort of the Church on Sunday, at the services, is God's appointed way to help you to meet life's problems, to face life's duties. When ordinary help fails, divine help is ready. But a man must accustom himself to recognize it and to use it. Church services are planned to be a means of practicing the life in the realization of the presence, power, law and love of God."

"But if one doesn't get that from the Church, what then?" asked the layman.

"The fault may lie with the Church, of course," I admitted. "It may be so overlaid with accidents that the essentials fail to emerge. But it is just as likely that the fault lies with the person. If he cannot arouse himself to take any interest in the kind of reality with which the Church attempts to surround him, he fails to co-operate and the Church is powerless."

"If you get me to come by any means, do you not stand a chance of arousing my concern?" persisted the layman.

"I might, indeed," I admitted, "but you are placing too big a burden on me. You are placing me in the position of guaranteeing a result, and if there is no satisfactory result, then you would blame me. The clergy today get too much blame for failing to attract and hold people, when as a matter of fact the people who blame them are themselves resistant to the deeper duties involved in living. Let us compare the effort with that of a physician. Suppose he urged you to come to him for treatment. You came, and he prescribed. Having come because he urged you, and not because you wanted to come, you fail to be impressed with your own need, and ignore his regulations and prescriptions. Seeing no improvement, you partly blame him."

"A clergyman cannot work miracles. His power to convey God's healing to mind and soul is directly in proportion to your desire for God's healing in mind and soul. If you want it, you go to Church; if you do not want it, you stay away."

"But do not the clergy like to see the Church grow? And could he not make it grow by more earnest persuasion of the people to come to Church?"

"Yes, he wants the Church to grow. And he wants people to come and support his work. And he may use every ounce of his energy to persuade an individual to arouse from his spiritual sloth, and to become a being of three dimensions instead of a decorative design of two dimensions; but that is different from merely urging him to come to Church. After all it is your own eternal welfare that is at stake in these omissions and evasions. It is not of one-tenth the consequence to anyone else that it is to you, if you want your spiritual being to shrink from lack of exercise."

"After all," I continued, "I may have been a little emphatic at the start. I do take a real interest, and it does make some difference to me. So you had better come around next Sunday morning, and if you realize that you are trying to know and obey God, and not think of yourself as merely attending Church, you may want to come again."

## THE SECULAR PRESS AND THE GENERAL CONVENTION

Churchmen who have depended on the secular press alone to keep them informed about what transpired at the General Convention will be deeply distressed and much concerned for the future welfare of the American Church. Among the many harmful and inaccurate reports published in the leading dailies of the country was that of a threatened secession on the part of Virginia and other loyal Churchmen in the event that certain changes in the Prayer Book were made. Mr. John W. Wood, of the Board of Missions, called attention to this in the Boston Transcript as follows:

"A Detroit morning paper (Also all the leading dailies of this American nation) published a sensational story about an alleged threatened secession on the part of Virginia and other Evangelical Churchmen if some of the proposed changes in the Book of Common Prayer were forced through the Convention. The alleged interview bore the marks of having been manufactured out of whole cloth primarily for the purpose of creating dissension within and criticism without the Church."

Readers of the Church press will have an entirely different impression of the constructive work and the deeply spiritual atmosphere that pervaded the great gathering of Churchmen at Detroit. Deputies, it is true, gave free and earnest expression to their convictions on every vital subject that came before the body for action, showing strong feeling at times, and doubtless there were many things said that would better have been left unsaid, but it was all an indication of life in the Church, a desire on the part of earnest Christian men either to make progress or to protect the governing body of the American Church, from their viewpoint, from making mistakes that would advance or retard the Kingdom. God is in the ship and it cannot sink. The Holy Spirit is guiding the Church into all truth. The Nation-Wide Campaign movement struck a great spiritual note throughout the Convention, inspiring and uplifting, which will be felt in every parish and mission of the land. It was an occasion never to be forgotten, when Dr. Freeman, presiding, at the close of the joint session giving endorsement to the Nation-Wide Campaign, read the words from the Acts of the Apostles, which expressed the feeling of all who participated in the deliberations:

"And when the day of Pentecost was fully come, they were all with one accord, in one place and suddenly there came a sound as of a rushing mighty wind and it filled all the house where they were sitting. And there appeared unto them tongues, parting asunder, like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance."

"Keep up your good work in pushing your publicity campaign," writes the Rev. Malcolm A. Shipley, Jr., D. D., of Hoboken, N. J. "It will be a great thing for the Church. All the churches in large cities ought to have an advertising manager and advertise the Episcopal Church as a whole. If this were done all over the country, and done persistently, who could predict the results in men, money and adherents?"

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.

THE WITNESS PUBLISHING CO.  
Chicago, Ill.

## CHURCH TO HAVE AN ADMINISTRATIVE BODY

(Continued from page 1)

General Convention. They also shall have power to expend any money actually received by them in any year over and above the amount required for the budget of that year for the work above described. The budget as adopted by the Convention shall be sent by the Presiding Bishop and Council to each of the Provinces, and to each Diocese and Missionary District within the Province. There shall be joint sessions of both Houses in each General Convention for the presentation of the subject relating to the work of the departments as follows: Two for the Department of Missions and Church Extension, not exceeding two hours each; one for the Department of Religious Education not exceeding two hours; one for the Department of Christian Social Service not exceeding two hours.

VIII. The Council shall meet with the Presiding Bishop at such stated times as it, with his concurrence, shall appoint, at least four times a year, and at such other times as he shall convene it. Nine elected members of the Council, with the Presiding Bishop or Vice-president, shall constitute a quorum.

IX. The Treasurer of the Domestic and Foreign Missionary Society shall be the Treasurer of the Council. He shall hold office for three years, and until such time as his successor is elected, and shall be, ex-officio, a member of the Council. He shall be the Treasurer of all the funds collected and administered by the Presiding Bishop and Council.

X. The Treasurer shall nominate such Assistant Treasurers as may be necessary to be appointed by the Presiding Bishop and Council, to hold office during the pleasure of the Presiding Bishop and Council, or until their successors are appointed. The Treasurer and the Assistant Treasurers shall give bonds in such form and amounts as the Presiding Bishop and Council may determine.

XI. In the event of a vacancy occurring in the office of Treasurer between the sessions of the General Convention, the Presiding Bishop and Council shall appoint a successor to act during the unexpired term, and until his successor is elected.

XII. Upon the nomination of a department, the Presiding Bishop and Council may appoint an Executive Secretary and such other secretaries as may be necessary, who shall perform such duties as the Department shall assign to them, subject to the approval of the Presiding Bishop and Council. The persons so appointed shall hold office during the pleasure of the Presiding Bishop and Council.

XIII. The salaries of all officers, other than that of the Presiding Bishop shall be fixed by the Presiding Bishop and Council.

XIV. Each Provincial synod shall have the right to nominate for appointment by the Presiding Bishop and Council, one or more Provincial Secretaries who shall work under the direction of, and whose compensation shall be fixed and paid by them. Such secretaries shall hold office during the pleasure of the presiding Bishop and Council.

XV. The Presiding Bishop and Council in making an annual apportionment or an annual appropriation, if requested by the Province, shall make such apportionment or appropriation for and from the several funds in each Department, for subdivision by the Synod thereof. Each Province shall make a full report to the Presiding Bishop at the close of each fiscal year of the condition of its work. The sums appropriated as herein provided shall be paid by the Treasurer of the Presiding Bishop and Council to the several Dioceses and Missionary districts within each Province. In making appropriations as provided herein, the Presiding Bishop and Council shall not appropriate funds received for the work of one department, for the prosecution

tion of the work of any other department.

XVI. The Presiding Bishop and Council, as soon as practicable after the close of each fiscal year, shall make and publish a full report to the Church of its work. This report shall contain a statement of all receipts and disbursements, and a statement of all trust funds and other property of the Domestic and Foreign Missionary Society, and also of all other trust funds and property in their possession, or under their control. The Presiding Bishop and Council shall make a like report to the General Convention, which report shall also include a detailed statement of the salaries paid to all principal officers.

XVII. The salaries of all Bishops of Missionary Districts shall be paid by the Treasurer. Such salaries shall date from the time of the Bishop's consecration, or from the date of his translation, if already consecrated, and shall not be diminished while the Bishop remains in charge of a district, except with the consent of said Bishop. **Provided, however,** that contributions made directly to Missionary Districts for the support of the Bishops shall be reported by the said Bishops to the Presiding Bishop and Council, and upon the receipt of such report, the salary of the Missionary Bishop shall be reduced to the extent of such contribution.

XVIII. Whenever the Presiding Bishop and Council shall be satisfied of the ability of a Missionary District to support its Bishop with a salary of not less than that provided for at his consecration, the Presiding Bishop and Council may, in their discretion, discontinue payment of a salary to the said Bishop.

XIX. Every Missionary Bishop, or in case of a vacancy, the Bishop in charge of the District, shall report annually to the Presiding Bishop, and shall give an account of his proceedings, of money received from all sources, and expended for all purposes, and of the state of the Church in his District at the date of his report, at such time and in such form as the Presiding Bishop shall prescribe. Reports so made may, at the discretion of the Presiding Bishop, be submitted to the Council.

XX. No person shall be appointed a Missionary who is not, at the time, a Minister or a member of this Church, or of some Church in Communion with this Church, in regular standing, except that the Presiding Bishop and Council may employ for work not directly religious, according to their discretion, and at the request of the Bishop of the Diocese or Missionary District, other persons not so qualified.

XXI. (i) The Bishop elected pursuant to Section IV of this Canon, and the Council, shall enter upon the discharge of their duties on the first day of January, in the year of our Lord, 1920. They shall be sole custodian of all the records of the Domestic and Foreign Missionary Society, and of the Board of Missions on or before the 31st day of December, 1919.

(ii) The Presiding Bishop and Council shall likewise be the sole custodian of all the property, both real and personal, of the Domestic and Foreign Missionary Society, including all income therefrom,

(iii) The Presiding Bishop and Council shall have the power to expend the money of the Domestic and Foreign Missionary Society in accordance with the provisions of the budget as adopted by the General Convention.

(iv) The Joint Commission on Social Service, on or before the 31st day of December, 1919, shall transfer and deliver to the Council all of its records and property of whatever kind, to be used and expended by the Presiding Bishop and Council in accordance with the provisions of this Canon.

(v) The Council shall also have power and authority to receive from the General Board of Religious Education any or all of its property, of whatever kind, to be used and ex-

pend by the Presiding Bishop and Council in accordance with the provisions of this Canon.

XXII. Canon 59 is hereby repealed, the repeal to take effect January 1, 1920. All other canons so far as the same are inconsistent with the provisions of this Canon are hereby repealed.

XXIII. This Canon shall take effect immediately.

## NATION-WIDE CAMPAIGN ENDORSED.

(Continued from page 1)

the House of Bishops concurring, recommends to the several dioceses that the Every Member Canvass to meet the needs of the Church be set for the first Sunday in December, provided, however, that if any diocese finds it impossible to hold the canvass upon this date, it may hold the canvass upon any date, up to and including Easter Day, 1920.

WHEREAS, a careful examination of the survey reveals the need of further and more intensive studies of the projects included in the survey; and,

WHEREAS, the determination of budget based upon satisfactory survey is an essential factor in the Campaign; and,

WHEREAS, the apportionment of such a budget and the final allotment of funds when they are secured call for a body authorized by the General Convention, to whom we may commit with authority the management of such matters, therefore,

### BE IT RESOLVED:

3. By the House of Deputies, the House of Bishops concurring, that a Joint Commission on the Nation-wide Campaign, consisting of five bishops, five presbyters, and five laymen, with power to add to their members, be appointed to direct the entire Campaign. Among their duties shall be the following:

(a) To revise and correct the survey;

(b) To determine from this revised and corrected survey the budget which shall be asked of the general Church in the proposed canvass;

(c) To apportion the budget among the several dioceses and missionary districts upon a sliding scale of percentages, based upon the current expenses of each diocese and missionary district;

(d) To determine a fair basis for the division of funds collected in each diocese and missionary district between the diocesan and general funds;

(e) To appoint a national treasurer to receive and disburse as hereinafter provided such portion of the funds contributed through the canvass as properly belong to the general Church, and to distribute such moneys to the several general boards of the Church upon an equitable principle, just to all the interests concerned, and to be determined upon by the Joint Commission, provided, however, that in the distribution precedence be given to the following objects:

I. The expenses of the Campaign;

II. The work of the Board of Missions, including its auxiliary, the American Church Institute for Negroes, the work of the General Board of Religious Education, and the work of the Joint Commission on Social Service;

(f) To create an executive committee chosen from its members, the majority of whom shall be laymen, for the energetic prosecution of this enterprise, and to make the plans of the Commission effective;

(g) To employ such expert assistance as in its judgment may be necessary, the cost of such assistance to be included in the expense of the Campaign hereinabove provided for.

(h) To finance the campaign to completion.

Your Committee also recommends the adoption of the following Resolution:

WHEREAS, the salaries of many of our clergy are so low as to cause hardships and humiliation, and are a reproach to the whole Church,

THEREFORE BE IT RESOLVED,

that the House of Deputies, the House of Bishops concurring, urges every Bishop, every General Board, every Diocesan Committee, and every Vestry to recognize as a primary obligation in the Nation-wide Campaign the payment to every clergyman of such a salary as shall enable him to do his work as a leader of the Church with efficiency and self-respect.

This Committee has received certain resolutions from the National Committee of the Nation-wide Campaign which we ask be referred to this Commission for their consideration.

(Signed)  
Charles S. Burch,  
Frederick F. Reese,  
Herman Page,  
Charles Lewis Slattery,  
Philip Cook,  
Edward S. Rousmaniere,  
George Craig Stewart,  
Wm. Walter Webb,  
Richard I. Manning,  
Louis F. Monteagle,  
Reynolds D. Brown,  
William H. Lightner.

## IMPORTANT STEPS TOWARD CHURCH UNITY.

(Continued from Page 1)

of these representative members of Congregational Churches and of this Church to find a way by which the first step towards eventual Church unity may be taken, and especially the irenic attitude of those who are not in communion with this Church, but who have indicated their desire to enter into certain relations with it for the furtherance of that unity for which we together pray.

II. That as a step toward the accomplishment of so great a purpose, this Church hereby declares its willingness to initiate action which may make possible the ordination as Deacons and as Priests or Ministers in other Christian bodies who accept the Holy Scriptures as the revealed Word of God, the Nicene Creed as the sufficient statement of the Christian Faith, and the Sacraments of Baptism and the Supper of the Lord, under conditions which are stated in the aforementioned Proposals for an Approach towards Unity, whenever evidence shall be laid by any such applicant Minister before the Bishop of this Church having jurisdiction in the place in which such Minister resides of his acceptance of the principles set forth in those Proposals.

We, however, direct the Joint Commission to be constituted that in proposing such legislation the following shall be carefully considered:

(a) That the Congregation, if any, in which such Minister officiates shall declare through its accustomed representatives its desire for such ordination on behalf of its Minister and its purpose to receive in future the ministrations and the sacraments

of one who shall have been ordained to the Priesthood by a Bishop.

(b) That every Minister so ordained shall, in celebrating Holy Communion, invariably incorporate in a Prayer of Consecration the Words of Our Lord in instituting that Sacrament, and also a suitable Oblation and Invocation of the Holy Spirit.

(c) That he shall in no case administer the Holy Communion to an unbaptized person. And this Church will hopefully anticipate the use of the Apostolic practice of Confirmation.

III. That a Joint Commission of five Presbyters, and five Laymen be appointed to continue conference with the Congregational Signatories to the said "Proposals," and to report to the next General Convention.

The Committee also reports that it recommends concurrence with the proposal of the House of Bishops to amend Article VIII of the Constitution contained in its Message No. 85 with amendments, and recommends the adoption of the following resolution:

Resolved, The House of Bishops concurring, That the following changes be made in the Constitution, and that the proposed alterations be made known to the several Dioceses, in order that the same may be adopted in the next General Convention in accordance with Article XI of the Constitution.

Amend Article VIII of the Constitution by inserting after the word "Deacon" in line one the words "to minister in this Church."

The Committee reports that it recommends concurrence with the proposals contained in Message No. 85 from the House of Bishops amending Section 3 of Article II, and recommends the adoption of the following resolution:

Resolved, That the House of Deputies concurs in the proposal to amend Section 3 of Article II of the Constitution contained in Message No. 85 from the House of Bishops.

William T. Manning, Chairman.

## 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.

## Private Prayers for the Faithful

By Bishop Sage of Salina.

A Manual which thirty-five thousand Church people have found helpful in their private devotions at home and in church.

Price, 10 cents. Postage, 4c.

Address

"THE WITNESS"  
6219 Cottage Grove Ave. Chicago

## Saint Katharine's School

Under the care of the Sisters of St. Mary. A thorough preparatory school for a limited number of girls; beautifully situated on a bluff overlooking the Mississippi. Address the Sister Superior, Saint Katharine's School, Davenport, Iowa.

## Church Furnishings

OF GOLD, SILVER, BRASS, BRONZE, MARBLE OR WOOD.

ALTARS, PULPITS, RAILS, CREDENCES,

CANDLESTICKS, VASES,

ALTAR AND PROCESSIONAL CROSSES

STAINED GLASS.

## Spaulding & Co.

MICHIGAN AVENUE AT VAN BUREN STREET,  
CHICAGO.

## New York Letter

The Rev. JAMES SHEERIN.

### "BROTHERS ALL."

I take pleasure in endorsing a brief editorial from the *Herald*, which has recently shown its courage and independence by freely discussing the troublesome Irish question, with an effort to be fair to the English treatment of Sinn Feiners. Evidently the editor finds unusual significance in the word "Brethren" as used by Cardinal Mercier, and it is a significance that would not be allowed by many of the hero Cardinal's official brethren, either in America or Europe. But it may be a seed planted that will produce a most desirable fruit in the way of better mutual recognition. At any rate it is gratifying to realize that one of the world's greatest ecclesiastics gives more emphasis to brotherhood than he does to division. In other words, the Cardinal is a Christian gentleman. May his race increase!

The New York Herald of October 22 says: "Nothing has occurred in the recent religious life of America more stirring and significant than the enthusiastic greeting accorded Cardinal Mercier and his reply to the bishops, clergy and lay delegates of the convention of the Protestant Episcopal Church in the city of Detroit. Hailed as Prince of the Roman Catholic Church, he addressed the delegates as 'Brethren' and America as a country 'whose name is sacred to Belgium.'"

What greater proof of the arrival of the brotherhood of man—what stronger denial of the charge that the world is lost and without hope—than this meeting on a common level of the representatives of two great religious organizations and the uplifting words from the Cardinal—"I have greeted you as brethren in the worship of common ideals, as brethren in the love of liberty and, let me add, brethren in the Christian faith."

The Church of Mercier, Pascal, St. Louis and Marshal Foch joined hands on this occasion with the Church of the sainted Berkeley, of Washington and of Pershing—all defenders of human freedom.

### WHEN IS A CONVENTION?

The New York papers have all had something daily as a report of the General Convention, the most satisfactory as well as the fullest being that of the *Tribune*. It is curious how people will read only one paper and never look in another. I asked a clergyman why he took *The Times* instead of *The Tribune*, and he replied, "Because it is fair to the Church, and gives us the best attention." This has not been my inference. While the *Herald* is disposed to be a little more sensational than the other conservative papers, it seems to me most frequently inclusive of church news, particularly the Diocesan Convention. Sometimes it has been the only paper in which you could see a report of that important annual gathering. *The Tribune* is my favorite for several reasons. It was consistently fair to Colonel Roosevelt before his death, and not merely after his departure, as is the case with others. Strong as it is to the League of Nations, uncorrected, it has given every opportunity for expression to the other side, including "Ding's" cartoons against its own editorial policy. And in Church matters its reports are fuller of the dignified, unsensational side of things than you can find elsewhere. In reporting the General Convention it was the only daily to "feature" one of its reports on the front page.

The owner and editor of the *Times*, the most widely circulated of our high class dailies, is a Jew, and apparently one of that type of Jews who have lofty ideals of social progress. The chief man on the *Herald* staff, now that James Gordon Bennett is gone, is Mr. J. K. Ohl, son of one of our Ohio clergy of the past generation, himself a Churchman and an enthusiastic trustee of Kenyon College. The owner of the *Tribune*, Mr. Ogden

Reed, is a Churchman, whose wife belongs to a noted Church family of San Francisco, the Crockers. More than one of its editorial writers is a clergyman or member of the Episcopal Church.

But what one objects to in all the papers with reference to the General Convention is a tendency to make more of the incidental than of the fundamental things coming from that source. Of course, it is second nature to a newspaper man to display the sensational bit of news, but it would have been a good thing for the ordinary reader if the dailies had not made so much of external remarks and doings as though they were essential parts of the Convention itself.

Nearly all the reports of the General Convention that gave concern to conservative Churchmen sprung from the sayings of speakers at the outdoor meetings, having no official connection with the General Convention itself. This has caused a good many Churchmen to wish that the "side shows," as some call them, i. e., the street meetings of social reformers, etc., were officially forbidden, if that could be done. News-gatherers can not be blamed for making much of the radical remarks at such meetings, but it is unfortunate that the public thereby gains the impression that it is the Convention itself which gives utterance to such things. The average reader is unable to distinguish between the outside rooster for rebel opinions and the inside delegate who must officially represent a diocese. When is the Convention speaking, and when is it the curb orators who are doing the talking? Here is the puzzle of many a stay-at-home Churchman or Churchwoman, anxious to see also some of the more solid doings and sayings of their representatives.

### THE SUN-RISE AND THE OPEN DOOR.

Our Lord sets before us "an open door." It is a door opening into the Temple of God. It is the entrance into the eternal day. And no man can shut it when it is open, and no man can open it when it is shut.

But our Lord sets before us another open door, also. It is the door of opportunity. It opens out. It is the beginning of every new day. And it comes to every friend of Christ, not at the hands of man, but as God's gift.

It is the door of opportunity, open again to-day and then again to-morrow—to you, men, to be honest, temperate, clean in mouth and deed; to be unselfish and kind; to stand for sacred principles; to learn about and think about God, and to pray.

It is the door of opportunity, open to you, women, to place the Kingdom of God and sympathy and helpfulness, above millinery and cards, and jealousy.

It is the door of opportunity open to you, fathers and mothers, to think clear and straight and unselfishly for your children; to teach them by words, by example, to put high things and noble and good and strong things first; to show them by what you think most of, by what you say, by what you do, on week days, and on Sundays, who their best and wisest Friend is, and where their strength and peace is to be found all their days.

It is the door of opportunity open every day afresh to you, young men and young women, boys and girls, to learn, and grow, to build your lives into the eternal kingdom of God; to fill your consciences with power, and add muscle to your soul; to make you fit to love wisely, and serve well, your fellow men—and God.

It is the door of the wide open opportunity of the every day—opening out. And Christ stands at the open door, holding it open, and in a golden glory, and the door is golden, and the day is golden, for so is the sun-rise. And the dew on the grass makes it very green and sparkling, and the smell of the morning is breath of life.—The Rev. Reginald Pearce, rector of St. Andrews' Church, Framingham, Mass.

## LAYMAN'S DAY

Business and Professional Men Will Preach in Every Church in the Diocese of New York.

A novel experiment in practical religion is announced for Sunday, November 2nd, on which date, in every Church and Mission station throughout the Diocese of New York, a layman will take the place of the rector, and preach the morning sermon.

Announcement of the plan was made at the headquarters of the Every Name Campaign of the Church, where it was explained that the effort is a part of the general movement to awaken Church members to a sense of their responsibilities to God and the State in the new era following the war which is the purpose of the Nation-wide Campaign.

"One of the marked results already attained by the Every Name Campaign," said Frank H. Merrill, General Secretary of the Campaign Committee, "is the enlistment of hundreds of business and professional men in this movement to reawaken the Church. We are hearing from scores of such men every day, and the tenor of their statements is that they have concluded there is nothing incompatible between religion and ordinary business affairs but instead that, if looked at from its most practical aspect, religion is a first class investment."

"It is to give emphasis to this religious movement of business men that it has been decided to make Sunday, Nov. 2, 'Laymen's Day' in the Episcopal Church in this diocese. When we say a layman, by the way, we mean just that—not a lay reader, but a lawyer, a merchant, a physician, a clerk, a stenographer, a mechanic."

"The clergy will be given a Sunday off, with nothing to do but sit still and listen to the sermon of a man from the ordinary walks of life, who week-days sells the congregation meat, groceries, hats, shoes or what you please, tell what he thinks of the issues of the day, how they ought to be solved and how the Every Name Campaign, by bringing every member of the Church into close touch with his fellows will contribute to the solution."

Oscar W. Ehrhorn, Chairman of the Committee on Meetings and Speakers, and Secretary of the National Republican Club, who will be one of the lay preachers on "Laymen's Day," is busy now with Rev. E. F. Ferris, Field Secretary, recruiting the corps of speakers that will be necessary to fill the almost one hundred pulpits of the Diocese on November 2.

The plan grew out of the success which has already been attained by the substitution of laymen for clergymen in isolated cases. On Tuesday night last, William J. Scheffelin, prominent in the councils of the City Club, addressed a parish meeting at Calvary Church, Manhattan, and on Wednesday night, Charles J. Evans, also a business man, spoke at another big religious gathering at Calvary Church, Clifton, while on the same evening Dr. Herbert S. Carter conducted a similar conference at St. James' Church, Fordham.

Some of the best known laymen of the Church have enlisted for this speaking campaign, which is intended to educate the members of the Episcopal Communion to the needs of the Church as they have been developed by the Survey taken by the Every Name Campaign in conjunction with the Nation-wide Movement of the Church of which it is a part. Among those who have enrolled for "Laymen's Day" are William J. Scheffelin, Supreme Court Justice Edward Finch, Judge J. Frederick Kernochan, Rev. Silas McBee, George Gordon Battle, Dr. H. Sheridan Baketel, of the Medical Reserve Corps, U. S. A., Col. J. Frank Supples, Everett P. Wheeler, Stephen F. Bayne, Principal of P. S. No. 5, and Henry M. Hewitt.

It was recommended by the Convention that thirty-two counties in the western part of the Diocese of Virginia be formed into a new diocese.

## CLOSING DAYS OF THE TRIENNIAL

Reports From Foreign Lands—Women Appointed To Serve On Board of Missions.

The closing days of the Triennial were fraught with deep interest. The subject for discussion at the Saturday, October 18th session of the W. A., was Foreign Missionary Work and the speakers were introduced by Dr. John W. Wood, foreign secretary of the Board of Missions.

A message from the Philippines, delivered by the Rev. B. A. Sibley, of Bontok, stressed the need today of closer relations between the islands and this country. He quoted the saying that, as America brought them into the market place, it is America's duty to comfort and protect them, and pointed out that up to the taking over of the islands by the Americans the natives knew very little about the civilized world. They must especially, now that knowledge has come to them, be protected against the evil effects of our civilization as well as encouraged to accept the best that this country has to offer them.

From Alaska came messages from the Rev. R. H. Lumpkin, of Fairbanks, Alaska, and from the Rev. Hudson Stuck, of Fort Yukon, archdeacon of Alaska. The latter urged women to continue knitting because of the great need that exists in the Alaskan territory for warm clothing. The Indian women in this territory are said to be exceedingly teachable and to possess great influence over their husbands.

China was represented by Mrs. J. A. Ely, of Shanghai, and Mrs. D. D. Huntington, of Anking. The latter is connected with St. Agnes's school at Anking, which is located about midway between Shanghai and Hankow, and the former with St. Mary's hall at Shanghai. Both reported that the future development in China rests quite largely with the progress made by its women.

"As China goes in the next two decades, so goes the Orient for the next century" Mrs. Ely told her hearers.

The new women of education are beginning to take a hand in affairs. At the student uprisings there were an equal number of women on all committees and the future of China depends largely, Mrs. Ely says, on the number of trained women leaders who can be sent out from the Christian institutions.

Japan's progress was reported by Miss Leila Bull, who has spent 31 years in Japan and is stationed at Osaka, and by Deaconess Knopp, who is a voluntary worker, especially interested in the work among children. Both speakers believe the influence of educated Japanese women will bring about the moral reformation which the country so sadly needs today.

On Monday, the usual reports of committees were read, and the sessions of the Auxiliary were brought to a close by a celebration of the holy communion at St. John's church Tuesday morning at 10 o'clock and a quiet hour led by the Rev. A. S. Lloyd.

The following well known Church women were elected to serve on the national council of the Church Service league, Miss Elizabeth Delafield, New York; Miss Elizabeth Matthews, Southern Ohio, and Miss Lucy Sturgis, Massachusetts.

The societies of Church women which will be comprised in this League, are the Woman's Auxiliary, the Girls' Friendly Society, the Daughters of the King, the Church Mission of Help, the Guild of St. Barnabas, and the Church Periodical Club.

The sum of \$20,000 from the triennial thank offering was apportioned equally among the following four schools: School for Indians in

New Mexico; training schools in Cuba; the auxiliary home at Valley Crucis, North Carolina, and the chapel at St. Hildas school in Wuchang, China.

The following eight women were elected to serve on the Board of Missions as the result of the favorable action of the Convention on the admission of women to the Board: Miss Eva Corey, Massachusetts; Miss Elizabeth Delafield, New York; Mrs. Marcellin C. Adams, Pittsburgh; Mrs. Loring Clark, Tennessee; Mrs. Herman Butler, Chicago; Miss Edith Brent, Colorado; Mrs. John Ames, Kansas; Mrs. Louis Monteagle, California.

### RELIEF FOR AGED AND INFIRM CLERGY.

Probably no report presented to the Convention will meet with heartier approval of the Church people in general and bring greater joy to many than the report of the Church Pension Fund setting apart certain funds for the relief of the aged and infirm clergy, who retired before March 1, 1917, and who were not included in the provisions of the Pension Fund. The widows of the clergy deceased before the date stated will also be beneficiaries of the new fund. Bishop Lawrence of Massachusetts presented the resolution in the House of Bishops and it was passed unanimously.

"Sewanee Night" was observed Wednesday, October 15, at Detroit, Michigan, in connection with the General Convention. The occasion was attended by the Bishops and Clergy, of the Southern Diocese which own and control the University of the South. The Right Rev. William Mercer Green, D. D., Bishop Coadjutor of Mississippi, and an enthusiastic alumnus of the University of the South, was one of the principal speakers. At this meeting the Sewanee Million Dollar Endowment Fund was the event of serious discussion.

### Educational Card Games

FOR KIDDIES AND GROWN-UPS

INSTRUCTIVE, interesting, Entertaining, and most helpful in teaching children by means of pictures, as well as the game.

The cards are enameled; highly finished and come in attractive boxes, with rules for the game in each box.

Here is a list of them:

New Testament, Domestic Animals, Wild Animals, Birds, Flowers, Flags, White Squadron, Authors.

40 Cents Each Postpaid.

Church Literature Press

9 Bible House

NEW YORK CITY

## The Episcopal Church ITS MESSAGE FOR MEN OF TODAY

By GEORGE PARKIN ATWATER, D. D.

Rector of the Church of Our Savior This Book Will Interpret the Services, Answer Objections, Attract the Casual Attendant, Instruct the Inquirer.

Suitable for Confirmation Classes, Adult Sunday School Classes, Strangers and Newcomers, Brotherhood Chapters, as Well as for General Use in Parishes and Missions.

Bishop Nelson of Albany writes: "Having read this book, I am prepared to endorse every word of the publisher's statement. I hope the book may be read by many of the clergy and laity."

Rev. Paul Roberts: "The book is splendid. Just the thing for college boys and for missions."

Cloth, \$1.00; paper, 60c. Order from THE MOREHOUSE PUB. CO. Milwaukee, Wis.

## CARDINAL MERCIER VISITS THE HOUSE OF DEPUTIES

**Eminent Prelate Greeted With Prolonged Cheers—"We Are Brothers in Christian Faith," He Said.**

A great reception was tendered Cardinal Mercier of Belgium in the House of Deputies of Detroit on Monday, October 20. When he entered Arcadia Hall the deputies arose to their feet and greeted him with prolonged cheers. The secular papers state that it was a remarkable demonstration. The galleries had been filled early in the morning with a fashionable crowd in expectation of the visit of the Belgian cardinal and the rear of the floor of the house, not occupied by the seats of the deputies, had been thrown open to the public and was filled. Many of the bishops of the Protestant Episcopal church, who, strangely enough had not been invited to the reception, deserted St. Paul's parish house, where they had been meeting daily, and were in attendance at Arcadia.

The session of the house of deputies had been given over to business or rather drab interest before the coming of the distinguished visitor. At the very moment of his arrival at the front entrance of the hall a particularly colorless resolution was being read. The audience and deputies, however, had been keyed up by anticipation and there was an air of nervous expectancy in control throughout the hall when a sharp commotion in the rear announced the arrival of the cardinal.

### Escorted by Deputies.

Cardinal Mercier walked slowly down the center aisle, arrayed in scarlet robe and scarlet zucchetto and followed by personal attendants, Bishop Gallagher, and the three deputies of the house who had been sent to escort the visitor to Arcadia—Thomas Nelson Page, Rev. Dr. W. D. Maxon, and Anthony Dyer, of Providence. Mounting the platform he was greeted by Rev. Dr. Alexander Mann, presiding officer of the house of deputies, and Bishop D. S. Tuttle, the aged presiding bishop of the Protestant Episcopal church, and took his seat directly behind the speaking table. President Mann immediately spoke a short welcome, paying high tribute to the Belgian people, the Belgian king, and Cardinal Mercier himself. The cardinal then arose, removed his zucchetto and began speaking.

All this time, since the party had entered the hall, the deputies and audience had remained respectfully standing. The cardinal was obviously embarrassed by this and, after saying a few words and noting no inclination on the part of his audience to seat itself, he motioned to do so by outstretching his hands.

Cardinal Mercier spoke slowly and distinctly. His choice of words was impeccable, although now and then he hesitated for just a moment to consider alternatives. He said in part:

"I feel happy to be here for some moments with you. I feel happy to experience that at this moment and from the first moment of the awful war our souls were one in the worship of respect, right, and the worship of liberty in the feeling of duty to put before our minds and our conscience, God's righteousness above all.

"Your doctor, chairman said that our king had pronounced those immortal words: 'I have kept my soul!' What the king said, he said in the name of my own beloved Belgium. There was no exception, irrespective of creed, of parties, of nations, of races, but all as one man stood at the side of our king, our government, to save it from the invader. We sacrificed our wealth, our agriculture, our industries, and the limbs and blood of our bodies,

but we considered that as nothing before the obligation to save our souls and to remain in righteousness and union with God.

"I am glad to have the opportunity to congratulate you because from the outbreak of the war, and, in fact, since the year 1917, you true Americans, without exception, without distinction of creed or nationalities or political opinions, and also as one man, stood with us to defend, to save the banner of freedom and right.

"I have now been in the United States for five weeks. I met many audiences everywhere. I understood that there was a communion of our minds, our hearts, our souls in the respect and worship of a common ideal. I have had many times this feeling of our communion in respect of right; first by this expression that we all have the feeling of love and humanity. This is right, of course.

### Brothers in Christian Faith.

"I ask to be allowed to add one word more, and that is that we are brothers in Christian faith. What we must know and teach is that if we are brethren it is because we are all sons of the Father who is in heaven. Nothing is really absolute except God, and therefore if duty be absolute eternally, if it must be put above all temporal interest, it is because duty is an obligation of our souls in the presence of a common God, our Father who is in heaven.

"Let me say one word more. Many of you I know—I am sure nearly all of you—have contributed to a great work of beneficence—the great work for the relief of a nation. I know and you must know that many families in our country, mothers and children were preserved from starvation through the help of your great man, Herbert Hoover. And for the help you gave to this commission for the relief of Belgium, I thank you for it.

"On leaving my country I got a message from my people that said, 'When you are in America tell that noble nation that the name of America has become to them,' and it is true, 'a sacred name.' Not only because you came to our help in the war, but because you were the saviors of Belgium during the four years of German occupation in its provinces.

### Loath to Admit Distress.

"You will allow me to give you an opinion, in conclusion, at the suggestion of one of your friends: I always feel something, I confess, something humiliating in saying that our people are in distress. Belgian people are naturally proud. Before the war never would our people come to England or to America to ask for help, but at this moment Belgium is reduced to a condition of poverty and distress, and this is the only reason that Belgium asks for help.

"On the second of August, 1914, we had but to say one word to keep safe all of our wealth and all of our power, physical and material interest. We had but to say to the invader we protest in words but as a matter of fact you can go through our country and attack England. Had we said that word we would have kept our possessions and we would have increased our wealth during the war.

"Well then—if that is so, and you know that it is so—then I think, without confusion, I may say in the name of my people that Belgium has a claim to be helped, not only to be restored to its former condition of life but more than that, to be helped so that Belgium might realize her ambitions to become more prosperous, finer, more progressive than she ever was before the war. We were obliged for five years to give up all those savings for manufacturers, schools, colleges, etc., in the loss of Belgian cities of life.

### Need 8,000 Churches.

"We are in need of about 8,000 churches and schools to take the

place of those that were destroyed. Well, of course, we hope to have indemnities; but when? The Germans have 30 years to pay—shall they pay—when and how? In the meantime we have to live and, therefore, we appeal to you, who are representatives of all parts of the United States, if you would be so kind to propagate that idea among your people I am sure you will sow a real help for which we shall be eternally thankful to you.

"I gave orders to all my parishes to have a stone placed in the village church on which shall be engraved the name of America for the help it gave us during the war. But if that stone should be reduced in the future with the destruction of the church, you may be sure that the name of your noble country will remain imperishably in the hearts of our people."

## NEW JERSEY'S GOVERNOR PLEADS FOR ARMENIA.

That America might stand by stricken Armenia, who through centuries of oppression had kept the faith, was the plea of Governor William N. Runyon, of New Jersey, in a speech which he delivered before the Conference of Near East workers, at its first meeting as a re-organized body.

America has many perplexing situations to solve at home said Governor Runyon, but she must not forget those people across the sea who have never known what happiness is. If America could intervene to make Cuba what she is today, she can also go to the Near East and there transform these nations, which through their consecration and devotion have been nearly wiped off the earth, into happy and peaceful lands.

In closing his stirring appeal for the support of Armenia and other suffering countries of the Near East, Governor Runyon said fervently, "I pray God that we shall go forth, we representatives, to our various places, to our respective states and that a godly tale may be told by us all, and that the glad rejoicing shall be borne to the hearts of that stricken nation, so that they and those who shall follow them into generations unborn may rise up and call us blessed because we have done the Master's work in the spirit of wholeheartedness, a spirit of humanity and spirit of Christian fellowship."

Such words as these from one of America's foremost citizens should but voice the sentiments of the people of the whole country. If any are not in sympathy with the great humanitarian movement, which the Near East Relief is forwarding, it must only be because they are unfamiliar with the facts of the case. No one who had heard the story of starving children, destitute men and outraged women could turn a deaf ear to the plea for help, which is being made in their behalf. Sixty thousand orphans are already being cared for by the Near East Relief Committee and sixty thousand more are in need of immediate protection. There are in Turkish harems fifty thousand women, who have suffered worse than imprisonment. Harbors of refuge are being provided for these women and every effort is being made to free them from their bondage. Already the Near East Relief workers have succeeded in rescuing many girls, and is helping them back to a normal existence.

To forward this most humane and Christian work, a big Campaign is to be waged in America, that funds may be procured to carry on the measures which have had so good a beginning. Already the most influential and big hearted men in this country are giving their support to all that the Near East Relief is attempting to do. By February, when the Campaign takes place it is expected that the country as a whole will have awakened to the crying need in Armenia and will generously follow where these leaders point the way. Armenia's hope lies in America and she cannot fail her.

## UTTERANCES OF PULPIT AT DETROIT

The following are brief excerpts from sermons preached at Detroit, Mich., on Sunday morning, October 19th:

### Let Us Not Be Disturbed by the Unrest Sweeping the World.

The Rev. Dr. W. T. Manning of Trinity Church, New York, in his sermon at Christ Church, said: "We hear much of the unrest which is sweeping the world. Let us not be disturbed by it. Let us rather give thanks for the privilege of living and having a part in such a day as this, the greatest day in all history, the Day of the Son of Man.

"The world faces great difficulties, it is true. Forces are at work in the world, and in our own land, which seek to destroy the very foundations of civilization, and tear down and destroy all that is sacred in the sight of God and man.

"But it is for the men and women of the whole Christian church to see to it that at this great, crucial time, religion shall have a place in our life such as it has never had before.

"It may be that some of our brethren in this day of a new vision may make the sad mistake of confusing social progress with social chaos and lawlessness with liberty.

"Perhaps we need these extremes to which the world is going at present.

"But we should all keep true ideals before us; honest ideals. We must seek the truth and the facts of the needs of the world, and then do the real work of the world, not by the disintegration, but by the betterment of society, according to the principles of Jesus Christ.

"The safeguard of democracy is religion. Democracy depends on right moral sentiment and right moral judgment, and religion alone can furnish them.

"We have seen on this earth a democracy without God, and the unspeakable misery of poor, misguided Russia has been the result. Democracy's only strength is in the spirit and fellowship of Jesus Christ.

"The church today stands charged with the august responsibility of speaking to men of God, and bringing to men their responsibilities to God. If this is not accomplished then the church fails in its mission, and we shall have a democracy without God.

"We must make the church more than ever a place of human relationship and fellowship.

"Anything in the church which tends to give men the idea that the church stands for anything but the truest fellowship and helpfulness must go.

"Don't be satisfied with a religion of cold documents or beautiful forms and ceremonies. In this day of great responsibilities and great opportunity, the thing we need more than anything else is a simple child-like faith in the power and the presence of Jesus Christ."

### The Most Powerful Influence in the World Today is Christ.

Back from the war zone where, in September, 1918, he was in the thickest of the fighting along the St. Mihiel salient, the Rev. Dr. Ernest M. Stires, of St. Thomas's Church, New York, closed his sermon at St. Joseph's Church with a graphic description of the roaring of the guns along the battle front and the reverberations of the hymn of the church militant, "Onward Christian Soldiers," as he heard it sung by more than a thousand men in the officers' training camp at Langres, France, just before the big offensive which cost the lives of so many of those same men a few days later.

That death is only an incident in the course of life and that it is Christ

who proves the miracles, and not that miracles prove Christ was his message preached from the text: 'Thou shalt answer and said unto him, my Lord and my God.' He disproved the statement that it "makes little difference what you believe if only you live up to it" by saying:

"Once there was a Christian Germany, serving God, honoring womanhood, loving childhood; a Germany of music, poetry and philosophy; of freedom, justice and humanity. Then Prussia, her evil spirit, led her to a mountain top to behold the kingdoms of the world, and promised the conquest of all if Germany would but worship and obey her new master. We will admit that what Germany believed she lived. But who shall say that Germany's belief has made no difference to her or the world?

"The most powerful influence in the world today is Christ. All thoughtful men are coming to know that He is the way, the truth and the life; that He first effectively taught the ideals of justice, liberty and humanity; that He first showed that they were worth dying for; that He first proved that death is but an incident in the course of life; that He alone has shown the infinite possibilities of earthly service."

That the sacredness of human ties, the care of children, the elevation of women were all due to Christ's influence were enumerated, together with proofs that the greatest skeptics, seeking to disprove the divinity of Christ were themselves converted. "Real men are today fighting the battles of the future," he said, in closing. "Many of them have followed Him from the Marne to the Rhine, and now that the world prepares for His greatest triumph, they kneel before the Christ of Calvary, the Christ of Flanders and Picardy, of Chateau-Thierry and Verdun. They know He is the glory of the past, the victory of today, the hope of the future."

### The Church Itself Must Get Back to First Principles.

Bishop Anderson of Chicago was the preacher at Grace Church at the morning service. He said in part: "Nine-tenths of the people living in the modern age," said the Bishop, "have adopted a religion that revolves around themselves as the great source of inspiration," said Bishop Anderson, "and we find that God is considered quite a secondary matter. A man cannot expect to get very much out of such a religion as this, and he wonders why it doesn't seem to do him much good. To find inspiration in his religion, he must get back to first principles, which are faith and repentance, with God as a center.

"That is the very trouble with the church today. It has fallen into a rut. To make the national campaign planned for the Episcopal church a success, the church itself has got to get back to first principles, in order to get the spiritual awakening that is necessary for a sufficient grip to go ahead. If the national campaign cannot emphasize this necessity, it has a right to forfeit all its claims to allegiance of its people."

A two-day Conference in the interest of the Nation-Wide Campaign was held in Roanoke, Va., October 2nd and 3rd. The speakers were Rev. Luke White, Rev. Ambler Blackford, Rev. Page Dame and Rev. Thomas Semmes. The local committee had called together chairmen and members of all parish committees of the Convocation of Southwest Virginia, and sixty responded. These, together with the Church people of Roanoke, made a goodly number, and the conferences were inspiring and instructive. The addresses were able and the whole community was greatly aroused to take part in this Nation-Wide movement. This same territory is now being covered by five speaking teams. Information men and women, under the direction of Rev. Thos. F. Opie, of Pulaski, will report through the various Church gatherings of people bearing the message of the campaign.

## MASS MEETINGS AND RALLIES IN DIOCESE OF CHICAGO.

Mass meetings and rallies in all parishes of the Chicago diocese mark the progress of the Episcopal Nation-Wide Campaign here, and demonstrate the intense enthusiasm with which the Church's mighty movement is being pushed ahead by clergy and laity alike. The Rev. Dr. Robert W. Patton, originator and national vice-director, addressed nearly 700 communicants of the Fox River Valley, at Aurora, Ill., Sunday afternoon, October 19. Morning and evening rallies were addressed on the same day by these two leaders at Oak Park, La Grange and Chicago.

Practically the entire parish of Elgin participated in an automobile parade at Aurora, 35 miles away. The machines of the caravan were decorated with Nation-Wide Campaign banners, and as they passed through other towns of Fox River Valley, smaller cavalcades of campaign enthusiasts joined the procession.

Addressing a diocesan conference of the clergy at local headquarters, Chicago, Monday, October 20, the Rev. Dr. Wood deplored the present low salary of the average clergyman and announced that one of the purposes of the Nation-Wide Campaign is to increase salaries 25 per cent.

Men have complained to me that their clergymen are unable to lead them to the salvation they seek," said Dr. Wood. "If the clergy are not capable of this task it is because their congregations have crushed all leadership out of them by treating them as if they were a lot of half-baked underlings. A man will not follow the clergyman whom he pays less than his chauffeur, and until you pay clergymen as much as chauffeurs or janitors you cannot expect them to be leaders.

"They are worried about personal finances. They have clothes to buy for their families, and their children to educate. The clergyman's wife, a heroine if there ever was one, is expected to dress as well as members of the congregation on an income scarcely large enough to support one person decently."

Automobiles are to be provided for clergymen of the Church who do not own them, as a result of the Nation-Wide Campaign, Dr. Wood announced. "An automobile is as essential to the efficiency of a clergyman as it is to that of a hardware salesman or a real estate man," he said.

At the Aurora mass meeting which heralded the Nation-Wide Campaign to communicants of Fox River Valley, and gathered together enthusiastic Episcopalians from Elgin, Aurora, Wheaton, Geneva, Dundee, Glen Ellyn, Elmhurst and Batavia, the Rev. Dr. Patton related the history of the Nation-Wide Campaign and outlined the plan on which it has been organized.

Under a resolution, passed by the House of Deputies, the Bishops attending the Lambeth Conference next year in London will be expected to extend an invitation to the Conference to meet in the United States ten years later. Mr. Robert H. Gardiner, of Gardiner, Me., offered the resolution.

The Rev. Cleon E. Bigler has accepted a call to St. Peter's Parish, Delaware, Ohio, and is now in residence there. He was formerly priest-in-charge of St. Paul's Mission, De Kalb, Ill., and St. Peter's Parish, Sycamore, Ill.

Suffragan Bishops will in future General Convention have the right to vote as well as a seat in the House of Bishops.

The House of Deputies took note of the inaccurate statement and false reports published in the Detroit Dailies and in the secular press throughout the country, in a resolution presented by Mr. Frederick Morehouse, of Wisconsin, which received the unanimous vote of the House.

## REACHING OUT FOR THE MOUNTAIN PEOPLE.

### Nearly Every Parish in Tennessee Has a Vision of Better Service.

Memphis, Tenn., Sept. 27th.—Development of the work at Monterey, White Bluff, and Tennessee Ridge among the mountain people of Tennessee is one of the principal projects ahead for the Diocese of Tennessee as an outgrowth of the Nation-Wide Campaign for spiritual awakening and broader practical usefulness. Bishop Thomas F. Gailor, in a statement for purpose of the campaign, said that the three establishments present an appeal of vital importance.

"The diocese owns a beautiful property of 100 acres at Monterey," said Bishop Gailor, "as well as a new commodious building, but lacks money to develop the work and keep a sufficient number of clergy engaged at it. There are 65,000 mountain people within a short radius of Monterey, and many are illiterate or semi-illiterate; and yet they represent the finest American stock, and made great soldiers in the late war—soldiers like Colonel York and many others."

Concerning educational work in the diocese, Bishop Gailor said the three strong and efficient diocesan schools for girls are hampered in growth and influence by a lack of adequate income. Their endowment and additional equipment will be made a subject of appeal.

"Nearly every parish," he continued, "has a vision of better service through new buildings, additional workers, and the like. The means for development of such parochial work have not been forthcoming so far, but survey preliminary to the Nation-Wide Campaign has encouraged all parishes to state what will be needed to put the enterprises in a higher state of efficiency."

Another necessity, Bishop Gailor set forth, is development of the negro industrial school at Keeling. Now operated as a school for negro girls, it can be extended, he said, to include a project for training negro youths along agricultural lines.

### CLEVER GO-TO-CHURCH ADVERTISING.

The following six inch double column, well displayed advertisement is taken from the Hudson, N. J., Saturday Evening Observer, giving the hours of Sunday services at the close of the Church of the Ascension and Grace Church, Jersey City; the Church of the Holy Innocents, St. Paul's, and Trinity, Hoboken and Grace Church, Union Hill, Weehawken and West New York.

Get Acquainted With the Episcopal Church.

"50,000 Aliens here spread Radicalism."—N. Y. Times, Oct. 17.

"The time has come for the people of America to wake up to a re-

alization of what is taking place. It is a social revolution downward—nothing else."—National Security League, N. Y. Times, Oct. 17.

While these destructive forces have their Sunday Schools and propaganda for spreading their doctrines among the young people of America, doctrines which declare against the Constitution, against the purity of family relationship, against property rights; yet two-thirds of people who call themselves Christians sit by and never go to Church.

American Christians arouse yourselves.

Stand fast. The ideals and the teachings of The Christian Church alone can save our national Institutions.

The Episcopal Church is American all the way through in her allegiance, her worship and her teachings.

Go to Church tomorrow.

### IF MARGARET HAD LIVED:

If Margaret had lived,—  
How much brighter this  
World had been!—

But what of the  
Heavens above—

Could I wish That Lustre dimmed—  
By keeping my loved one here?

As a dream that is passed,  
We will wake from this life—

The Next is forever and aye!  
Then Death, where is thy Sting?

Where Grave, thy Victory?—  
R. A. DuB.

## WOULD MAKE CHURCH OF ENGLAND PAY FOR WAR

### Foes of Anglican Establishment Propose to Financially Wreck Historic Institution.

(From the N. Y. Evening Sun.)

As one means of reducing Britain's war debt it is now suggested that the main burden of paying off the great sum be placed upon the Church of England and the Church of Scotland. There have been frequent protests against the Government supporting the Church of England, but never before has there been such vehement demand for reform along this line. Some would even welcome putting Westminster Abbey up for auction.

On this subject the weekly edition of the Statist says editorially in part:

"What is wanted now is that the whole property of the church, without exception, should be used for freeing the country from debt. That would be very materially serving the future of the country and the empire. Every single thing belonging to the church should be offered for sale and the best evidence offered that every penny that could be obtained was obtained.

"It has been offered in answer to our argument that very little could be got for Westminster Abbey. We differ entirely. We believe a very large sum could be obtained. The State, if it pleased to preserve such an example of the state of English civilization of the time of Edward the Confessor, might vote a large sum to pay for the Abbey; but the wisest course would be to put the Abbey up at auction and allow every great church to bid for it. We are therefore decidedly of the opinion that a large sum could be obtained by disestablishing and disendowing the church and selling all its properties to the highest bidder."

### PLEASED WITH ATTITUDE OF THE CHURCH.

A letter from Rabbi Leo Franklin, President of the Central Conference of American Rabbis, expressing his appreciation of the resolution passed by the House of Deputies, published in our issue of last week, explaining the attitude of the Church toward the Jews. The Rabbi wrote that the resolution will promote "a kindlier sympathy" and "more helpful understanding" between the Episcopalians and the Jews. The letter, which was addressed to Rev. Thomas Burgess, secretary of the department of Christian Americanization, follows:

"I beg to acknowledge with deep appreciation your kind favor of even date, in which you advise me of the resolution unanimously passed by the House of Deputies and unanimously concurred in by the House of Bishops.

"I can think of no action on the part of your Church organization that could possibly have been more effective in removing whatever misunderstanding may have arisen concerning the attitude of the Episcopal Church toward the Jews in America than the passage of this resolution. Such action on your part cannot but make for a kindlier sympathy and a more helpful understanding between the two great religious groups which you and I represent.

"I am sure that the way has been opened to a closer co-operation in behalf of the social and moral well being of those who have drifted away from church and synagogue."

### RECTORS AND VESTRYMEN, ATTENTION!

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

*"To inform the mind and awaken the conscience"*

## The Glory of the Ministry

"SEE how nations and races flit by on the sea of time, and leave no ripple to tell where they floated or sunk, and one good soul shall make the name of Moses or of Zeno, or of Zoroaster reverend forever. . . .

"BE to them (your parishioners) a divine man; be to them thought or virtue; let their timid aspirations find in you a friend; let their trampled instincts be genially tempted out in your atmosphere; let their doubts know that you have doubted, and their wonder feel that you have wondered. . . .

"DISCHARGE to men the priestly office, and, present or absent, you shall be followed with their love as by an angel."

So spoke Emerson in his Address To Divinity Students, setting forth the privilege and the glory of the ministry in language that will never be forgotten.

WE need to carry that message with fresh inspiration to the young manhood of to-day.

WE need to raise up for the future of the Church leaders who can combine with sturdy common sense and virile manhood an exalted vision of their office—a sense of their prophetic privilege.

To summon such leaders, and to prepare the way for their leadership—this also is the function of the Nation-Wide Campaign.

## The Nation-Wide Campaign for the Church's Mission