

The Witness

"FOR CHRIST AND HIS CHURCH"

VOL. III. No. 46

A Call to the Whole Church

CHICAGO, NOVEMBER 22, 1919.

To Prayer, to Service, to Sacrifice

\$1.00 A YEAR

A DOUBTING LAYMAN AND THE CAMPAIGN

Must Understand and Tackle Our Undertaking With All Our Resources.

Even the Proverbial "Man From Missouri" Should Be Convinced.

My dear Mr. Blank:

The Nation-Wide Campaign is an effort to arouse the whole Episcopal Church, throughout the length and breadth of the land, to know what its duty is and to get busy. That is only common sense. If the Church of the Living God (of which we are a part) is in this world for any definite and specific purpose, we ought to know what that purpose is and then tackle it with all our resources of men and money. If we are not going to do that, we had better quit. Our Lord said to His disciples: "Ye are the salt of the earth; but if the salt have lost its savor, it is thenceforth good for nothing but to be cast out and trodden under foot of men." You are at the head of a great business concern which is rendering valuable service to the community. Suppose that a large number of your employees were loafing on their job and that the efficiency of your organization was about thirty-three and one-third per cent; that as a result, your dividends were far less than they could be and also that there were thousands of people in this and other lands needing the goods you manufacture and unable to procure them. You would say without question that something ought to be done about it and the sooner the better. Did you ever stop to think that our Lord Jesus Christ, the Great Head of the Church, gave us a task to perform, saying, "As My Father has sent me into the world, even so have I sent you into the world"; and that He is with us still—"Lo, I am with you always, even unto the end of the world"—ready to help, and also watching to see how faithful and efficient we are in the fulfillment of our mission in and to the world? If you want your organization, using your capital, to be efficient, do you not suppose He wants His to be so, too, having the capital He has given the Church, viz., the Holy Spirit and also the various talents, including money, of which we are God's stewards?

The Viewpoint of An Employee.

Then, look at it another way. As you are manager of this great business enterprise, I have ventured to ask you to think of the Church's work from the standpoint of its manager, even the Lord Jesus Christ. But there is another view point. I will suppose that you are, instead of manager, an employee and also a stockholder in a business enterprise conducted on the profit-sharing, management-sharing plan. You are heart and soul for the enterprise. But you observe, with regret, that you are in a minority; that many of your fellow-workers are careless of responsibilities, show up at work any old time of day and many times are not in evidence at all. Suppose now that there was presented a plan for remedying this sad condition of things, would you not throw yourself into it

with an enthusiasm proportioned to your interest in the whole business and your care for your fellow men? You will answer, "Yes, of course, provided the plan was a good one and would work." All right, then. Let us see if the Nation-Wide Campaign is a good one for the Church and will work. I will not urge that the plan has been carefully devised by those who have proved themselves experts at this sort of thing and that it has just been enthusiastically adopted by our General Convention at Detroit, a body of men including some of the ablest and most successful laymen of this country in all lines of business. I will not even urge loyalty to the Church, though I know full well that you are loyal and that you have confidence in the men who have devised and approved this plan. You are of a type of men that find it necessary to see for themselves before they can throw themselves with abandon into even a good cause. I do not blame you for that. Such men, when thoroughly convinced and aroused, are a very great power in both Church and civil life. So I am not only willing, I am anxious that you see eye to eye with the authorities of our Church. And please bear in mind that when I speak of "authorities" I use the word in no autocratic sense. I mean those we have put in a position of responsibility to lead. I am not asking for any slavish obedience. I am asking for intelligent and sympathetic co-operation after you have passed the whole thing in review before your own mind. I am sure that the temper of our General Convention could be expressed in the Scripture appeal: "I speak as to wise men; judge ye what I say." That, indeed, if I understand the matter at all, is the philosophy of the Episcopal Church.

The Choice of Two Ways.

When we come to look into the matter, we have choice of two ends at which to begin. We might start by thinking of the sad condition of the whole world, and that under several heads. We might think of the moral and spiritual darkness of pagan lands, of those millions for whom Christ died and of whom He declared: "Other sheep I have, which are not of this fold. Them also I must bring and there shall be one flock, one shepherd." We might think, again, of the condition of even the Christian world; of Europe and of America today; of how the one thing needful is the Spirit of God; of how the blind are leading the blind and both are falling into the ditch; or, yet again, we might look into the condition of our Church in this country; of our tremendous responsibilities and opportunities and how few of our members realize either the one or the other; and accordingly of how the only possible way of arousing a nation-wide Church is a nation-wide campaign. There is, in fact, no other way; just as the only way in which America was aroused to a sense of its responsibilities and opportunities in the late great world crisis was a nation-wide campaign, conducted under the auspices of the general government, for men and money.

But I am not going to ask you to look at the matter from that angle. If I mistake not, you are something of an individualist; something of a parochialist. The burden that presses down your soul is the condition of your own parish, not the needs of our Church in the Middle West, still less the needs of the heathen in China or Africa. You would like to see a larger

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"ONWARD, CHRISTIAN SOLDIERS!"

The Battle Cry of the Campaign—Can You Do Less for God Than You Have Done for Your Country?

By LEWIS B. FRANKLIN.
(Director Every Member Canvass of the Nation-wide Campaign.)

That is the battle cry of the Nation-wide Campaign. That is the challenge of the Church today, and the program of this campaign, as has been stated, is "To bring the whole power of the Church to bear upon the Church's whole task." Let us see, then, what is the whole power of the Church. Of course, the whole power of the Church comes from above, but it must be administered and carried out by human hands. We have then, as the human agencies of the Church, our Bishops and other clergy, and more than a million men and women, communicants of this Church in this land of ours. Well, what kind of men and women are these million? Look around and see!

Business and Professional Men of Church in the Forefront.

Look first into business and into the professions, and you will find the men of our branch of the Church right up in the forefront—among the doctors, and the lawyers, and the teachers, and the physicians. We find them among the leaders in the ranks of the merchants, and of the banker. We find them among the leaders of our army and our navy. This audience has already demonstrated in response to a remark of Bishop Anderson, that they felt that we need take no back seat to any other body of men in this country, when it came to carrying out our duty as citizens, but what about carrying out our duty as Churchmen?

We sing, "Like a mighty army, moves the Church of God." I wonder if we believe it. We cannot believe it unless we visualize a mighty army as a gallant band of leaders marching with somewhat halting step, not at the head of serried ranks of privates, but at the head of a few faithful followers, hardly knowing what their duty is and knowing less about how to do it. That seems to me to be the kind of a mighty army our Church has been heretofore. We have had our little skirmishes here and there, in this parish over here, and in a diocese over there, but no wars were ever won with a plan of campaign like that. No war was ever won without an army, trained and disciplined, and above all things, stirred to its heart by a common resolve to win a common objective, and that is what this Church has lacked until today.

The Officers Were There, but There Were No Privates.

We laymen have felt that the work of the Church belonged all too much to our clergy. We have felt little responsibility in even the work of our own parish, much less of the work of the Church as a whole. We have left those leaders of ours alone, to carry on the fight. The officers were there but where were the privates? And the purpose of this Nation-wide Campaign is to reach that body of a

million privates and form them up in serried ranks behind these leaders of ours and under our leader, Christ, and to put into our hearts that fervent zeal that inspired our armies in France, that unity of purpose that sacrifices all until the point is won. We have lacked that purpose heretofore, haven't we?

Criticisms of the Campaign.

This campaign, which I believe to be conceived along intelligent, business-like and sound lines, has been criticized by some people because it was too inspirational, too visionary, too much religion in it—and it has been criticized by other people because there was too much talk of money in it and not enough religion. As a matter of fact, the plan of the campaign is first for education, to teach us laymen and laywomen what the Church is, what the Church has today to work with and what the Church ought to have to carry on the work that is immediately before it. Then, to bring home to us the necessity for carrying on this work, to inspire us with devotion to this Church of ours, which we have heretofore treated most indifferently, get us interested in the Church and its work and not until then does the campaign plan to ask us for money.

The Task Before Us.

What is the task before us? The survey shows today the need of over 1,500 men and women for service. It shows the need of buildings, hospitals, schools, new churches, automobiles, all of which will cost over SIXTY MILLIONS of DOLLARS. And then we look back on the record of the Church for the past few years and we find that she is giving about six cents a week per communicant to the cause of the mission of the Church. It does look hopeless, doesn't it? What has been the reason, friends, for this feeling that we laymen have had toward the Church? I think Bishop Anderson expressed it about as well as anyone when he gave the definition of a vestry, as written by a boy in the Sunday School: "A vestry is a body of men who meet once a month to decide how to spend the money that the women raise." We men of this country have enlarged our horizons in the last twenty years. We are no more an isolated nation—we have become the hub of the universe. We are today financially the center of the globe. We are today the richest nation in the world. We lead in merchant marine. We lead in manufacturing, we lead in production. Our men of business and our professional men are in touch with economic conditions all over this globe. Their own immediate business may be affected tomorrow by what happens in Russia. Their own personal fortune may be affected by something that is going to happen next week in China. They know what is going on in this great world today. They are well up with current history. They are alive. Their business is expanding. They take no back seat for anybody. How can the Church expect them to be interested when they serve on the vestry, meeting perhaps once a month, "to spend the money that the women raised." Is it any wonder that the men of our Church have not been as deeply interested in the Church of God as in their business? They have sat from Monday until Saturday, looking out through a pair of opera glasses and at the other end they see on the field of vision great things going on in the world of trade, in the world of

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\$42,000,000 CAMPAIGN BUDGET

Way Cleared for Action of the Whole Church in Its Great-Concerted Movement.

With the formal adoption of a budget, the creation of an executive committee and the announcement to dioceses of their quotas, the joint committee on the Nation-wide Campaign cleared the way for action of the whole Church in its greatest concerted movement, at a meeting in the Missions House Friday, November 7.

\$42,000,000 the Financial Goal.

Forty-two million dollars was officially constituted the financial goal of the campaign with the unanimous adoption, following a number of amendments, of the report of the commission's sub-committee on correction and revision of the survey. This report, completed by the sub-committee and submitted to the commission October 30, but not acted upon until November 7, was signed by Bishop F. F. Reese of Georgia. Bishop J. G. Murray of Maryland and Oliver J. Sands of Richmond, Va. Burton Mansfield of New Haven, fourth member of the sub-committee, concurred in the report before final action was taken by the commission.

The report, as finally amended and adopted, is as follows:

"Your committee on revision and correction has made a general examination of survey forms as submitted by the several dioceses and of the askings of the several boards and agencies of the Church.

"The committee is of the opinion that there are some projects which may and should be omitted and that there is much advanced work in the several dioceses which may be undertaken, that has not been included in the survey reports.

"The survey, therefore, should be considered merely as a preliminary estimate of the needs of the Church other than parochial and the basis of a budget of \$42,000,000 for the three-year period.

"Your committee is of the opinion that the sum of \$18,000,000 is necessary for reasonable needs of the general boards and agencies to provide for present and new undertakings.

"That the sum of \$10,000,000 is necessary to take care of the reasonable needs for present and advance work of the dioceses and continental domestic missionary districts to be provided by the general Church.

"That the sum of \$14,000,000 is necessary for reasonable needs of the dioceses, which sum is to be secured by the several dioceses and to supplement the amount contributed by the general Church.

Survey Represents Reasonable Presentation of the Needs of the Church.

"The committee feels that the survey represents a reasonable presentation of the needs of the Church for the maintenance of its present activities and the development of a progressive plan to meet primary and pressing responsibilities.

"The committee suggests that the commission make it clear to the Church that no project or asking is at this time finally approved or con-

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CHATS WITH LAYMEN

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

"Your Nation-wide Campaign has developed a good deal of momentum," said the layman who had been glancing over my Church papers.

"Don't say 'your' campaign, as if it were mine, but say 'my' campaign or 'our' campaign," I corrected. "If this campaign is a success it will be for the reason that you laymen realize that you must play, with zest and enthusiasm, the old game of 'follow the leader.' Our leaders have undertaken the huge task of raising the spiritual temperature and sense of obligation to God and His Church, in a million or more people."

"They incidentally want a little money, too, do they not?" inquired my friend.

"Granted, but they are doing you a great favor in providing means by which your money may do good instead of harm. If you think it is fun, or self-seeking, or the result of ambition to provide channels in which your money may be spent with real advantage to yourself and to the human beings all about you, just volunteer to become a constructive leader in the work of the Church. Most of our leaders have comfortable positions in which they would be contented without sharing the burden of your stewardship, if it were not for the fact that they feel a keen sense of responsibility for the service of men in the name of Christ.

"You laymen are splendid in increasing production. You work hard and produce wealth that is the expression of your ability and perseverance. That money, in its elementary state, is a product of yourself. It has ten thousand possibilities. But you lack transportation facilities. You do not know, as a rule, how to get your wealth to the best market. You run a short line to a garage and exchange some of yourself for a car. You run a belt line around a city which takes in clubs, golf links, jewelry shops and other local 'napkins' in which you hide yourself in the form of money. You think you are looking out for Number One in a handsome way, but when you come to balance your books, you sit down sadly and resolve to go to Church for a time to get a better viewpoint. Sometimes you push a line a little farther and contribute to some local enterprise, and feel a glow that quite braces you up, as you walk along Main Street, thinking of yourself as one of the builders of the town.

"All this is living in your backyard, when you might travel far and wide. Your money ought to be yourself in action. You want to change it for satisfactions that are durable. But where are these to be found?

"In step the experts. They are men who know how to scatter you over the nation and over the world. They have laboriously built up the system by which you become a world-wide man. These men are our leaders in this Nation-wide Campaign. They will leave you in your comfortable home, in person, but in power they will multiply you. Through them you become a teacher in neglected districts in the mountains of the South; you heal countless children in far-off lands, suffering from the superstitions of ancient medicine; you nurse to health men in mining camps who without you would die in squalor; you nurse women and children, who bless you for your gentleness and skill; you feed hungry mouths in famished lands; you stand between young womanhood and its assailants; you meet incoming ships and protect the sailors from robbery and vice; you carry warmth and cheer to the lonely in cities; you preach the Gospel to those whose lives without it are a meaningless and troubled dream.

"You do all this by the power you create, which takes the form of money in your hands, and by a blessed alchemy is transformed into service.

"By this extension of yourself you change yourself from a stagnant pool which gathers all the unwholesome things of life into a fountain of refreshment.

"The Church is the divine agent for setting up the current by which power flows from you and by which satisfactions return to you.

"But the streams have been clogged with rubbish. The Nation-wide Campaign is the freshest by which this rubbish is to be cleared away, so that you become men again, and not the legal accountant of some real estate, stocks, bonds and a bank account.

"You are not merely giving money in this Campaign, you are expanding yourself, you are growing, you are identifying yourself with a thousand good works. Your experts are giving their lives, the brain power, heart power and hand power, that you may have the chance to become world-agents. Stand by them. Their program is sane and sound, tried by years of effort. Give to the Campaign until you realize, with awed conscience, that to heal a sick baby is more worth while than to smoke a box of cigars."

TRANSFER OF CHRISTIAN SCIENTISTS.

The clergy have been perplexed frequently by requests from those who desire to abandon the communion of this Church to be enrolled as members of the Church of Christ, Scientist.

The Bishop of Colorado has signified his desire that the clergy of the diocese use the following form in dealing with such persons, and upon their signing such statement, the clergy have permission to erase their names from the register.

Proposed form of transfer letter to be given to Communicants of the Church asking for transfer to the Christian Scientists:

Renunciation of My Church Vows.

Having been baptized into the name of the Father and of the Son and of the Holy Ghost, and having been admitted into the fellowship of the Church, and having taken the vows of allegiance to Jesus Christ, and faithfulness to my Church, and having accepted the teaching of Mrs. Mary Baker Pater-son Eddy as set forth in her book, Science and Health with Key to the Scriptures, I do hereby certify:

That I do renounce my baptism;

That I do deny that Jesus Christ was God manifest in the flesh;

That I do repudiate the doctrine of sin;

That I do reject the doctrine of forgiveness of sin through the shed blood of that same Jesus Christ;

That I do renounce the doctrine of the Trinity, and will no longer worship the same;

That I refuse to participate in the observance of the Lord's Supper;

That I hereby abandon the faith of the Church, and authorize you to erase my name from your membership records, and make my choice to be a member of the Church of Christ, Scientist.

Date
Witness
Signature

THANKSGIVING PRAYER.

Almighty and gracious God, who hast given us this good land for our heritage, we thank Thee for the promise of springtime and for the fruition of harvest and for the blessings of prosperity vouchsafed unto us. We remember how Thou leddest our fathers forth, and we bless Thy Name for their faith and sacrifice. We thank Thee for Thy guidance and protection and especially for the victory Thou hast given us in the defense of the liberties of all mankind. Above all we adore Thee for Thy mercy in sending Thy Son to redeem us from sin and in giving us a knowledge of Thyself and in calling us to labor for Thee.

Continue, we beseech Thee, these Thy mercies upon our land, blessing those in authority over us, guarding and sustaining those who defend us, and making us a people worthy of Thy favor and showing due thankfulness in obedience to Thy laws. Hear us, O God, for the love of Thy Son, our Saviour Jesus Christ. Amen.

EFFORT TO GET IN TOUCH WITH THE ISOLATED CHURCH PEOPLE

An effort is being made in the Diocese of Central New York through the medium of advertisements in the city and country newspapers to get in touch with isolated Church people with the purpose of bringing them into closer relationship with the bishop and clergy throughout the diocese.

Rev. W. R. Yeakel is the diocesan secretary of the League of Isolated Churchmen. Archdeacon Hegeman has issued the following statement covering the publicity work that is being done:

"Some of these church members are in rural districts where there is no Episcopal Church and Bishop Fiske feels the Church owes them pastoral care and wants to give it to them, either by correspondence or by putting them in touch with the clergy of the nearest parishes. Also we want them to know that we are at their call in special need and for the administration of the sacraments. There are also many scattered church people in the cities. They move from their old home parishes and are gradually lost to the church—sometimes through their neglect, sometimes because they go to church here and there occasionally, but never 'tie up' with any parish. do not bring letters of transfer and do not meet the rector. The bishop thinks of them as a great undeveloped strength, and wants to put them into real church association and in friendly relation to other people and to give them a chance to work in their new church home as many of them were working somewhere else before they removed to their new homes.

"The Nation-wide Campaign of the Episcopal Church is not just a campaign for money. It is a spiritual campaign and it is designed to make the church more efficient, active and energetic. The search for isolated church people is a part of this campaign. If we can get some of these people into close touch with us and give them the benefit of church work and worship and a regular sacramental life, we shall be doing them a real service and strengthening the church as well.

"We think that the best way to get them is to tell them through the advertising columns of The Standard that we want them. The Episcopal Church has now a General Publicity committee and this is a sample of the kind of work it seeks to do. It is a modern, up-to-date method of 'seeking Christ's sheep who are scattered abroad.'"

The following is a copy of the advertisement:

A HURRY CALL to Lost Church Members

WANTED — The names and addresses of all members of the Episcopal Church, who live in towns where there is

No Episcopal Church

or who live anywhere in the country districts, where this Church does not reach them

WANTED—Names and addresses of Episcopalians in towns or cities, who have NO REGULAR CHURCH AFFILIATIONS.

Drop a note to

BISHOP FISKE

or

Archdeacon Hegeman
Syracuse, N. Y.

If you do this, we will try to DO THE REST.

WHAT'S IN A SUNDAY SCHOOL?

Examination Leaflet Distributed by the Diocese of Colorado Nation-Wide Campaign Committee.

About twenty-five years ago some one awoke to the fact that the most unknown thing in a school was the child itself. The result of this discovery was as far reaching as when Newton began wondering why an apple falls. Everywhere the keenest minds applied themselves to the problem and in a few years two fundamental principles were announced:

First, that each child passes through a number of stages of development and that the same child differs from itself so greatly in the different stages that it must be handled by entirely different methods;

Second, that self-expression is even more essential to a child's development than what it memorizes.

The result of the discovery of the first rule was the formation of classes for child study, so that today every public school teacher must not only have a knowledge of this subject before being allowed to teach at all, but must also on Saturdays and in school vacations attend institutes and in other ways keep abreast of the latest thought on the subject.

Go to the Sunday School where your child attends or should attend. Ask the superintendent if the school is teaching a modern system approved or prepared by the General Board. Ask the superintendent if the school is otherwise keeping up with modern methods of teaching.

If the answer is in the negative, ten to one you will learn that the reason your Sunday School is behind the public schools is either because of lack of equipment or lack of trained teachers.

Then go home and interview yourself. Ask yourself:

1. What have I done to help this Sunday School obtain the needed equipment so that my child may have the needed opportunity for self-expression spiritually?

2. What have I done to help provide this Sunday School with teachers as well trained to help my child's moral growth as the public schools help his mental growth?

3. What co-operation have I given this Sunday School in its efforts to make my child sweet and beautiful in character and spiritually qualified to take a leading place in this present world, to say nothing of another world?

The result of the discovery of the second rule has been the introduction of manual training, domestic science, junior high schools and many other means of self-expression for the children; which have effected a revolution in teaching.

Churchmen did not at first realize that these fundamental discoveries must revolutionize Sunday Schools as well as the public schools, but when this truth was finally realized the same keen thought and careful investigation was devoted to the Sunday Schools; and it was found that there were in children the same successive phases of spiritual as of mental development and that self-expression was just as necessary.

Our own General Board of Religious Education has devoted the last ten years to the problem, and its publications form a valuable addition to the fund of knowledge now available.

No argument is needed to show that it is at least as important that a child should grow in character as that he should grow physically and mentally. Yet how many parents know anything about what kind of a spiritual culture their children are receiving in the Sunday School?

How many fewer still are co-operating with that Sunday School to give their children the best spiritual nurture?

"It is a divine thing to see a nation saved by its youth."—Carlyle.

Jesus said: "Suffer the little children to come unto me and forbid them not; for of such is the Kingdom of God."

Church Hymns

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Use Forms of Worship?

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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."

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BISHOP TUTTLE AND DEAN DAVIS CONGRATULATED.

In connection with the centennial celebration of Christ Church Cathedral, St. Louis, a set of resolutions was adopted by the Board of Aldermen of the city, congratulating the Cathedral on its good work and in appreciation of Bishop Tuttle and Dean Davis, as follows:

Whereas, The present week marks the centennial of the establishment of Christ Church Cathedral, the oldest Episcopal Church west of the Mississippi River, an event that is now being fittingly celebrated by the communicants of the local diocese of that church; and,

Whereas, Realizing the potent incalculable influence that 100 years of religious activity must have in the molding of the religious, social and economic life of our city; feeling, moreover, that some slight acknowledgment of tribute should be paid to the Christian people, members of this church, in token of their unselfish striving for civic betterment; therefore, be it

Resolved, That the Board of Aldermen, on behalf of the citizens of St. Louis, extend its warmest congratulations to Bishop Daniel S. Tuttle, Rev. Carrol M. Davis and the entire congregation of Christ Church Cathedral, expressing the hope, moreover, that the manifold blessings of success that have attended their efforts for the public weal, in the past, may be showered on them in increasing measure in the years to come.

A BUSY MINNESOTA LAYMAN.

It is always the busy men who respond quickly to the call of a rector for campaign workers. Mr. H. M. Staunton, secretary of the Bemidji Minn., Civic and Commerce Association commander of the local post of the American Legion, Secretary of the County Poultry Association, publicity Manager of the county Red Cross chapter, chairman of the war saving stamps campaign, secretary of the Town and Country club, is chairman of the Nation-wide Campaign Publicity Committee of St. Bartholomew's Church. He contributed the following story to the Bemidji Sentinel:

The Rev. George Backhurst, rector of St. Bartholomew's Church, who holds the responsible position of superintendent of missions of the diocese of Duluth, has just completed a survey of the missions under his charge and has submitted a most interesting report to the committee on the Nation-wide Campaign, soon to begin. Rev. Backhurst has for the last three years advocated greater education among the Chippewa Indians, but has been hindered in the prosecution of the good work by the lack of funds. His plea for an industrial school for boys at White Earth and a dormitory for Indian

girls at Cass Lake, and for more workers in his large field, has been favorably received by Bishop Morrison and committee and by them it has been submitted to the General Convention now in session at Detroit, Mich. In his survey of the white parishes and missions under his sole charge, Rev. Backhurst has asked for two other priests to share the work with him. His plans for the revision of work in the territory covered by his activities call for an expenditure of \$30,000.

CO-OPERATION IS THE LIFE OF PUBLICITY.

The Baby Carriage Suggested as a Substitute for the Saloon.

It has heretofore been observed, but it can't be repeated too often, that co-operation is the life of publicity. In the matter of publicity for the Every Name and Nation-wide Campaigns, for instance; here is another illuminating illustration. Rev. Melville K. Bailey, rector of the Chapel of the Holy Spirit, the Bronx, New York, in response to a call from the publicity department of the Every Name Campaign, suggested the baby carriage as a substitute for the saloon. A new interest was what was needed, Mr. Bailey pointed out, which was supplied when a new heir came to town. He cited his own neighborhood where, even before war-time prohibition went into effect, squadrons of baby carriages manoeuvred about after the dinner hour, in charge of proud fathers; and saloons were a rarity.

The publicity department adopted the suggestion, and in turn sent out a second call asking for a photograph of a squadron of go-carts, propelled by fond fathers, each of whom would have his foot resting on the rear axle of the cart in a position suggestive of "days that are no more." Mr. Bailey couldn't be expected to know much about that attitude of "days that are no more," not having studied the saloon problem as the Rev. Dr. Empringham had; but he was filled with the spirit of co-operation, and has promised to produce the picture.

The publicity value of such a picture in drawing public attention to the high aims of the Every Name Campaign speaks for itself.

Not long ago, Rev. Mr. Clute, of Hastings-on-Hudson, N. Y., notified the publicity department that co-incidental with the entrance of his parish into the Every Name Campaign, his Church had been made the recipient of a plot of ground for a civic center. The ground as well as the Church were intimately associated with memories of Admiral Farragut. It was real news and the article the Every Name Publicity Department sent out about it was published in newspapers all over the country.

Again, St. Mary's Church, Scarsborough, had an anniversary, and its rector, Rev. Charles W. Baldwin, filled with the spirit of co-operation, sent to the publicity department an item telling of the memories of John C. Fremont, Admiral Worden, Sir Walter Scott and Washington Irving, which were associated with St. Mary's. A friend of Mr. Baldwin's recently read a story about his anniversary in a Seattle, Wash., newspaper.

There is a Mr. Clute or a Mr. Baldwin in every parish in the diocese of the Church. What they can accomplish through co-operation with the publicity department is illustrated by the above. The press, religious and secular, is eager to get interesting news—religious or secular; and print it too; and that's the way the Every Name and Nation-wide Campaign will be carried to a successful conclusion.

"The Campaign" is the title of a paper published by the Diocese of Oregon in the interest of the Nation-Wide Campaign. It is a four page folder in newspaper form and style. The striking headlines and live matter compel attention. One column is devoted to arousing an interest in the national Church papers.

CONSECRATE CATHEDRAL CHAPEL

A Simple, Impressive Service—Bishop Harding the Preacher.

Bethlehem Chapel of the Holy Nativity, which is the first part of the Washington Cathedral completed, was consecrated Saturday, November 8th, (the Octave of All Saints) at a service in memory of the Rt. Rev. Dr. Henry Yates Satterlee. There were present practically every clergyman in the diocese and quite a representation of the laity. The Rt. Rev. Alfred Harding, Bishop of Washington, officiated.

Bishop Harding was received at the entrance of the chapel by Dr. W. C. Rives, Messrs. Charles C. Gower, Charles J. Bell and members of the local clergy, and proceeding slowly up the aisle to the altar, repeated alternately with the clergy the verses of Psalm 24. After being seated, the Bishop was presented with the instruments of title; and then invoked the divine blessing on the chapel after stating the purpose of the service.

The Very Rev. G. C. F. Bratenahl, dean of the Cathedral, read the consecration sentence, Morning Prayer was said, followed by the communion service. Canon William L. De Vries, secretary of the Cathedral Chapter, officiated as master of ceremonies. The Cathedral choir of male voices rendered appropriate musical numbers, prepared by Edgar Priest, the choirmaster.

Bishop Harding began his sermon with the reading of King Solomon's prayer at the consecration of the temple, as given in the First Book of Chronicles: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the Kingdom, O Lord, and Thou art exalted as head above all."

The bishop called attention to the fact that, although no provision was made in the program of consecration as given in the Book of Common Prayer for a sermon, "this is not an ordinary occasion. We have been engaged in the Consecration of the first completed portion of a great Cathedral, and that Cathedral not simply a Diocesan centre, but designed to stand in the Capitol of our Nation as a witness for Christ our King, and as a testimony to the devotion of the faithful throughout the whole land to the promotion of His Kingdom among men. This is a national undertaking and in the furtherance and completion of it, people from all parts of our country will, we hope, feel it both a duty and a privilege to partake. And further, the Bethlehem Chapel of the Holy Nativity is the Memorial erected by grateful and loving hearts of our first Bishop of the Diocese of Washington, and the practical Founder of the Cathedral."

Then Bishop Harding went on to review the early history of the Cathedral, and to recount the early efforts of those who desired to see its erection begun. But it was in more or less of an inchoate condition until Bishop Satterlee's coming to Washington. His was the master mind. The Cathedral enterprise "awaited the inspiration and leadership of one, who, in the Spirit, saw the vision of the beauty and the power and the influence of such a Cathedral and such an organization for good works as was projected here. In the providence of God that leader was given us in the person of Henry Yates Satterlee, and the work which by the blessing of God he accomplished in the too brief years he spent among us, justifies calling him, as I have done, the practical Founder of this Washington Cathedral."

Not only in material questions was Bishop Satterlee a man of great capabilities, but as Bishop Harding pointed out, he was also "a man of

prayer. How beautiful, too, his thought of planting the Peace Cross on the brow of the newly acquired Mount St. Alban, signing it with the sign of the Cross, and thus dedicating it to its holy purpose. How practical his conception of the open-air services held around this Cross every summer since. How fecund his spiritual imagination in assembling on the Cathedral Close such significant links with the mother Church of England as the Glastonbury thorn, the stones from Glastonbury Abbey fashioned into the Bishop's Cathedral, the stones from Iona, from Whitley and from Canterbury." The collection of these stones, as well as those stones obtained in the Holy Land, Bishop Harding wished us to note are indicative of the spiritual nature of the first Washington bishop.

High tribute was paid to the donors of all the gifts, including the school children and the sacrificing clergy, who had made possible the memorial to Bishop Satterlee.

It was announced that the body of Bishop Claggett, first Episcopal bishop to be consecrated on American soil, had been placed in the large vault under the center of the chapel floor.

Bethlehem Chapel and the apse of the main building in which it stands represent a total cost of \$265,000, of which \$36,000 has been spent for furnishings, including the chapel organ. No indebtedness now stands against the building, contributions of \$69,000 received during last month having liquidated all obligations. The building is of Indiana limestone and represents about one-fourteenth of the entire structure which will eventually crown the heights above the city.

CAMPAIGN RALLIES EVERY NIGHT IN CHICAGO.

Nation-wide Campaign rallies are being held nightly in the Diocese of Chicago, under direction of the Rev. Frank E. Wilson, formerly of St. Paul's staff, who is in charge of campaign meetings, Information Men and Conference Leaders in the Church's big venture, with headquarters at 666 Rush St., Chicago.

The second Fox River Valley mass meeting in the Nation-wide Campaign, which rivaled the rally of 700 Church people at Aurora, on October 19, was held at Elgin Sunday afternoon, November 16, in the Church of the Redeemer. The Rev. Dr. John H. Hopkins, of the Church of the Redeemer, Chicago, and Courtenay Barbour, of the Chicago Diocesan campaign committee, addressed the meeting, explaining the progress of the work to date and plans for the final success of the drive.

George K. Gibson, chairman of the Chicago Diocesan Committee of the Episcopal campaign, spoke at the campaign rally held in Highland Park, Tuesday evening, November 18, in Trinity Church, and the Rev. Dr. Hopkins spoke on the campaign at Emmanuel Church, La Grange, Monday evening, Nov. 17. The Young Women's Auxiliary of the Episcopal Church met in the church clubrooms, 1500 Heyworth Building, Chicago, Tuesday evening (Nov. 18), to hear the Rev. Mr. Wilson speak on the Nation-wide Campaign.

The Rev. Frederick L. Gratiot, Instructor in Religious Pedagogy at Western Theological Seminary, Chicago, has been made assistant to the Rev. John Herbert Edwards, rector of the Church of the Holy Spirit, Lake Forest, Ill. Mr. Gratiot will have charge of the Church School and Young People's work.

"What under God we should do, with God we can do."—Bishop Murray.

A NEW SPIRIT IN THE CHURCH.

One of the "By-Products" of the Nation-wide Campaign.

"Go and do the larger work to which you are called. We will look after the parish as best we can while you are away," was the answer given by the Vestry to the rector of the Church of the Holy Communion, Charleston, S. C., when he asked how far they were willing for him to go in answering the many and apparently increasing demands upon his time in connection with the holding of conferences within and without the diocese for the Nation-wide Campaign. Dr. Starr has been unable to accept all the invitations for such addresses and conferences which have come to him from places near and far; but he has accepted so many of them that he has been out of his own pulpit for four Sundays and has made so many week-day visitations that his own parish work has been necessarily neglected. The increased activity, however, of his parochial committee and group visitors has largely compensated for the smaller number of pastoral calls, and his parish has been referred to throughout the diocese as one of those most advanced in preparation for the final canvass of the campaign.

If the attitude of the vestry of the Church of the Holy Communion, Charleston, is typical of the present attitude of the laity generally throughout the Church, as there is reason to think it is, we may see in such an attitude evidence of the fruit which is already being garnered as the product of this great movement for the stirring within our people of a keener sense of responsibility for an extended service to others than ourselves.

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EDITORIAL

By Bishop IRVING P. JOHNSON.

THE PRESIDING BISHOP AND COUNCIL.

The constitution of the Episcopal Church in the United States was written by the men who wrote the Constitution of the United States, and three of the five men who drafted the latter document were adherents of this Church.

The organizations created by these two documents are very similar in their legislative bodies and in their administrative divisions, but there was very little idea of federal power in the days of the Continental Congress, and there was a very loose conception of such power in the minds of those who framed the Constitution of the Church.

The whole federal idea of a President and Cabinet was dismissed and the Presiding Bishop was a mere shadow of executive authority.

During one hundred and fifty years this Church has had no body which could speak for it with any authority, during the intervals between the sessions of General Convention. It made no difference how important an emergency might arise in the life of the Church, there could be no authoritative statement until the General Convention should meet.

It made no difference how great an opportunity might present itself to this Church, there could be no advantageous action taken until the General Convention should have appointed a joint commission to consider it.

We have been governed by joint commissions between the sessions of General Convention and if there is anything more inoperative than a joint commission we have never seen it.

* * *

Probably it was the Nation-wide Campaign, inaugurated by the Board of Missions and resisted by several dioceses as having no binding authority upon them, that caused the Convention to see the impotency of its machinery.

It was the visit of several bishops and clergy to the Orient, where they were met by a metropolitan and his synod that gave a concrete instance of how well organized the ancient churches still are in their administrative functions.

It was the contrast between the efficiency in propaganda of the Roman Catholics, Christian Scientists, Methodists and others, and our own silence that made some feel the need of a body, which not only should administer the various aggressive agencies of this Church, but should have the power to initiate action in its behalf.

* * *

In its composition the Presiding Bishop and Council illustrates another principle that is gaining ground, and that is the voice of laymen in the executive functions of the Church.

Of the twenty-four members of the Council nine are bishops, five are presbyters and ten are laymen, besides the Presiding Bishop.

A church which can produce the laymen who have led in such a large degree the various activities of the war has the right to ask that these laymen shall take a leading part in the aggressive campaign of the Church's warfare.

It is not an accident that such men as General Pershing, Admiral Sims, General Leonard Wood, and the various heads of war loan and Red Cross activities throughout the nation should have been members of this Church. It is merely illustrating the principle that while this Church has never been active in politics, it has always been foremost in patriotism; and that one of the reasons that it has not been more aggressive in religion lies in the fact that it has had no machinery by which to utilize its lay product.

We believe it is the beginning of the day when our laity are going to get behind our campaigns for Christ and His Church.

* * *

We know that there are those among us who look fearfully at this use of lay power and predict dire consequences.

It was so when steam was first used in the economic world. Men feared that machines would replace human hands. Instead of this, it was productiveness that was increased because it was needed. This Church has a tremendous latent power in its laymen, which it has failed to use.

The Church is providing instruments for this power. It is true that there will be mistakes. Probably some boilers may blow up and some trains run off the track. That is incidental to all economic changes. Somebody suffers when machinery replaces human hands. Many mistakes are made, but after all things are accomplished.

If the Church were merely a cloister for devout meditation, or an academy for the study of theological problems, it would be disturbing to have an energetic body of laymen buzzing around one's contemplative hermitage, but if the Church is a potent force to produce moral earnestness among all the sons of men, if it is a great power for righteousness, among the great body of the unregenerate, then the Church must utilize the executive power that is lying unused and demand of the laity that they contribute their talents to the problems before us.

We note that one man asks in the Living Church, whether laymen are "paragons of perfection," and whether the hard-

headed business man does not need to be converted rather than to assume leadership.

Well, after many years of experience I have learned that the layman is no more hard-headed than the ecclesiastic, and that if the Church were to depend upon paragons of perfection in its priestly leadership, it would be a pure soviet government. What the hard-headed business man and the hard-headed ecclesiastic need is to understand one another, and each to borrow something from the other, to make this Church go.

It is fully as pathetic to see a hard-headed ecclesiastic with no hard-headed laymen in his congregation because he will not understand them, as it is to see hard-headed business men outside the Church because they cannot see outside the narrow pale of their commercial experience.

Like Zaccheus, hard-headed business men may have tender hearts, if the clergy are not too hard-headed to see this.

* * *

What is the Presiding Bishop and Council to do on January 1, 1920?

First. It is to form cabinet portfolios of Missions, of Religious Education, of Social Service, of Publicity, of Finance; in which portfolios there shall be experts added to their own number in order to form a portfolio acting as a department but reporting to the Executive body—so that there may be no independent or individualistic action, no overlapping but each responsible to a higher power for the conduct of its work.

I presume the present Board of Missions is entitled to much criticism. Most bureaus are. But when you consider what it has done in the last twenty years to lift the Protestant Episcopal Church out of its parochialism and lethargy, no mistakes in detail can detract from the fact that it has been the salvation of this Church.

And just because the Board of Missions realized the weakness of its own system in being more or less of an autocratic body (because it could not be anything else and be effective), for this very reason the Board of Missions has taken the leading part in demanding this central body, although in doing so they all ran the risk of losing their positions and their reputations. I know of no more devoted act than the self-effacement of the Board of Missions in demanding this change, and sawing off the limb on which they were to save the tree.

Second. It is to initiate action. Its ability to do this depends upon the genius and ability of its members. Far better that it should make mistakes and incur criticism in initiating action, than that it should sink into a state of partial paralysis.

So far as its personnel is concerned, it is conservative enough, almost too conservative.

I do not mean in churchmanship, for this Board has nothing to do with the settling of theological differences, but I mean in the daring to risk much in the effort to do much.

This Church has a great mission to the nation through its sanity, clarity and comprehensiveness; but it needs dynamic power to take its message out of mere parochial lines into the market and the roadside as did Her Master.

We need constructive policies of ministering to the isolated communities of this land which today are more pagan than Central Africa. Such work as was done by Archdeacon Sniffen of blessed memory in Western Massachusetts should be studied and made a national policy.

We need to support adequately such work as the Order of the Holy Cross is doing in the mountains of Tennessee and make this whole nation see its responsibility to those who have been left behind in the development of the nation. And so on indefinitely.

Third. This body needs to make this Church see nationally, rather than parochially or provincially. It is the solidity of Christ's body that needs to be emphasized. The fact that we give our offerings not to St. Simon's Parish, nor to the Diocese of New York, but to Jesus Christ for Him to use through His instruments, both clergy and laity, to do His work wherever it needs doing.

This last Convention was marked by its solidarity. Its vision was nation-wide and world-wide.

In the Presiding Bishop and Council we have a body that can give this slant to our Christian work and its influence in economic, political and social problems will be tremendous if this body can visualize the demand and supply the methods.

The Nation-wide Campaign is but the prelude to a nation-wide policy upon which we have deliberately entered and from which, for better or worse, we dare not braw back.

Let us make the Presiding Bishop and Council a subject of our prayers. I wish that they might formulate such a prayer for the use of all the Churches.

A SINGING NATION

By Dr. James E. Freeman, D.D.

The war has made America a singing nation. The part that song played in camp and field was utterly indispensable to morale and efficiency. After all, he was not far from right who said, that he would rather write a nation's songs than to write its laws. Patriotism finds its fullest and freest expression in the anthems and

songs of a people. We sometimes wonder whether religion itself could get on without the inspiration of song. Its subtle power weaves a spell over great bodies of people of divers and diverse interests and effects a union of soul and produces an enthusiasm and a devotion that nothing else can accomplish. It were well for us, in connection with our singing, to have a more perfect understanding of the meaning of the words we take upon our lips. That is an interesting word

of Paul's, "I will sing with the heart and I will sing with the understanding also." Possibly nothing has been sung more frequently on all occasions than the song written by the Rev. Samuel Francis Smith in the winter of 1831-32, popularly called "America." It is interesting to note that it was first publicly used at a Sunday school celebration in Boston. An Englishman has said, "It was indeed an attempt to give 'God Save the King' a ring of American republican patriotism." It is not merely the expression of a people's love for their country, a dramatic setting forth of the resourcefulness and vastness of their domain, it is a deep-souled recognition of a nation's dependence upon God. The climax of the great song is reached in the words:

"Our fathers' God to Thee, author of Liberty! To Thee we sing;
Long may our land be bright, with Freedom's holy light,
Protect us by Thy might, Great God, our King."

It would sometimes seem, in the toil and toil of life, that we placed our trust and reliance as a people in things material. Even with the deepened seriousness which the war has produced in this nation, there is a conspicuous danger, now widely apprehended, that America is taking too lightly the tremendous lessons which the war accented. We have but to turn back the pages of history to disclose the spirit that animated our fathers when they created on this Western Continent a nation dedicated to the high claims, of life, liberty and the pursuit of happiness. It was not a Godless group of men who conceived and brought to birth this nation, and it is well that we remember this today. We are stressing overmuch the greatness of our population, the extent of our domain, our treasures and our wealth and boasting the while that we are the wealthiest and most powerful nation in the world. On every hand we are seeking to extend our trade, to protect our enterprise into every part of the world, and we expect that presently an American merchant marine will carry our products to every port. Does this constitute the whole duty of our people? Are we to extend our trade and cure our ills at home, simply because of what we have of material things? Do we take the lines of this hymn lightly upon our lips when we ascribe to God the genesis of our liberties? There is a conspicuous danger that for deep sentiment we shall substitute shallow sentimentalism. Behind all our conflicting creeds and systems we believe there does reside the deep-seated consciousness that America is dependent upon God for its prosperity and permanence. We will and must deal firmly with those who would seek in any wise to impair this unity, but let us be perfectly clear that we shall not do so simply in our own strength. We feel the spirit of a greater and ever growing unity and fellowship, and all class differences must be forgotten when we join together in our national hymn of praise, "Protect us by Thy might, Great God, our King."

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New York Letter

By The REV. JAMES SHEERIN

BROOKLYN NO BEDROOM.

Not more than a generation ago the city of Brooklyn, which is now a Borough in New York City, was constantly referred to either as "the city of churches" or "the Bed Room of New York," though nobody meant to connect the thought of churches with the idea of going to sleep. But the older part of Brooklyn was mainly made up of the homes of New Yorkers, who sustained extraordinarily great parish churches, and there was an unusual number of great preachers who drew crowds from every part of the world. Among the greater church buildings was St. Ann's, whose rectors were notable men. Those old Low Church people, such as supported St. Ann's, believed in large buildings, and better still, they believed in filling them Sunday mornings. St. Ann's, as a building, is one of the highest churches in greater New York, its ceiling reaching heavenward two to three times higher than any of the compact little High Church buildings of the present day. One has to respect the past that bravely provided seats for thousands under spaces so vast, and for a generation or more got the people to assemble in great congregations as they seldom seem to now.

St. Ann's, as a parish, is nearly 150 years old, and as a building is just 50 the past week. The new rector, the Rev. G. Ashton Oldham, who had been extraordinarily successful as rector of St. Luke's, Manhattan, is meeting with equal success as rector of the famous St. Ann's, Brooklyn. He is an unusual worker, and, as a preacher, and public speaker, is much admired. The Junior Clergy Missionary Association had him as president recently and thinks there is no one quite his equal. He has a hard job to hold together a big congregation in a part of the city no longer popular as a bed room, but if anyone can do it, Mr. Oldham can, with his youth and his gifts.

A MOST HOPEFUL MOVEMENT.

Someday I shall hope to discuss it more at length, but at this time space permits me to say that the "Americanization Institute" held the past week in the Church of the Incarnation, the Rev. H. Percy Silver, rector, is a part of the most promising educational movement to be witnessed in the Episcopal Church just now, as it is also the most recent. It was under the auspices of the New York Church Normal School, whose principal is "a live wire," the Rev. George Farrand Taylor, recently come from St. Louis to be assistant to Mr. Silver. Some of the ablest of our younger clergy are co-operating, such as the Rev. Floyd S. Leach, Ph.D., who is one of the best informed of American clergy in social and educational theory. It will pay to watch this new church school movement. It will pay still better if Sunday School teachers will utilize the opportunity.

TWO POWERFUL RECTORS

There are some very large and important churches in the Harlem district of Manhattan which are finding it hard to stay prosperous in face of the inroads of Jews and foreign elements. One of these is Holy Trinity Church on Lenox Avenue and 122nd Street. There are few finer buildings in the city, and none kept up any better, and so far the congregation has done its duty in meeting various apportionments; but one looks out on the fine broad avenue and notes everywhere signs of encroaching trade and alien population. The rector, the Rev. Dr. Harry P. Nichols, has just celebrated his twentieth anniversary amid the congratulations of many.

Dr. Nichols is a Harvard graduate, and has been much admired by intellectual and spiritual people for his sermons and his wide-awake understanding of problems of the day. Thirty years ago he was a popular preacher at Trinity Church, New

Haven, under the shadow of Yale University. He had some years of successful ministry in St. Mark's Church, Minneapolis, and represented the Diocese of Minnesota in the General Convention. Since coming to New York City he has represented this Metropolitan Diocese in the General Convention; but through some strange neglect was not re-nominated, to the regret of a majority of thinking men who know him.

The other large church in Harlem is St. Andrew's, corner 127th Street and 5th Avenue, in the midst of a once stirring community, now turning into lodging houses, etc. But if one enters the church, as I did on the Sunday nearest All Saints' Day, not only can he see a fabric shiningly up-to-date in its care, but there are signs everywhere that it is a live congregation under a live rector. Dr. Van de Water has been its rector for 31 years, and no one ever hears of him that he has been there too long. He is one of the few New York clergymen to the manner born. From birth to the present day he has been a living part of the New York scene, and few men have been more prominent in various departments of human activity. He is one of the best known Masons. He was a military chaplain of fame before the present chaplains were heard of. He was a popular chaplain of Columbia University years ago, and he is a favorite preacher in his alma mater, Cornell University. As a Mission preacher he was a national attraction. Though he is distinctly a High Churchman, even to the extent of using eucharistic vestments, there is probably no man more respectfully listened to by the men of broad and low sympathies. In the pulpit he is clear, manly and impressive in looks and utterances, and more so now than ever in his younger day. The Roman Catholic Church has more of these big imposing men than we imagine, and human nature is of such a make as to be won to respect and belief better by such men than by the leaner ones; if they will forgive me for saying so. Phillips Brooks was a great genius, but if he had been a small, thin man, fewer people would have known it. Herein lies the secret of the ancient rule that a priest must be free from physical defects.

But, more seriously speaking, it is a great thing to have a people like those of St. Andrew's realizing that a rector of years has qualities to admire greater than the neophyte can possibly reveal. A blessing from a great looking white-haired priest is sometimes impressively out of proportion to the probable gifts of the Holy Spirit, and it is a splendid thing for the Church when its ministers are known to have both the presence and the spirit.

TWO CLERICAL PROTESTANTS.

That is a useful old word, Protestant, even if it is cumbersome in our official title. It just as often covers a multitude of virtues as sins. Two of our clergy within the past fortnight made protests that required courage, even if we reckon them as of unequal value.

The Rev. H. B. Heald, rector in Port Chester, was featured prominently in the New York Herald as the unpopular opponent of barelegged performers in a town "Parada," as the affair was called. He expressed himself as in favor of the amusement with its charitable purpose, but he felt that he could not be officially connected therewith unless the dancing girls were better clad. A curious incidental fact is that the Methodist preachers' daughters remained in the performance with the approval of their fathers. Harking back to the ignored Methodist Book of Discipline, we can see how Methodists have progressed when one of their preachers becomes the liberal in amusements while the Episcopal rector is the censorious protestant.

While I sympathize with the intention of Mr. Heald, I am wondering how far we should go into these things? It is true that in a late is-

sue I rather shared in the reprehension of a smoking woman at one of our banquets, and I do hate with all my soul the painted face, unless it be on the stage. But, after all, unclad limbs, painted faces, and smoking women are rarer than the other kind I noticed lately that the Pope made vigorous protest against scantiness of dress, and I wondered where the Prisoner of the Vatican had seen such things. When ladies come into his presence they must wear veils. To me it is very encouraging to note that in great church gatherings the use of paint and powder is not so apparent as in other assemblies or on the streets. For example, the so-called most fashionable church in the city is St. Thomas's, and yet I have seen a showing of its members in the ball room of the Hotel Plaza, with scarcely a painted face among them. One has to believe that, aside from a "fast" section of society, it is the newcomers and ignorant who are the chief offenders in these deprecated habits. That kind is most prominent at the theatre, on the cars, and in various secular gatherings.

So far as improper dressing is concerned there is no doubt but that short skirts are easier walked in; and there have been times on the stage when certain kinds of fully clad limbs were more alluring to me than the frankly nude. We seem to be in for an age of costumes based on Greek models, and perhaps a century of that would educate men to thoughts of beauty rather than lust.

The other brave protestant clergyman was the Rev. F. T. Brown, rector of St. Andrew's, Yonkers. Learning of a Sunday night gathering of Bolsheviks in his neighborhood, who were to listen to the radical Rose Parsons Stokes lauding Soviet ideas of social life, he led a number of his friends to the meeting, and, in the midst of the speech, protested aloud that "All talk of a Soviet of communistic form of government in America is an impertinence!" Immediately there were cheers, and Mr. Brown and his cohorts began to sing lustily "The Star Spangled Banner." Rose and her followers fled from the hall, not liking the singing. Next day the Clericus, a New York clergy club, sent Mr. Brown a resolution of congratulation on his American spirit and successful attack. Certainly this is a time for somebody other than destructive radicals to do the meeting and talking.

\$2,000,000 CAMPAIGN BUDGET.

(Continued from page 1)

firmed, and that all sums for the general work of the Church will be distributed and appropriated by the duly constituted authority of the Church after careful and thorough investigation, having in mind the proper and reasonable distribution of the funds, throughout the whole Church and to the work of the several boards and agencies.

"The committee recommends, relative to debts listed in the survey, that some of them are worthy of consideration but they should all be held in abeyance until carefully scrutinized and new and progressive work given the preference with due regard to exceptional cases.

"Relative to askings for endowments, your committee feel themselves unable to recommend their inclusion in the budget because they do not come under the plan of the campaign. In lieu thereof, however, we recommend that payment of interest in the sums asked for the endowments of educational institutions for three years be entitled to consideration."

The commission's motion for adoption, introduced by Mr. Sands, was coupled with an invitation to the Church "to contribute the sum of \$42,000,000 as the lowest amount which should be given by the Church for its reasonable needs other than parochial work during the next three years."

This was followed by a resolution by Bishop Reese, unanimously adopt-

ed, to the effect that "the quota of the several dioceses and missionary districts of the Church for the general work of the Church other than parochial, be the sum of \$28,000,000." This sum, the resolution specified, is to be in lieu of the apportionment recommended by the General Convention for the work of the Board of Missions and all other objects for which apportionments have been made by the General Church.

The Commission then adopted a schedule of annual quotas to the dioceses, based upon this \$28,000,000, and figured upon a principle similar to that used by the Board of Missions in making its apportionments, and not unlike the sliding scale system of the income tax plan.

By order of the commission telegrams were sent notifying each diocese that the campaign budget is \$42,000,000, that \$14,000,000 is to be raised by the diocese for their work, that the budget for the general work of the Church is \$28,000,000; and stating the amount of the annual quota of the diocese, to which, the telegram stated, must be added the diocesan budget.

Personnel of Joint Commission Amplified.

The Joint Commission as constituted when this action was taken was considerably amplified in personnel, as compared with that appointed by the General Convention. Already Colonel Arthur H. Woods of New York, one of the original fifteen, had found himself unable to serve. At its last meeting the commission had added to its membership Rev. Dr. Alexander Mann of Boston and Lewis B. Franklin of Long Island.

At the meeting November 7, the commission elected Dr. John W. Wood of New York, foreign secretary of the Board of Missions, Robert H. Gardiner of Gardiner, Me., and W. V. Kellum of Boston, Mass., to membership. It was made known that the following laymen had accepted previous election: James R. Strong of New Jersey, George C. Thomas of Baltimore, Charles W. Folds of Chicago, George C. Mackay of St. Louis, Governor R. I. Manning of South Carolina, Reynolds D. Brown of Philadelphia, W. M. Baldwin of Long Island, F. A. Vanderlip of New York, and F. C. Morehouse of Milwaukee.

Mr. Franklin, who was made national treasurer of the campaign at the meeting October 29-30, was unanimously elected chairman of the executive committee of the commission, which is to have full power to act between the meetings of the commission. The commission had already named Bishop Arthur S. Lloyd, president of the Board of Missions, and Dr. E. M. Stires of St. Thomas' Church, New York, as the clerical members of this committee. In accepting his election, Mr. Franklin completed the personnel of the executive committee by appointing Mr. Mansfield, Mr. Strong, Mr. Thomas and Governor Manning to membership.

The following members of the commission were present at the sessions of November 7:

Bishop Charles Sumner Burch, of New York, vice-president of the commission; Bishop Lloyd, Bishop Murray, Bishop Reese, Dr. Mann, Dr. Stires, Rev. F. H. Nelson of Cincinnati, Mr. Mansfield, Mr. Sands, Mr. Mackay, Mr. Strong, Mr. Brown, Mr. Thomas, Governor Manning, Mr. Franklin, Mr. Baldwin, Dr. Wood, Mr. Morehouse, H. P. Davison of New York, and George Wharton Pepper of Philadelphia.

ORDINATION TO THE PRIESTHOOD.

On Wednesday, November 5th, 1919, in St. John's Church, Grand Haven, the Rev. Alfred Louis du Domaine was ordained to the Priesthood by the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan.

The candidate was presented by the Rev. Wm. N. Wyckoff, and the sermon was preached by the Rev. B. F. P. Ivins.

Fourteen clergy of the diocese attended, and there was a large gathering of Church people. Mr. du Domaine becomes rector of St. John's Church, Grand Haven, which for the past few months had been under his care as a deacon.

Rev. Joseph R. Walker, in charge of St. Timothy's Church, Columbia, S. C., was advanced to priesthood on Nov. 7th, by Bishop Guerry. The Rev. Oliver J. Hart preached the sermon. Rev. K. G. Finley, Rev. H. F. Schroeter, Rev. A. B. Bennett, and Rev. A. W. Taylor took part in the services.

Mr. Walker has done a very successful work at St. Timothy's during the past year and a half. He has made the parish house the community center and with his recently appointed helper, Mrs. T. H. Yargin, will be able to do a still larger work.

A kindergarten has been opened under the direction of Miss Lindsey free of charge in the mornings, and a night school for foreigners will be started at an early date under Mrs. Yargin. Classes of instruction in English, elementary work, and in cooking and sewing are planned.

The 183rd Chapter meeting of the Northeastern deanery of the Diocese of Chicago was held on Monday, Nov. 17, at St. Timothy's Church. The Rev. E. J. Randall of St. Barnabas' Church told "The Story of the Successful Mission Parish." Dean Peter Christian Lutkin, Mus. Doc. of the North Western University, School of Music and member of the Commission on New Church Hymnals, spoke on the subject, "The Best Hymnal the Church Has Ever Had." A number of the new hymns of the New Hymnal were sung under the direction of the Dean.

A rousing Nation-Wide Campaign mass meeting was held in the Guild Hall of St. James' Church, Oskaloosa, Ia., on the evening of November 11th, under the direction of the rector, the Rev. Arthur M. Lewis. The Rev. Henry P. Horton of Ithaca, N. Y., and the Rev. Wm. C. Hengen of Ottumwa, Ia., were the speakers.

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A DOUBTING LAYMAN AND THE CAMPAIGN.

(Continued from page 1)

proportion of our members, both men and women, at the Church services and putting into the plate their fair share of the parochial expenses, besides contributing cheerfully and liberally to the various good causes in which you and all good men are interested. Very well, then; let us look at the matter from that standpoint.

The Need for Arousing Interest.

What do we need to do? Is it not to reach every man, woman and child in the parish and get them interested in the Church and its work? Can you even think of anything else? Perhaps you will say, let the Rector call on them and inspire them, filling them with enthusiasm for our holy cause and for the Church. That is a fine idea. That should be the aim of every rector in the whole Church. I will not here and now call attention to the difficulties in the way of accomplishing that result. I will only ask you to remember, or to reflect, that even supposing you had such a super-rector, which I regret to say you have not, the end you and I equally wish to reach would fail of accomplishment. Suppose an ideal and really impossible state of things. Suppose that every single individual in this parish was, through the efforts of your rector, and by the help of the Holy Spirit, in right relation to God and bound to their rector by the ties of loyalty and affection. What I am saying is, you would not even then, have a real parish. What would be lacking? Would it not be, the fellowship of the members of the parish with each other? What do we mean when we stand up in church every Sunday and say: "I believe in the communion of saints?" Do we not mean, I believe in the fellowship of Christians with one another? Recall what St. John wrote under the inspiration of the Holy Spirit: "If we walk in the light as He is in the light, we have fellowship one with another and the blood of Jesus Christ cleanseth us from all sin." Again, think of what St. Paul wrote: "Let the peace of God rule in your hearts, to which ye are called in one body." That is to say, there is no thorough cleansing from sin and there is no true and abiding peace in our souls, save as we have fellowship one with another in the Church. Recall what our Lord Jesus Christ Himself said on this point: "Where two or three are gathered together in my name, there am I in the midst of them." That means that we cannot receive from our Lord the fulness of blessing as isolated individuals, but only as fellow members in one organization—in a Church which holds by the Head, even Christ, "from whom all the body fitly framed and knit together, through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." Love to one another, and especially the tie of love that binds Christian to Christian is just as essential to the fulness of the Christian life as the love of the Christian for his God. Moreover, this is the way our Lord laid down by which we can bear witness for Him before the world: "Hereby shall all men know that ye are my disciples, that ye love another."

No Man Can Be Himself by Himself.

That is Scripture; and it is also the teaching of psychology and the prompting of our own hearts. There is a psychology of the crowd, as it is called. It may be either good or bad, but it is a tremendous power. No man can be himself by himself. We need the help, the sympathy, of others; and they need what we can give to them. I am sure you realize all that, and that the ideal parish would actualize all that. It is the goal we ought to aim at. It is what our chief act of worship, the Holy Communion, stands for and is intended to help bring about; not merely our union with God through Jesus Christ our Lord, but our communion and fellowship with each other. Well,

then, what I am driving at by what may seem a long and circuitous route, is this: no rector by himself or even with any number of clerical assistants can bring about that ideal condition of things in a parish, or even approximate towards it. The rector can help. That is what I am trying to do in this letter. But only the people themselves can get together. That is too obvious to dwell on. It is so obvious that it is overlooked over and over again.

Well, that leads to another thing.

Fortunately in our parish we have already a number of loyal and devoted souls. You are one of them. You know others. When things need to be done in our parish, these get together and put them over. But for all that, you have observed that what is done is done by less than a majority of the congregation. We fail to arouse, or even to reach the entire body. Is it not true? What can we do about it? The suggestion that comes from headquarters is, to organize teams of the already interested and loyal and go after the others! reach them in their own homes; make them feel our interest in them; lay before them the work the Church has to do; and warm them by our sympathy and enthusiasm into active co-operation. What I am asking you to do is to throw yourself with all your energy and enthusiasm into that campaign. Can you suggest anything better?

The Way to Arouse the Greatest Enthusiasm.

There remains one other question. I said above that we would start by thinking just of our own parish, and not of the whole Episcopal Church or of the world's needs. But we get back to that after all. I am going to put to you a practical question: How shall you arouse the greatest amount of enthusiasm in people? Is it not by enlisting their interest and energy on behalf of the greatest cause and making them feel that thousands of others are doing the same thing at the same time? How was America aroused to throw herself into the recent war? Was it by a few people in each locality getting together and saying, We have no interest in Belgium and care nothing about what the rest of the United States is doing or has to do? If that plan had been pursued, then by now, as Bishop Woodcock says, we would be jumping into the Pacific to dodge the victorious Huns!

The same truth of the necessity of nation-wide co-operation holds in the Church, only we have in the Church so much greater a cause, so much more with which to arouse and ennoble our people. But we must all get together. We must get a vision of the whole task of the whole Church. We must think about the needs of our diocese as well as of our parish and of other dioceses as well as of our own. We must bring to bear the strength of the whole Church upon the weak spots that need our help. Only so can we enter into fulness of life for ourselves; only so can we make a success of our own parish even within its own narrow limits. It has even been demonstrated in dollars and cents, so that the proverbial "man from Missouri" cannot fail to be convinced, that more money can be raised for parochial expenses by stirring the parish up to attempt its whole duty.

Faithfully your friend,
Pastor Ovum.

The 40th International Convention of the Young Men's Christian Association will be held in Detroit, Michigan, December 19-23. Dr. John R. Mott will be the presiding officer.

Some of the questions that will come up for consideration will be the employment of women in the permanent work of the Association in this country and abroad, and old age pensions for secretaries.

Three hundred sixty-four Y. M. C. A. workers overseas received decorations and citations, and 146 received official commendations. The casualty list shows ten killed in battle zone, two of them women, 73 shot, 18 injured and three taken prisoner.

"ONWARD, CHRISTIAN SOLDIERS!"

(Continued from page 1)

finance, in politics, in all of which they are interested, and then on Sunday that same opera glass is turned around the other way and they get the big end up to their eyes and down below them see a little problem of the Church, not of the Church as a whole, but of their own little parish, may be the problem of whether they will buy a red or a blue carpet. Is it a fascinating and thrilling adventure to sit in the vestry on Sunday or on some week day, after thinking and dreaming in terms of world trade all week?

The Church Has Something Different to Say to Us.

The Church today has something different to say to us. It comes to us tonight and says: "Turn back those opera glasses that you use for Church and put them right side up and we will show you that we have before you here a vision of what the Church in this country ought to be,—a vision that you and I are going to make come true, and the plan by which we are going to make it come true is here before us, and we are not going to fail. It is a vision big enough, and broad enough, and the problem great enough to enlist the imagination of any man or woman in this country, no matter how big his business interest may be. It is grand enough to challenge the attention of any man with red blood in his veins and with the slightest bit of devotion to the Church of Christ. We are done with thinking inwardly, we are going to branch out and see what we can do in the bigger world.

Some people have said, "What is the need of all this money? Why this sudden change in conditions? The Church has never taken up anything like this before. Why now? I would suggest, if you want an answer to that question, that you read the paper tomorrow morning—look on the front page of the big dailies of today. What do you see? Right across the front page you see murder, anarchy, rape, riot, sedition, arson. You see the story of a mayor of one of our big cities dragged through the streets with a rope around his neck and rescued by the troops. You read of men shot down in cold blood. That is the kind of a condition we are living in today. Friends, What is the Church to do about it? Leave it to our Legislatures? They have been struggling with it, working with it, and they are about ready to say that the present social disturbance and the present social problems cannot be solved by legislation.

There Is Only One Cure for This Situation.

I had a letter the other day from a man to whom I wrote about the Nation-wide Campaign—a man who has been giving, during the past three or four years, a very considerable portion of his time to preaching sound economics to the people of this country as a cure for social disturbances and social inequality. I asked him if he would help in the Nation-wide Campaign. He said to me: "I am not a Churchman, but I want to tell you that after spending several years of my life in talking to the people of this country about economic problems and the relation of capital to labor, and suggesting new legislation to cure these problems, I have come to the conclusion that there is only one cure for this situation and that is a general acceptance of the teachings of Jesus Christ." That is what is the matter with this country today, friends, and you know it, and I know it. It is because it is not a Christian country. We talk a lot about heathen Japan with its 60,000,000 heathen. We feel sorry for it. Do you know that the last census taken by the United States Government shows 60,000,000 people within the United States of America outside of any Christian Church? Is that problem big enough for you?

This Nation-wide Campaign pro-

poses to bring home to our Church, a realization of her power to help in this work. This power of a million people—a million members of our Church. A very large percentage of them are indifferent, lazy, ignorant of the Church's work. How are we going to bring that latent power into life, and bring it to bear upon this great task. A rector said to me a few weeks ago, "How does the Nation-wide Campaign propose to bring about an awakening of this character in my parish when I, for twenty-two years, have labored in vain at the same task!" It was a fair question, and it would seem presumptuous for a body, made up largely of laymen, no matter how strong numerically, to attempt to bring about something which our devoted clergy have failed to bring about heretofore, but still I believe that we can do it. We certainly are not as gifted, we are not as spiritual, we are not as well educated as our clergy,—how can we have greater power?

In the first place, we have the power of numbers. In the second place, the appeal of the clergy has been limited to a very large extent to those who go to Church. This campaign does not propose to stop at those who go to Church regularly. We might just as well give up any idea of success if that were the plan. In the second place, the clergy from the pulpit have been addressing to us laymen a general invitation to work for the Church. This campaign proposes to take that invitation, translate it from general terms into specific terms, put it in the hands of a hundred thousand men and women and deliver it individually, personally, face to face, and man to man, to the other 900,000 and there is going to be no escape of responsibility. We sing that grand old hymn, "Stand up, stand up for Jesus." Will you, today, stand up for Jesus? This message, through the organization which has been outlined to you tonight must be carried to every man and woman in this Church, not once but many times during the next seven weeks. Carried home until that man shall realize that he must answer the question, "What does membership in the Church of Jesus Christ mean to me today!"

The Job That Is Before Us.

What are you willing to do for your membership? That is the job before us, friends. You men and women here are the leaders who must carry this work back home. I had a man say to me the other day, "I appreciate this plan. The plan is all right, but it can't be done. From a financial standpoint, the plan is doomed to failure. The amount to be raised is far too great. \$60,000,000 for three years? Impossible!" Yes, I'll admit it. It is impossible. Impossible, judged by old standards,—judged by all history of our Church heretofore,—impossible. But, friends, it seems to me that the question of the practicability of raising any such sum of money as \$60,000,000 in this Church is simply a question of how the million men and women that belong to this Church and acknowledge Jesus Christ as their leader—just a question of how they measure their responsibility in that membership. Do we measure our membership in the Kingdom of God and the Church of Christ as high as our club dues? Do we measure it as high as what we spend on moving pictures? That is the question. What is it worth to you and to me to be a member of the Church of God? With what does it compare? We had that question asked of us two years ago. How do you rate your citizenship in the United States of America? And it made us sit up and take notice. We had been going on in an easy-going way, careless, indifferent, selfish—we had rated our families away up here, our pleasures a little lower, and our business well up, and our country somewhere down below—and all of a sudden the clarion call came and we loved country before business, before pleasure, and 50,000 of our brothers gave their lives on the other side in

battle. They did not count the cost when the call of country came.

Can You Do Less for God Than You Have Done for Your Country?

What about the Church? Away up there now is country, and family and home, and then business and then pleasure, and away down there is God. That is the trouble with the Church today and that is why it is said this problem cannot be solved, that \$60,000,000 cannot be raised—because God is away down in our estimation and until we can lift Him up on top, above everything, we must confess failure, but when we do lift Him up, the task, as set before us, is easy. We then come to this indifferent membership of ours, and we say to the whole body of a million men and women in this country: "Here is the well ordered task which your Church and my Church has laid before you, and we know what you individually have done for your country in the last two years—we know the sacrifice of time, of business, of money, that you have made. We know what you have done for the Red Cross and the Salvation Army and the Y. M. C. A. We know that you have put pleasure and business aside and you have willingly sacrificed for country, and we come to you in this great campaign for the extension of the Kingdom of Jesus Christ and we say to you, "Can you do less for God than you have already done for country?"

Largest Free Will Offering in Our History.

Must Be Given with Joy and Gladness.

The Rev. Dr. Robert W. Patton, national director of the Nation-wide Campaign, has indorsed the methods in operation in the parish of St. Paul's Memorial Church at the University of Virginia, and recommended to diocesan and parish chairmen everywhere the use of a letter prepared by the rector of St. Paul's, the Rev. Beverly D. Tucker, Jr. Mr. Tucker has had the co-operation of an enthusiastic layman, J. Allen Wheat, district manager of the Prudential Insurance Company. In collaboration they have prepared the following letter, which will be sent special delivery mail to every communicant on December 1:

"I regret having to send you a printed letter. The Nation-wide Campaign closes in a few days. As it is imperative that I reach each member of the congregation and as lack of time forbids a personal letter I hope you will accept my explanation and read this printed one.

On December 7, the Protestant Episcopal Church in the United States of America is going to have poured into its coffers many millions of dollars. It is going to be the largest Free Will Offering in the history of our Church. St. Paul's Memorial Church will give to the Master's service the largest amount it has ever given.

I earnestly desire that the donation of the congregation shall in every sense of the word be not only a free will offering, but one that is also given with joy and gladness.

Therefore, I entreat you to give only such an amount as you can part with under the conditions I have mentioned. If you cannot feel a joy and uplift in making your donation on December 7th, the Church prefers that you refrain from giving anything.

Please be honest with yourself with this matter, being assured that if you cannot meet the condition imposed on this particular donation that it will in no wise alter the kindly spirit I have and hope to have for you always.

The Widow's Mite has come sounding down the ages and will go inspiring forward through all the unborn centuries.

Who will venture on the strife
Who will first begin it,
Who will seize the land of life?
Warriors, up, and win it!"

THE HOUSE OF HOPE For Boys and Girls

By PAUL J. BRINDEL.

By GRACE WOODRUFF JOHNSON.

At 237 East 17th Street, New York City, the American Church has what is recognized by physicians as one of the most valuable medical institutions in the world—St. Andrew's Convalescent Hospital.

"Recover hope, strength and courage, all ye who enter here," might be its motto, for that is just what every convalescent does there, although many come with despair in their hearts and small vials of poison secreted in their clothing; women and girls from the tenement, the hall bedroom and the uptown apartment, all protesting "what's the use." Discharged from medical hospitals as cured, they find they are still convalescents and that a tenement, hall-bedroom or even a Riverside Drive apartment is a poor place in which to regain health, strength and hope.

Perhaps it is the atmosphere of St. Andrew's, a combination of spiritual, mental and physical care, rest and calm which prevents the contents of the poison vials from being emptied except out of a window. Whatever it is, the institution's records have yet to have a suicide blot on them.

For thirty years, at least three Sisters of St. John Baptist, one of the American Church's Religious Communities for women, have labored there, reinforced by a trained nurse—the only salaried worker. No wonder the total expenditures were only \$8,762.49 during the last fiscal year, although the hospital maintains thirty beds at 237 East 17th Street for nine months of the year and a twenty-acre summer home, Woodcliff Lake, New Jersey, where many of the patients learn for the first time there is such a thing as rolling fields, vast open spaces, and a quiet undisturbed by roaring elevateds and clanging surface cars.

The few physicians who know St. Andrew's and send their so-called "last resort" cases there, are warm in their praise of the institution. The change for the better wrought in most patients in their two weeks' stay, the normal term, is usually so remarkable that it borders on "faith healing" and the miraculous. Few of the patients comprising all creeds, races and classes are able to pay for their treatment but each year at Christmas scores of anonymous gifts show that they have not forgotten what St. Andrew's meant to them when death seemed the only alternative.

Because the work at St. Andrew's is known only to a few of the leading physicians of the nation's metropolis and some generous Churchwomen, its work has never been supported by parish organizations as it deserves to be. There are only four endowed beds and only one of these is from a parochial organization—Holy Innocents' Guild of the Church of the Transfiguration, New York (The Little Church Around the Corner). An annual subscription of only ten dollars entitles a subscriber to send a patient to St. Andrew's, subject to the approval of the visiting physician. Some subscribers themselves have benefited by this ruling for there is hardly another place in New York City where one can step in a minute from the roar of a bustling twentieth century city with its highly complex civilization, into the peace and quiet of a medieval hostel.

The Bishop of New York is the spiritual advisor of St. Andrew's and despite the different creeds, a patients' service is held each day by the Sisters. There is also a beautiful tiny chapel for private devotions.

In another article I shall describe Holy Cross House, where the Sisters of St. John Baptist make it possible for a working girl to have a real home at \$5 a week, including board.

The Rev. Julian D. Hamlin, formerly Chaplain of the 19th U. S. Infantry, has accepted a call to the Church of St. John the Evangelist, Newport, R. I. He will take up his new work at once.

As you may have noticed (and then again you may not have done so), I have not been writing your letter very regularly the past few weeks. For a month past I have been slowly traveling from the New Jersey coast where I had been all summer, to my home state, Colorado, where I am to be all winter—stopping on the way in New York, Boston, Detroit and Chicago. It was not easy to write during that time; or later, when I arrived in Denver and began picking up the loose threads of affairs which had been somewhat severed by my absence. At once, the struggle to find a roof to cover one began, a struggle which confronts one in every part of our country in these days.

I am writing this letter from my favorite corner west of the Mississippi River—the beautiful little village of Manitou, nestled close to the base of Pike's Peak. I should like to live here for it is both inspiring and restful. I am now a mile higher in the air than I was when I wrote you of the Jersey shore and its beauties, and that much nearer the sun. It shines nearly all the while and its rays are powerfully hot. A couple of winters ago I attended a delightful picnic luncheon up one of these grand mountains in February; while the air was cold, and snow on the ground the sun was powerful enough to cause me discomfort, with a heavy coat on. The sun has just slipped behind a mountain at four o'clock in the afternoon, but there is a beautiful big moon ready to take its place. I never tire of it here and sometime I hope to have a little home on the plateau where so many cottages are placed hit or miss (there are no straight lines here).

This particular group of mountains appeal to me very strongly. They appear to produce something—and to be productive, is to be useful and helpful as well as interesting. The soil seems of a grayish color, which, mixed with the white of the snow and the green of thousands of fir trees, makes a beautiful combination. The mountains are a background to the village, while on the other side of it are high hills whose soil and rocks are terra cotta. This is the beginning of "The Garden of the Gods." As one looks at this village, the word cozy comes at once to one's mind and produces a feeling of comfort. To add to it all there is a merry, little brook winding its way all through the village. It is active and it is cheerful, two good traits to possess! There are also soda springs and sulphur springs. One of the first acts of the people who come here is to purchase a cup and drink of the beneficial waters—after a few days one can do this without making a face. I am at this moment, at the Cliff House. It is more like a Home than a hotel, and this is due to the dear friends of mine who own and run it. Their happy personality extends all through it. They have given personal service, in a happy way, to every one with whom they come in contact, for so long—it has become a habit. A beautiful gift!

I am here with one hundred prominent business men and women who are members of the Church of Colorado. It is a conference for delegates from all the parishes and missions of the diocese, in the interests of the Nation-Wide Campaign. I wrote you what this meant in that long letter about the General Convention which took up nearly a page of The Witness—the length of which I am still feeling ashamed of. I have really never seen anything like this meeting conducted by these men, who, had they been told a few weeks ago that they would have prayed, talked and planned a religious campaign for the State of Colorado which would penetrate into every region, however remote,—to say nothing of giving three days of their busy time to a conference, they would have looked at one in amazement. They liked the idea and they have taken it up. They

are putting into it all the vigor, sense and ability that they put into their business and they appear to have a spiritual power behind it all which can only come from one source.

They have the services of a very efficient man (Capt. Lunt) as organizer. Captains and teams in every parish and mission are organized as well as the work for women and that for children. Meetings of the different groups are going on, literature is under way; nothing is lacking or inefficient. I should like to tell you all the details, but I must not grab so much space. However, boys and girls, I do wish you were all here to be inspired by this remarkable group of men and women, and to be stirred by them into a personal service for, and an increase of giving to, our dear Church that is challenged by the sick disorders of the world to come forward as the only cure, the only dependable thing that is in the world today—the Church our Lord founded and left to us. Your friend,

Grace Woodruff Johnson.

HOME MISSIONS WEEK.

New York, November 13th, 1919.
To the Editor:

May I be permitted through the columns of your paper to call to the attention of your clerical and lay readers the desire of the Home Missions Council that members of all Christian churches in the United States observe Home Missions Week, November 23-30, and in that week to preach, consult and pray over the theme, "Personal and Social Service, The Soul of Democracy?" I am informed that countless churches throughout the country are making preparation to use this time as an occasion for emphasizing the ways in which the Christian Church may aid the Nation in realizing the ideals of its founders. Special sermons and prayer meetings will form a part of the program, while young people's societies and local home missionary organizations will aid in making the week one of new vision in the needs and opportunities in those fields of Christian activity and service called Home Missions.

In anticipation of the special services of the week, the Home Missions Council, through its executive secretary, Dr. William Alfred Anthony, has had prepared for distribution upon request through the denominational Home Mission secretaries, a bulletin interpreting in concrete terms such ventures as the allocating of responsibility in Montana, where it is purposed to reduce overchurched and properly church places without opportunity to worship, are reviewed. The new vision of laying aside competition in ministering to lumber camps is discussed. The suggestions now being considered for unifying the educational work of the Spanish Southwest are given space. Vermont furnishes a fine co-operation venture for study, where three denominations have already made some adjustments that speak a better day for the small rural community, both in its Church affairs and community relationships. The work done among American Negroes has in many instances brought better results for the Negro by the work made possible by concerted effort. This last is true also with reference to Americanization work, especially at Ports of Entry. In the great new industrial centers it is practically hopeless to accomplish any lasting religious work unless it is done jointly and in fullest co-operation.

Home Mission Week gives the pastors of the United States a real opportunity to point out to their people the ways in which a local congregation can help to make "America the beautiful" more than a fine phrase in a patriotic song. With the nation in the turmoil and unrest that has followed the war, Home Mission Week is a challenge as well as an opportunity.

Sincerely yours,
FRANCIS S. WHITE,
Domestic Secretary.
281 Fourth Ave., New York City.

CONVOCATIONS IN SOUTH CAROLINA.

The Charleston Convocation.

The annual meeting of the Woman's Auxiliary of the Charleston Convocation was held on Oct. 28-29, in St. Michael's parish house, Charleston, S. C., following a celebration of the Holy Communion in the Church. The opening address was made by the Rev. John Kershaw, D.D., rector of St. Michael's, in which he declared: "We are face to face today with tremendous realities. The call is ringing to carry on, and carry on, the one mission of the Church, to win the world to its rightful King. The task is worthy of our best and most devoted efforts, and nothing else compares with it."

Miss Virginia Porcher, president of St. Michael's Branch, in a further address of welcome, stressed the educational value of the Nation-wide Campaign.

Following the reports of officers and treasurers, all of which indicated unusual interest and progress on the part of the Auxiliary branches, an inspiring account of the Triennial United Offering Service of the Woman's Auxiliary at Detroit was given by Mrs. W. P. Cornell, president of the Diocesan Branch.

At four o'clock, the Rev. H. W. Starr, Ph.D., rector of the Church of the Holy Communion, Charleston, delivered an inspirational and instructional address on the Nation-wide Campaign. Dr. Starr emphasized the spiritual side of the campaign with its challenge to increased service and sacrifice; and also, in the form of a conference, gave practical suggestions concerning the methods of the campaign, with special reference to the work of the parochial committees and group visitors.

At the evening service held in St. Michael's Church, Dr. Starr was again the principal speaker, by special request. Bishop Guerry, who had just returned from the General Convention, closed the service with an address on the monetary side of the campaign.

On the following day, Mrs. D. D. Taber, of Columbia, presented and explained the program for the Church Schools in the Nation-wide Campaign. Dr. M. P. Logan, rector of St. Paul's Church, Charleston, and a deputy to the General Convention, gave a most informing account of the principal

features of the Convention, especially in regard to its final action for the reorganization of the Nation-wide Campaign.

The Columbia Convocation.

The annual meeting of the Columbia Convocation of the Diocese of South Carolina was held in St. John's Church, Shandon (Columbia), Nov. 4-5.

Following the opening service on the evening of Nov. 4th, the Rev. G. Croft Williams, secretary of the State Board of Charities and Corrections, delivered an address, and afterwards conducted a constructive conference, on the general subject of "The Church and Social Service."

The outstanding features of the second day's program were an address by the Rev. Wm. H. Mills, Ph.D., a Presbyterian minister, now a member of the faculty of Clemson A. and M. College, on "The Church and Its Churches in the Rural Districts," and an address and conference on "Training the Youth of the Church for Life and Service," by the Rev. H. W. Starr, Ph.D., Diocesan Field Secretary of the Board of Religious Education. The afternoon and evening sessions were held as joint sessions with the members of the convocational branch of the Woman's Auxiliary. Practically all members of the Auxiliary and of the convocational clergy remained in the city and attended the sessions of the Diocesan Missionary Convention on Nov. 6th.

At a suggestion of the Brotherhood of St. Andrew's wide interest is being aroused in the setting apart of Advent Sunday for the corporate communion in parishes and missions of the confirmed men and boys of the Church. Up to Nov. 12, requests had been received at General Headquarters of the Brotherhood, Philadelphia, from rectors for 14,000 invitation cards.

"Not by might nor by power but by My Spirit, saith the Lord."

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

A PRACTICAL TEXTBOOK AND NOT A VOLUME OF THEORIES.

ADVERTISING RELIGION is the product of successful Church publicity experiments in a number of dioceses by the head of the Kansas Diocesan Publicity League, now a member of the publicity staff of the Nation-Wide Campaign. Display advertisements, tried and proven successful in conservative parishes, are among the illustrations. The student of this book will have a comprehensive knowledge of publicity and advertising methods and will know how to meet his parochial problems along these lines.

Churchmen cannot afford to be ignorant of what even conservative clergymen admit to be the greatest missionary aid at the service of the Church today. Advance orders at \$1.25, plus postage, payable upon delivery of book this fall, now being received.

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THE BOOK TASTER

By REV. E. H. RUDD, D. D.

Are You a Paranoiac?

"Tham that ain't built for pincussions has to keep remindin' themselves that them pins can't do any real harm. Then after a time it gets to kind o' second natur to stand 'em."

Here is a novel that is worth reading. The author, Dr. Walton, of Boston, is well known as a writer upon nerves and worry. He now puts into a tale some of the mental traits which need correction in the most of us. Though any attempt at picture drawing is disclaimed, yet most of the characters we have all known, and some of us have had to serve as pincussions for them. The book bubbles over with wit and humor. Mrs. Crosby, "the Mentor," is full of wise saws, the heroine is lovable for the strong character which she develops, the mother—well, read the book and see if you have not met her. The brother who is the prominent paranoiac, under the name of Oscar, gets what is coming to him, and all ends well.

Oscar Montague—Paranoiac. By George Lincoln Walton. Philadelphia and London; J. B. Lippincott & Co. \$1.50.

The Bible's Omar Khayyam.

If you have thought that you knew something about the Book Ecclesiastes, read the "Gentle Cynic and find out your mistake. You will also find what so-called "critical study" can do in way of cutting off accretions. Professor Jastrow may, or may not win your assent, to his general conclusions, but at least you will read a new and original translation of Ecclesiastes. A large part of the book is taken up with a scholarly discussion of the origin, growth and interpretation of the words of Koheleth. This is excellent. Our author has done other good things, but this work shows him at his best. All students of the Bible ought to have this book. It is full of information presented in a delightful way.

A Gentle Cynic, Being the Book of Ecclesiastes. By Morris Jastrow, Jr. New York and London. J. B. Lippincott Co. \$2.00.

Demobilization Service at Jackson, Miss.

A flag demobilization service was held in St. Paul's Church, Jackson, Miss., on Sunday, Nov. 9. The rector, the Rev. W. H. Poole, read the honor roll and pinned little bows of the National Colors on the stars of as many men as had been discharged. In his address the rector named among the enemies to be conquered, insubordination, the refusal to submit to any leadership; indolence, the dislike to work; indifference, the lack of interest in National and civic affairs; injustice, the common enemy of all; indecency, which threatens the moral life of America; intemperance, not only in the use of intoxicants, but also ignorance, which is one of the worst enemies of all. In speaking of indecency, he quoted a Paris dancing master as having said that vulgar American dances would not be allowed in his academy.

Referring to his work in France with the Y. M. C. A., Mr. Poole spoke of these elements in the nature of a crowd which can change an orderly organization almost immediately into a disorderly disorganization.

CHRISTMAS CARDS

From 2 to 20 cents each; religious and secular; English and American; list sent on request.

Assorted packets 10, 25, 50 cents, \$1.00 and up.

The Girls' Kalendar, 25 cents per copy.

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THE MOTHER CHURCH OF LONG ISLAND.

A brief notice was given in our issue of last week of the celebration of the fiftieth anniversary, by St. Ann's Church, Brooklyn, N. Y., of the first service held in its present edifice.

St. Ann's is the mother Church of the Diocese of Long Island. It traces its history back to 1784, when the Rev. George Wright held the first Episcopal service here, more than a generation before another parish was founded. The services were first held in a little house on Fulton St., near Front, owned by George Rapelye. In the same year the congregation moved to a barn owned by a John Middagh in the rear of his house at Henry and Fulton Sts., and subsequently to an old British barracks at Middagh and Fulton Sts.

The first church edifice was located on the old Episcopal burying ground on Fulton St., and was dedicated by Bishop Provost in 1785. The parish was incorporated on April 23, 1787, by act of the Legislature, as the Episcopal Church of Brooklyn. On June 22, 1795, the Church was reorganized as St. Ann's.

The second edifice, located on Sands St., was consecrated by Bishop Benjamin Moore on May 30, 1805. This church was badly damaged by the explosion of a powder-mill three years later, but it was not until July 30, 1825, that a new building, situated

on Washington St., near Sands, was consecrated by Bishop Cross, of New Jersey. In 1826 a new rectory was built where Clark St. now enters Fulton. A chapel was erected on Clinton and Livingston Sts., in 1866. The cornerstone of the present edifice was laid on June 5, 1867, by Bishop Horatio Potter, assisted by the Rev. A. N. Littlejohn and Schenck. The church was opened for divine worship on Wednesday, Oct. 20, 1869, when the sermon was preached by Bishop Charles P. McIlvaine, of Ohio, a former rector. There were present on this occasion 150 clergy from this and other dioceses. Assisting at the morning service were Bishop McIlvaine, Bishop Littlejohn, Bishop Quintard of Tennessee, the Rev. Dr. Talbot, assistant Bishop of Indiana; Bishop Potter of New York, and the Rev. Drs. Peet, Johnson, Carpenter, Smith, Montgomery, Potter, Washburn, Diller, VanKleeck, Hall, the Rev. Prof. Johnson, the Rev. Mr. Mills and the Rev. Mr. Bancroft of Canada. At the evening service the speakers were Bishop Littlejohn, and the Rev. Drs. Haskins, Vinton, Drowne, Porter and the Rev. Messrs. Paddock, Jessup, McIlvaine and Huckle. It was estimated that 3,000 persons attended the morning service. On the following Sunday the rector, the Rev. Dr. N. H. Schenck, preached a salutatory discourse.

The total cost of the church, including the chapel, was \$350,000. On June 15, 1878, a thanksgiving service

was held to commemorate the payment of the debt. On the following November St. Ann's was made a free church. The Consecration took place on Ascension Day, May 6, 1880. In the tower are chimes, an Easter offering from Thomas Messenger, a former Senior Warden.

The Rev. Dr. Schenck, who came to the church in 1867, continued as rector until 1886, when he was succeeded by the Rev. Dr. Alsop, now rector emeritus. The Rev. C. Campbell Walker succeeded Dr. Alsop in 1907, and the Rev. G. Ashton Oldham, the present rector and the sixteenth in the history of the Church, assumed charge in 1917. Two of St. Ann's rectors have been consecrated Bishops. They were Bishop McIlvaine, already mentioned, and the Rev. J. P. V. Henshaw, who came to the church in 1814, and was made Bishop of Rhode Island in 1843.

Because of changing conditions in the neighborhood St. Ann's does not have the membership it once had, but it still occupies an important place in the life of the diocese. Of late it has become a center for diocesan activities and there is every reason to believe that the mother parish of Long Island still has many active and useful years ahead.

The Rev. John Boden entered upon his duties as rector of Christ Church, Little Rock, Ark., the first of this month. He was formerly rector of the Church of the Holy Communion, St. Louis, Mo.

CONVENTION IN SOUTH CAROLINA.

Perhaps the largest and most representative gathering of the clergy, laymen, and laywomen ever known in the Diocese of South Carolina attended the Diocesan Missionary Convention which was held in Trinity Church, Columbia, S. C., on Thursday, Nov. 6th, at the call of the Bishop and the Diocesan Committee.

The purpose of the convention was to perfect the plans and train the parochial leaders of the Nation-wide Campaign, and to present the needs and opportunities for a more extended service of this Church as represented by the various projects listed in the newly-formed diocesan budget.

The convention was opened at 9:30 a. m., with a celebration of the Holy Communion by Bishop Guerry, assisted by the deans of the three convocations. Following the service, the Bishop made a brief address of welcome and sounded the keynote of the convention and of the Nation-wide Campaign. The Hon. Richard I. Manning, chairman of the Diocesan Committee, followed the Bishop with a stirring address in which he stressed the responsibility of each individual member of Church in this campaign.

The Rev. R. W. Patton, D.D., spoke on the broad outlines of the movement, clearly explaining the genesis, purpose, and methods of the campaign. The Rev. H. W. Starr, Ph.D., gave detailed instructions to the teams which are to visit each parish and mission of the diocese during the month of November, and conducted a spirited "question and answer conference" on the general subject of how the campaign will function within each parish and mission. The constructive character of the questions asked from the floor, and the entire absence of any note of criticism or antagonism, indicated the intense spirit of interest and responsiveness which pervaded the entire convention.

The afternoon session was devoted to the presentation of the missionary work of the diocese: the Rev. T. P. Noe and the Rev. A. W. Taylor speaking on the mill work; Archdeacon Baskerville, on colored work; the Rev. T. T. Walsh, on the Church Home Orphanage; the Rev. John Kershaw, D.D., the Rev. K. G. Finlay, and the Rev. W. H. K. Pendleton on Church Extension; the Rev. Walter Mitchell, D.D., on the Porter Military Academy, and the Rev. Francis M. Osborne on St. Mary's School, Raleigh.

The plan for the participation of the Church Schools in the campaign was clearly explained by the Rev. H. W. Stowell, of Washington, D. C., and copies of the proposed "program" were distributed among the delegates by Mrs. D. D. Taber, who has recently been added to the membership of the Diocesan Committee, and who will give her whole time to the leadership of the Church Schools in the campaign.

The evening session began with a short service conducted by the Bishop, following which the Rev. W. H. Milton, D.D., of St. James' Church, Wilmington, N. C., gave a brief summary of the general progress of the movement, and presented a ringing challenge for increased service and consecration. Miss Olivia Conner, Executive Secretary of the Juvenile Welfare Commission of Charleston, made a moving appeal for an increased interest of the Church in various fields of Christian Social Service to the community; and stressed the great value to her work of a Children's Detention Home which, it is hoped, may shortly be established in Charleston through the united support of all the parishes in that city. Mrs. W. P. Cornell, Executive Secretary of the Diocesan Committee, whose efficient leadership was felt all through this convention, as it has been in every phase of the campaign in this diocese, spoke briefly on the challenge of the campaign for the giving not merely of money but of life. The session was closed by Dr. Patton who conducted a half-hour's conference based upon the survey books and the Nation-wide Campaign Charts.

"To inform the mind and awaken the conscience"



What an Average Man Did with an Average Life

HE was fourteen years old and earning four dollars a week. He went to his pastor for advice.

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He has educated twenty-five men. Some of them are ministers; some physicians; one is a college president.

He has helped cripples to be self-supporting.

He has identified himself with a multitude of good works.

He might have said: "I am but an average man"; I can do nothing.

INSTEAD he did what he could—did it systematically, with vision and joy.

AND the lives that he has influenced will go on influencing other lives; and those still other lives in turn so long as the world shall last.

WILL you, too, begin to-day to invest in the sort of influence that is eternal?

The Nation-Wide Campaign for the Church's Mission