

The Witness

"FOR CHRIST AND HIS CHURCH"

VOL. III. No. 48.

A Call to the Whole Church

CHICAGO, DECEMBER 6, 1919

To Prayer, to Service, to Sacrifice

\$1.00 A YEAR

PERIOD OF PREPARATION IS PASSED

Beginning Sunday, December 7, Every Parish and Mission Joined in Splendid Service to "Go Over the Top."

Sunday, December 7th, marks the climax of the greatest effort of the Church—the Church's Nation-wide Campaign, "to inform the minds and awaken the consciences" of its members. The Church "goes over the top" Sunday with a fund of \$42,000,000 as its minimum goal, for extending all of its activities—missions, religious education and social service,—and to make its Every Member Canvass for workers willing to consecrate their lives to the service of God and humanity.

Outpourings of Enthusiasm.

The period of preparation has passed. The period of education has been completed. Beginning Sunday every church in the land is joined as a unit in one splendid drive for men, women and funds. From all parts of the country have come reports of men and women, clerical and lay, throwing themselves wholeheartedly into this work. Rallies have been held in every parish, great diocesan meetings have witnessed outpourings of enthusiasm. Men whose every hour has been claimed by business have laid aside their private interests to help along the cause of the Church's Nation-wide Campaign.

A Drive for Souls, Not Dollars.

It has been a drive for souls and not for dollars—a "drive" from the shoulder, at the heart, not from the pocketbook. Its principal purpose has been to keep awake and active the spirituality reawakened by the world upheaval; to shake into activity and highest efficiency those offices of the Church which have become to a greater or lesser degree dormant, and to impress upon the laity that the Church stands equipped and eager to supply every spiritual need.

Distinguished Men Compose the Commission.

Since the General Convention the Nation-wide Campaign has been directed by a commission composed of fifteen of the most distinguished men of the country. Henry P. Davison, director of the Red Cross during the war, is organization executive. He has had the active co-operation of many notable Churchmen and laymen, among them Bishop Charles P. Anderson of Chicago, chairman; Bishop John G. Murray of Maryland; Bishop Arthur S. Lloyd, Bishop Frederick F. Reese of Georgia; Bishop Charles Sumner Burch of New York; Rev. Dr. Ernest M. Stires of New York; Rev. Dr. Edward S. Rousmaniere of Massachusetts; Rev. Dr. James E. Freeman of Minnesota; Rev. Dr. William H. Milton of North Carolina; Rev. Dr. Frank H. Nelson of Southern Ohio; Lieut. Col. Arthur Woods, formerly Police Commissioner of New York; George Wharton Pepper of Philadelphia; Burton Mansfield of New Haven, Conn., and Oliver J. Sands of Richmond, Va.

The Financial Goal.

Careful revision by the commission of the statement of Church needs resulted in a decision to make the financial goal a minimum of \$42,000,000. Of this total, \$28,000,000 will be required for general work and

\$14,000,000 for diocesan needs. Ten millions of the sum specified for general work will be devoted to home missionary activities in the dioceses and missionary districts of America; the remainder to missionary work in foreign fields, for social service, religious education, Americanization and other work in America.

The joint commission makes it clear that all sums for 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 a proper and reasonable distribution of funds throughout the whole Church and to the work of the several boards and agencies.

Credit Given for the Preparatory Work.

With the final week of the Church's Nation-wide Campaign in sight credit for the preparatory work, prior to its official adoption by the General Convention at Detroit, must be given to the national committee consisting of 125 clergy and laity, with the Rt. Rev. Daniel S. Tuttle, D. D., of Missouri, as honorary chairman. This committee was headed actively by Bishop Arthur S. Lloyd of the Board of Missions, with the Rev. Dr. Robert W. Patton, D. D., as director, the Rev. Louis G. Wood as vice-director and the Rev. H. Bland Mitchell as manager of the central office. Through the initiative and energy of this organization the campaign was shaped up to its active period of education and final intensive week. Committees were formed in every diocese which in turn organized parish committees until the whole Church in America has been functioning as a unit toward the goal and victory.

Although practically all of the dioceses have agreed upon the week of December 7th for the intensive drive, a few have availed themselves of the proviso of the commission, permitting an extension of time until Easter for such units as were not ready to make their canvasses. Among the dioceses which have decided to take more time for preparation, and the date of their canvasses, are the following:

Dallas, January 3rd; Iowa, January 18th; Michigan, March 1st; Quincy, late January; Southern Ohio, February 8th, and Western Nebraska, April 1st.

"Mobilization Day"—December 7th.

TRINITY CHURCH LUMBERTON, S. C. GOES "OVER TOP"

Membership of Twelve Oversubscribe Local and Campaign Budget, \$2,160.

Trinity Mission, Lumberton, N. C., in the Diocese of East Carolina, has set a high mark for the parishes and missions throughout the country. A telegram was received at the Nation-wide Campaign headquarters, New York, on Thanksgiving Day, announcing that at a conference of the entire membership of twelve in this mission, the local and Nation-wide Campaign budget was oversubscribed \$2,160. The news, states the telegram, "has been received everywhere with enthusiasm."

The church building of the Church of the Atonement, Chicago, is being remodelled and enlarged at a cost of \$65,000.

SECOND PHASE OF THE GREAT WORLD WAR

The Church Is Feeling a New Birth of the Spirit of the Lord God Within Herself, but Is Not Wide Awake.

By the Rev. Dr. ERNEST M. STIRES

Who does not know that the Armistice a year ago only ended that phase of the struggle between two conceptions of life—a conception of life organized on a material basis, inspired by greed, developed by force, as against a conception of human life organized upon a moral and spiritual basis and inspired by the principles of justice and humanity? The struggle was a long and bitter one because for each side everything was at stake; but the victory was only such a victory over materialism as can be gained by guns. If a man or a nation loses his or its reason and runs amuck, robbing and killing and slaying, it is no time to recite to that man or that nation the Ten Commandments or the Sermon on the Mount—he or it must be choked into submission; but when reason returns we must remember that you cannot finally convince men in their minds and hearts and spirits by means of machine guns.

World Cannot Be Made Good by Force.

If the world could be made good by force, we might increase our police departments and close our churches. But, thank God, that cannot be done. Therefore, they won only the first phase of the world battle between these two inevitable, contradictory, antagonistic conceptions of human life. And they are wondering, as dear Lieutenant Colonel McCrea of the medical force put it in that most incomparable poem of the war, "In Flanders Field," when from their fallen hands they throw the torch to us to bear it on, whether you and I have intelligence enough and character enough to take it from their hands and to show our gratitude and our intelligent appreciation of what they did, by consecrating ourselves to the unfinished task which cannot be completed by guns.

Something Portentous Impending Over the World.

There is a crisis; a great many people, it seems to me all thoughtful people, must be conscious of it, and a number of them are rather dismayed at the feeling that something portentous is impending over the world. I for one do not regret this condition of affairs; it is a blessed good thing for you and me and for the world that we have got to fight out that great unfinished battle to a completion. I can imagine nothing more dangerous, more perilous, for human society, the world over than that we might do what David would not do with his grave men, who dashed through the host of the Philistines and got for him the water from the well of Bethlehem for which he sighed and then cut their way back through their enemies, bleeding from head to foot, and presented the king the water, and he looked at it and said, "Shall I drink the blood of these brave men?" What do you think would become of us if we could sit down now and take it easy for the rest of our lives because they by giving

their lives had made it easy for us? What makes you think that you and I can be trusted with taking it easy? We cannot. Not yet; and therefore the wise and loving God will not permit it.

Thanks God for This Crisis.

Therefore, thank God, conditions today are going to compel us to take up the torch that fell from their hands to complete the work—the second phase—not to be completed by guns but by the mind and the heart and the soul of intelligent and conscientious, devoted and sincerely patriotic, loyal Christian men and women dealing with their brethren here and there, everywhere in the vast nation, from Atlantic to Pacific, from the Lakes to the Gulf, until the whole country in its intelligence, in its conscience, in its heart, in its spirit is aroused to understand and to accept the conception of human life upon a moral and a spiritual basis. There is a crisis, and I say, God be thanked for it. We need it. There is a call, for never yet was there a desperate need of God's people which God did not make His need. Oh, He hasn't any needs except ours—His needs are ours—and because He sees, as those gallant lads of the spiritual army on this first anniversary of the cessation of the war see it. He knows how desperate our need is; they know it, and in the midst of the crisis I hear His call and their call. Oh, it requires only a moment of thought to make us realize that in view of the condition of affairs in the world today, and more particularly as we know them in America, and in New York City, if you please, we need all constructive organizations of every sort whatsoever, patriotic and religious, to stand shoulder to shoulder for the defense of the things that are essential in government, in the organization of human society, and for the development of peace and happiness and prosperity among the children of man.

Church Must Be in the Forefront.

In the need for marching forward intelligently, irresistibly, all over this land with all the constructive forces in our American nation, what force, think you, should be in the very forefront of them all? It is the Christian Church; and of the various branches of the Christian Church of which do you think in such an hour as this America has the right to expect most if not of the Church of Washington, if not of the Church of those who signed the Declaration of Independence, if not, the Church of three-fourths of those who prepared the Constitution of the United States. And it seems to me that in this fullness of time of Almighty God He is bestowing the baptism of His holy spirit upon a Church that, apparently, has slumbered all too much for a large part of the past century, but which in this new birth of the world—for it must be nothing less than that—is feeling a new birth of the spirit of the Lord God within herself.

The Church Is Not Awake.

Oh, the Church should be eager for the word to go forward in this second phase of the world war; but the Church is not eager because the Church is not awake—and when I say the Church I mean all of our people, our men and women and children over the entire land, 20 or 30 per cent of whom are fairly regular at their worship of Almighty God in His house—20 or 30 per cent of whom give occasionally for the support of the work or some of their time in the

(Continued on Page 6)

MOBILIZATION DAY AND CARRY ON PROGRAM

On Sunday, December 7th, It Is Hoped to Mobilize the Resources of the Church, Material, Spiritual, General and Personal.

The following Mobilization day and "Carry on Program" has been issued by the Rev. Dr. Wm. H. Milton, of the Editorial and Publicity Department of the Nation-wide Campaign, and Mr. Chas. G. Ackley, Staff of the New York Diocesan Campaign Committee:

The day of the Every Member Canvass, December 7th, might well be termed "Mobilization Day," for on that day it is hoped to mobilize the resources of the Church, material, spiritual, general and personal, for the largest possible realization of the Church's Mission. Having emphasized the imperative need of united action in the conduct of an Every Member Canvass on that day, it is of first importance that the Church be made to realize that from that date a definite program of service begins, enlarged and reinforced by the new powers brought to the Church's aid in nation, diocese and parish.

Looking forward to the period after Mobilization Day, it is hoped that a definite program will be provided by the Nation-wide Campaign Committee which will, at least, be suggestive of the general principles underlying the future of the Church's activities, and definite methods and plans devised for using the new powers at her command. Pending such provision the following suggestions are offered to diocesan and parish authorities for their guidance, that no time be lost in consolidating advantages gained through the campaign.

GENERAL PRINCIPLES.

1. The impetus of the campaign must not be allowed to lapse after the mobilization of the forces of the Church.
2. The results of the canvass cannot be relied upon to supply workers for new fields which may open a year or two years from now. Enlistments must be kept up to man the new enlarged work as it develops.
3. A place for every new enlistment for service should be thought out and ready in every possible field of service, even before such enlistment is assured.
4. No financial support given now or even averaged for the next three years can or should take care of new and enlarged work that will face the Church four or five years from now.
5. The Church must become accustomed to the manning and support of larger work, year by year, just as the Nation has now become accustomed to the annual support of the Red Cross.
6. It will be remembered that the first Liberty Loan was hard going but that by the acceleration of recurring campaigns the 4th Loan was subscribed to by 24,000,000 people, or 24 per cent of the entire population. This was, in a great measure, due to the cumulative effect of recurring "drives." It is therefore suggested that there be a "Carry On" program for conserving and enlarging

(Continued on Page 6)

AMERICAN "INTERNATIONALISM"

By the Rev. THOMAS F. OPIE.

These days call for out-and-out Americanism, which must express itself in internationalism! We must not love America less but the world more. What shall it profit if we save America and yet allow the world to explode?

The lines are fallen to us in pleasant places and we indeed have a goodly heritage. One has only to recall conditions in France, England and Belgium, formerly among the most desirable places in which to live, now torn and worn and weary with suffering and loss, and the conviction comes over him somehow that dear old America is the most glorious and blessed spot on which to live.

But peace, privilege and heritage call for appreciation, for right use and for "profit-sharing"! No true American can any longer be parochial and national in his outlook. He must share his good things with the wide world! He will ultimately be impelled to do this when he catches the international mind.

America is a proud place to call home. Cradled as thirteen colonies she has now grown into the splendid stature of 48 grand free states. From the youngest and the least of nations she has suddenly become the foremost nation in the world. Indeed, she has become enabled to save the world for humanity and for God. And at what a sacrifice! Fifty thousand are dead in France and upwards of three hundred thousand are maimed and mangled. And yet "no sacrifice for a better world is ever in vain."

From some 3,000,000 souls she has grown to some 110,000,000 free peoples. From struggle, want and inconspicuous place among the peoples of the world she has come to represent wealth, power, liberty, opportunity, privilege, plenty, peace and happiness and world leadership. What hath God wrought!

Never were there better days for the farmer, the laborer, for women, for children, for the poor and the needy and the destitute. Over 20,000,000 people own gilt edged government bonds. There are over 10,000,000 depositors in savings banks, with credits of \$6,500,000,000. In spite of the fact that we have poured our treasures into a common fund for the winning of the war, by the millions, our local bank deposits are more than ever before. Six million people own their own homes in fee simple and three million more hold part ownership of their homes. There are 6,500,000 farms in the land, valued at some 41,000,000,000 dollars, with an annual yield valued at \$8,500,000,000. The total wealth of this land reaches the colossal sum of \$225,000,000,000.

We have immense advantage, otherwise. Liberty, without which the highest development is impossible, free schools, the best government in the world, religious freedom, fine cultural, educational, artistic, agricultural and industrial advantages, habits of thrift, temperance and thoughtfulness—these are our blessed heritage.

All this material prosperity, together with the fact that there are many who for want of industry, thrift and application do not share in it, makes it dangerous and precarious for our good land. Prosperity doth best uncover vice; adversity doth best uncover virtue. We seem to be sitting on the edge of a volcano, industrially and socially speaking. There is racial, social and industrial unrest, uncertainty and instability. We may possess a world of wealth, and lose our national soul.

Bolshevism, anarchy and strikerism threaten America as they do the whole world. America must deal with the great world problems in the spirit of international amity, as the best means of self-preservation.

The thing that threatens the safety of the world in these reconstruction days is the spirit of lawlessness and disrespect for things established. It is felt in educational, industrial and

political circles everywhere. No less is it found in religious circles.

Bolshevism is anti-religious, anti-governmental, anti-cultural, anti-educational, anti-wealthy and anti-idealistic. In short, it seems to be opposed to all the fine things for which the war was fought and won.

In a recent issue of the Literary Digest there appeared a cartoon which should have wide circulation. It represented Bolshevism endeavoring to administer its poisonous "medicine" to Mr. Farmer. Now, the farmer never had better days in the annals of agriculture than today. Mr. Farmer simply asks Dr. Bolshevism, "Do I look sick?" With equal force the question applies in connection with Mr. Laborer and to industry of all kinds. Does Industry in America "look sick"? It would seem not! Never were there better hours nor better wages for honest and loyal labor. The trouble is that when certain low and despicable fellows succeed in getting an eight-hour law with reasonable wages they want a six-hour law with unreasonable wages!

America must hold up to the world the great principles of Justice, Loyalty, Opportunity and Democracy. These must be handled not lightly and flippantly, as mere platitudes and catch-words, but they must be wrought out in life and in practice.

The day calls for vision, for fraternity and for genuine application of the known principles of Christ and His Church. The farmer must be on the alert to save something more than his wheat! He must be keen to save his soul. He must be concerned to save his honor, his neighbor and his country. The laborer must be engaged in something more than money getting. He must be concerned with more than wages and hours. Justice, Loyalty, the Law, Love of fellows and Love of God—these must be his great concern.

Labor cannot afford to put itself in the position of raising a mild revolution, contending for so-called justice for a half-dozen men, when by its act it does terrible injustice to thousands or perhaps to millions, who must needs suffer, the innocent with the guilty, in consequence of strikes and hold-ups! Labor must be brought to see that loyalty to the firm or factory or industry which has furnished its food, sustenance, and livelihood for a long period, demands deliberation, counsel, arbitration; and that it is foolish, suicidal, disloyal and unjust to get in a huff, throw down the tools of industry and walk out of shop.

The wealthy must be on the quiver for God, Goodness and Godliness in equal proportion as they have for Greed, Gain and Gold! New York alone spends a million dollars a day in dissipation! This Christian (?) country has been of late spending \$1,500,000,000 annually for liquor! We spend \$500,000,000 a year for the movies! We spend thousands for pleasures and pennies for God. Our Church papers, Church schools and all Church enterprises have perforce to spend much of their energies and of their precious space and time BEGGING for funds for God's work in the world! This old globe can never be reconstructed as long as this is true!

Every citizen must take the Church more seriously. The Church is the only organization in the whole wide world that stands exclusively for the fine things for which the great world war was fought—namely a woman's honor, a man's decency and children's safety, brotherhood, goodness, truth, and beauty, God and Christ! Such an institution needs MEN. It needs MONEY. It needs the time and love and cooperation and loyal service of every good citizen. It does no good to cry, "The Church has failed!" That only means that YOU have failed. The Church is the PEOPLE. The people must stand by the Church and put it right where it is wrong, make it strong where it is weak and charge it with power where it is puny. Withdrawing from it and throwing stones does not correct its faults or adjust its shortcomings! This is the act of scallawags and not of MEN.

PRAYER AND WORSHIP WITH ACTION AIM OF CAMPAIGN.

A Notable Address by a Banker at Portland.

Mr. N. B. Coffman, of Chehalis, Oregon, President of the State Bankers' Association, Washington, delivered a notable address before a mass meeting at the Pro-Cathedral, Portland, Oregon. The Portland newspapers devoted a great deal of space to Mr. Coffman's remarks. He said in part:

Indictments Against Church.

"The Christian Church has great indictments against it. An indictment is something that comes from without. But it has also come to a great self realization—and that is an indictment from within.

"The question is not 'How much money have you got?' but 'How did you get it?' Not 'How much talent?' God gives us His talents to develop. We cannot have too much talent. But my friends, what are you doing with your talents, with your money? What use did you put it to?

"It is a rude awakening, but there have been many rude awakenings. And it is a rude awakening for this Church, and when awakened out of its lethargy, it sees where it has been standing. You must not hesitate. You must not stand back, as honest men and as honest women. Get the courage of your convictions. And as a Church, we must stand out and say in this crisis of affairs, 'We stand for democracy, for educational democracy, for political democracy, and for religious reform.' We cannot draw the line—as honest men and as honest women. We cannot be in this Church one thing, and go to our business in the morning and be another kind of a man.

Great Task Before Us.

"We have come into a great task. It has taken time.

"When 71 headquarters of Bolshevism were raided in New York City and their propaganda discovered there; and this dread thing numbering hundreds of thousands of followers all over this country; when on their literature they say, 'We are atheists'—and then this a Christian nation. This is the challenge.

"We accept the challenge—and from this time on, as God is in His Heaven, there is but one party in this country, and that is the American party standing for the destruction of all such things. We are a Christian nation.

"We accept the challenge—and have come together in this worldwide campaign. Our great campaign means nothing less, my friends, than this: That we accept that challenge and go forth to battle for Christ and for His Church, to determine whether democracy shall stand or whether it shall fall.

Let Us Awaken!

"This evidence of Bolshevism in New York and Boston has been brought to a climax by the parade in my neighboring town, at which five boys, who had gone overseas and served, and because of their service to their country, they were shot down—brutally shot down. We know now the line is drawn. The issue is made.

"Oh, let us awaken! If the Christian Church shall not rise and take the leadership, who will? That is the Christian's duty!

Motive Is Here.

"We have found a motive now.

"During the convention we felt the need, the call, undefined. But it has finally been co-ordinated, and has begun the plan of organization, and now starting with the 7th of December, it is to speak out and declare God's Church shall preserve for us this country. That Church exists in the hearts of men and women, and we are going to enlist under its banner and fight for the destruction of sin and the devil, as shown in Bolshevism. We must wipe it out by letting it be known what the Church of God is, that it is an instrument for the maintenance of order, for the recognition

NEW TUNE FOR CAMPAIGN HYMN

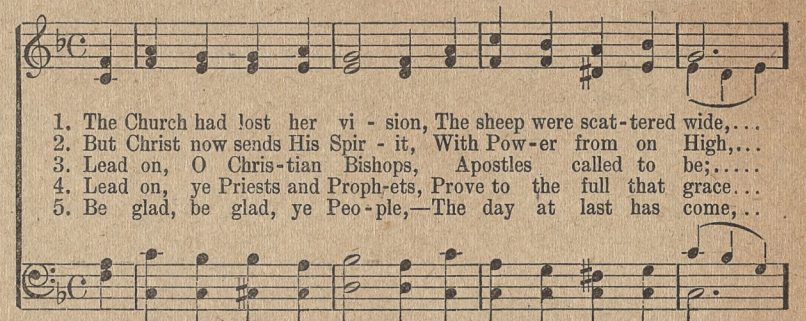
The Rev. P. B. Peabody, of Blue Rapids, Kans., is the author of a number of beautiful hymns which he has set to music. We are publishing below Mr. Peabody's musical setting for Archdeacon Neve's Nation-wide Campaign hymn. Mr. Peabody is of the opinion that the fine tune Aurelia, which has been suggested as an appropriate setting for the Archdeacon's hymn, is hardly fitted to express adequately the verses in question. The tune is a militant, confident setting, splendidly fitted to express the joyous convictions of souls that "Know in Whom they have believed," says Mr. Peabody. "But the Archdeacon's hymn is quite as it should be, humble, reserved, penitential; yet with the glory of a New

Dawn heralding its close. I have tried, therefore, to express in music just the sort of sentiment voiced in the Nation-wide Campaign hymns. It has always been my firm conviction that in most cases the tune should be expressly written for its own peculiar hymn; the melody being fused into the words. This has been my purpose. The resulting melody is fluent, and particularly fitted for son use. In most cases the new harmonies are rendered in intervals, but I believe the setting well expresses the words to which it has been fitted. I have ventured a hymn of my own shorter than the verse of Dean Neve and well fitted, I believe, for continued use after the Campaign is over."

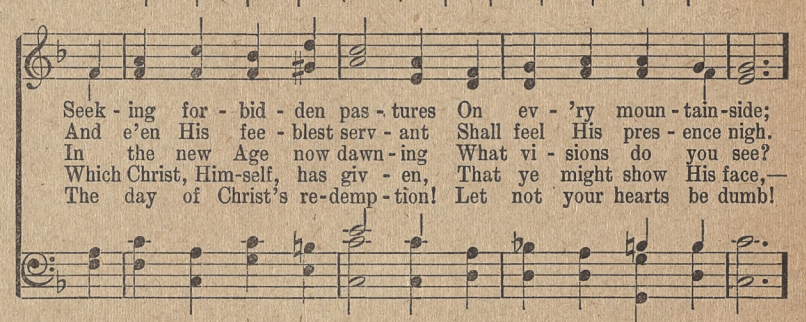
Nation-Wide Campaign Hymn.

Archdeacon F. W. NEVE.

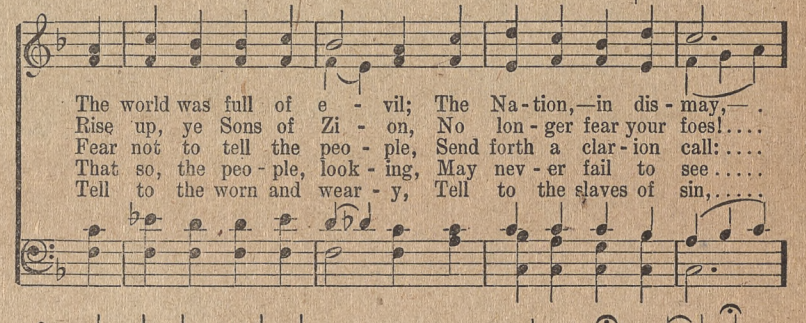
Rev. P. B. PEABODY.



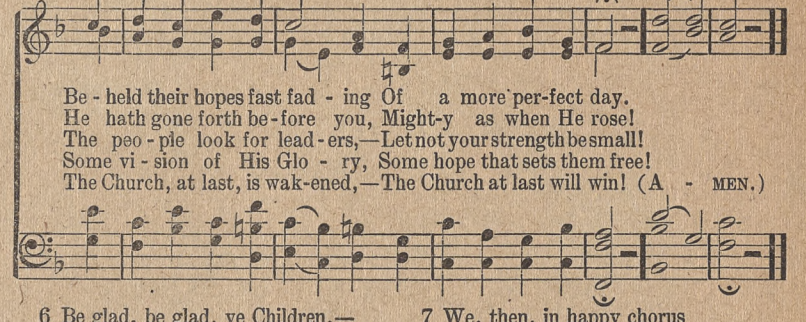
1. The Church had lost her vi-sion, The sheep were scat-tered wide,...
2. But Christ now sends His Spir-it, With Pow-er from on High,...
3. Lead on, O Chris-tian Bishops, Apostles called to be;....
4. Lead on, ye Priests and Prop-hets, Prove to the full that grace... ..
5. Be glad, be glad, ye Peo-ple,—The day at last has come,...



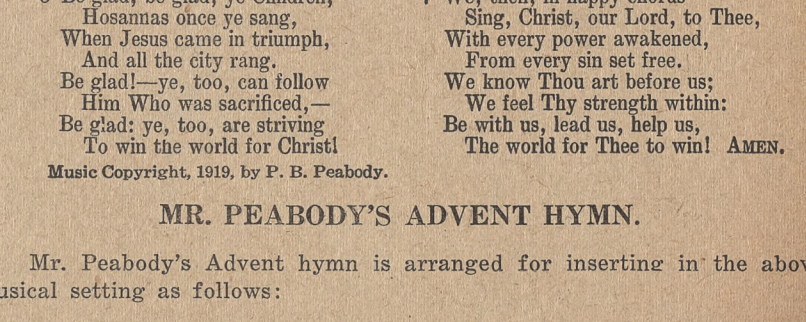
- Seek-ing for-bid-den pas-tures On ev-'ry moun-tain-side;
And e'en His fee-blest serv-ant Shall feel His pres-ence nigh.
In the new Age now dawn-ing What vi-sions do you see?
Which Christ, Him-self, has giv-en, That ye might show His face,—
The day of Christ's re-demp-tion! Let not your hearts be dumb!



- The world was full of e-vil; The Na-tion,—in dis-may,—
Rise up, ye Sons of Zi-on, No lon-ger fear your foes!...
Fear not to tell the peo-ple, Send forth a clar-ion call:....
That so, the peo-ple, look-ing, May nev-er fail to see....
Tell to the worn and wear-y, Tell to the slaves of sin,....



- Be-held their hopes fast fad-ing Of a more-per-fect day.
He hath gone forth be-fore you, Might-y as when He rose!
The peo-ple look for lead-ers,—Let not your strength be small!
Some vi-sion of His Glo-ry, Some hope that sets them free!
The Church, at last, is wak-ened,—The Church at last will win! (A - MEN.)



- 6 Be glad, be glad, ye Children,— Hosannas once ye sang,
When Jesus came in triumph, And all the city rang.
Be glad!—ye, too, can follow Him Who was sacrificed,—
Be glad: ye, too, are striving To win the world for Christ!
- 7 We, then, in happy chorus Sing, Christ, our Lord, to Thee,
With every power awakened, From every sin set free.
We know Thou art before us; We feel Thy strength within:
Be with us, lead us, help us, The world for Thee to win! AMEN.

Music Copyright, 1919, by P. B. Peabody.

MR. PEABODY'S ADVENT HYMN.

Mr. Peabody's Advent hymn is arranged for inserting in the above musical setting as follows:

1. Oh, call for love and mercy,—The Saviour's wandering Sheep!—
2. Lo, comes the Holy Spirit, In blending love and might;
3. Rejoice, ye godly people: The glad day is here,—
4. Then lift to Heaven your praises, The songs of triumph raise;

The folded doors are broken: The Shepherds are asleep!
And every slumbering servant Now armeth for the fight!
The day of Man's redemption: The Saviour draweth near!
Soon ends the sinners' thralldom; Soon dawn the heavenly days!

The Saints are crying,—praying,—Along the weary way,—
Rise up, ye Sons of Fervor; Go, conquer in God's name!
Go, tell the sad and weary To burst the bonds of sin:
Let Christ go on before us,—The Spirit rearward be;

"Why, Lord, so long in coming?—When dawns the Final Day?"
Christ goeth on before you: His love and power proclaim!
For Holy Church is waking, Eternal Life to win,
And now, O Blessed Father, All love and praise to Thee!

of the fact that there is over us all the one only directing power in the world, the one only influence and guide.

"This is a great aim. It is to save men, to save mankind; the saving of your homes, the saving of your children, and perpetuating down to all time this great, glorious country of ours!

CHRISTMAS CARDS

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

The Girls' Kalendar, 25 cents per copy.

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"Mobilization Day"—December 7th.

TO PLUMB THE POSSIBILITIES OF OUR SOULS.

Mr. John Stewart Bryant, the News-Leader, Richmond, Va., says: "This united effort on the part of our Church is not for multitudes of members, or for gathering of gifts. Such results may come, but they are incidents, not objects.

"The aim of this great effort is far otherwise. It is for vision, not for visiting; it is not to ransack our national borders, but to plumb the possibilities of our own souls."

WASHINGTON, D. C., SUNDAY SCHOOLS READY FOR CAMPAIGN.

Young People Enrolled as Workers in the Army of Christ for Recruiting Duty.

A rather silent and bashful company of young people filed into the hospitable rooms of Epiphany Parish House, Washington D. C., on Monday, November 24th; three hours later the same boys and girls streamed out in a very different frame of mind.

The occasion was the recruiting supper of the Nation Wide Campaign. The guests were between the ages of fifteen and twenty-one and were selected by the Rectors of Washington to represent the various parishes and the Cathedral schools. About 180 young people were present, and although many were strangers to each other in the beginning, very soon all were chatting together most amiably. The seating was intentionally by schools and societies rather than by parishes. Mr. Gordon Reese, who directed the singing, soon had a stirring rivalry going between the boys and girls. Although the boys exceeded in quantity, the girls captured the palm for quality.

But after the dessert (needless to say ice cream), Mr. Tyles Page, Clerk of the House of Representatives, who acted as toastmaster, started the real business of the evening by introducing the speakers in a characteristically effective way. Mr. Gordon Reese, and Mr. W. Gibson had both seen service in the U. S. Marine Corps during the War and Miss Humphries had been in France. All are now regularly enrolled as workers in the Army of Christ and are now on "detached service" for recruiting duty. Such inspiration did they give their audience in their talks concerning the various fields of Christian service in the parish and in the world, that when Mr. Gibson called for a show of hands to indicate how many were willing to think of organized Christian service as a life work, few arms remained down. This pledge was made more concrete by printed blanks listing some of the activities in which churchmen and women may engage as a life work within the Church, which were filled out and signed by most of those pres-

ent. One boy of seventeen was noted who was willing to devote his life to the duties of "Vestryman."

The volunteers, the "Reserve Divisions of the Church's Army," as Mr. Reese called them, will soon be called on to fill out a questionnaire telling a great deal about themselves, their education, their interests and their ambitions. From these questionnaires it is hoped to be possible to so direct the thoughts of these young people that "square pins may be found for the many square holes now open in the work of the Church." The "Follow Up Committee" consists of Rev. C. E. McAllister, Miss Van Gundy of the Cathedral School. Mr. E. L. Stock and Miss Mary Addison Ingle.

A similar supper for the Arch-Deaconry of Maryland was held the following evening at Mechanicsville, Md.

"Mobilization Day"—December 7th.

OHIO PARISH MAKES FINE SHOWING.

The Thanksgiving Day service was very largely attended at St. Stephen's Episcopal Church, East Liverpool, O. No less than 204 persons received the Holy Communion, 100 of whom were men. This large proportion of men was due to the efforts of the Men's Society which the rector, the Rev. Lionel C. Difford, has organized, each man pledging himself to attend and to invite other men to do so. The service was at 8 A. M. and is the largest attended Thanksgiving Day service in the history of the parish, and the largest attended early communion service, with the exception of last Easter Day, when 209 received Communion at the 7:30 early service. A short address was given by the rector on the subject of Thanksgiving in which he mentioned some things we should be thankful for. First as a Nation, second as a Church, third as Individuals. This splendid service is but one of the many signs of renewed interest and activity in the parish under the able leadership of the present rector. The Rev. W. Brayshaw of St. Matthews Church, Chester, W. Va., was present and assisted the rector in the service.

"Mobilization Day"—December 7th.

ORDER FOR CONSECRATION OF BISHOP-ELECT MORRIS.

The Presiding Bishop has taken order for the Ordination and Consecration of the Rev. James Craik Morris, D. D., Bishop elect of the Missionary District of the Canal Zone and Parts Adjacent, as follows:

Time: Thursday, February 5, 1920.

Place: Grace Church, Madison, Wisconsin.

Consecrators: The Presiding Bishop. Rt. Rev. Dr. Gailor, Bishop of Tennessee, Rt. Rev. Dr. A. W. Knight. Preacher: Rt. Rev. Dr. Gailor, Bishop of Tennessee.

Presenters: Rt. Rev. Dr. Webb, Bishop of Milwaukee, Rt. Rev. Dr. Beatty, Bishop Coadjutor of Tennessee.

Attending Presbyters: Rev. C. E. Craig, D. D., Rev. W. H. DuBost. Master of Ceremonies: Rev. H. Stuck, D. D.

Deputy Registrar: Rev. Arthur R. Gray, D. D. Daniel S. Tuttle, Presiding Bishop.

"Mobilization Day"—December 7th.

The Nogales, Ariz., Daily Herald in its fifth anniversary special edition, publishes a two-page article by the Rev. A. Leffingwell, rector of St. Andrew's Church, that city. The article is a clear and comprehensive statement of the origin and history of the Anglican Church, together with a statement by the rector of what he considers as essential in bringing about a reunion of Christendom, closing with a condensed genealogy of St. Andrew's Church, tracing its connection with Christ and His apostles.

"Mobilization Day"—December 7th.

DESIGNATION OF CAMPAIGN FUNDS

To Diocesan Campaign Committees:

The following resolutions concerning designated offerings were adopted by the Executive Committee of the Joint Commission on November 21st.

It is hoped that this information will be made known as widely as possible prior to the Canvass on December 7th:

"Whereas, The General Convention has created a central governing body of the Church known as the 'Presiding Bishop and Council,' to take over all of the general work of the Church heretofore conducted by separate Boards and also to inaugurate new work of a general nature, and

"Whereas, All funds contributed through the medium of the Nation-wide Campaign for the general work of the Church must be expended under the direction of this Central Body; and

"Whereas, It is quite evident that before money is expended for any project in the budget, further careful and intensive study must be made of such project, excluding of course maintenance of current work; therefore, be it

"Resolved, That the Joint Commission on the Nation-wide Campaign requests that no contributions through the medium of the Campaign be designated for specific purposes even though said purposes are included in the budget as at present constituted; be it further

"Resolved, That if (notwithstanding this request, contributions are designated for a specified purpose mentioned in the budget, such gifts will be charged against the pro rata share which would have gone to that project had there been no designation; be it further

"Resolved, That if the total sum of designated contributions for a specific purpose should be greater than the said pro rata share for that purpose, such project shall receive only the amount finally allotted to it in the budget, and such excess shall be at the disposition of the proper authorities; and if for any reason any project for which designations have been made be finally rejected from the budget, such designated contributions shall also be at the disposition of the proper authorities. Be it further

"Resolved, That in no case should designations be made or contributions payable through the duplex envelope system."

Very faithfully yours,
R. BLAND MITCHELL.

"Mobilization Day"—December 7th.

THE NEVE-PEABODY CAMPAIGN HYMN.

Vexatious delays have occurred in the final sending of the electro for the Neve-Peabody Campaign Hymn to The Witness office, for printing of copies to fill orders. The Witness has generously volunteered to publish, both the Campaign and my Advent Hymn. My music having appealed to at least two of our prominent Kansas Clergy—one of them prominent as a musician—I feel justified in asking that those who may find my tune, and my own words available — (the music being well-fitted, psychologically, to our beautiful penitential hymn, "O Lamb of God, Still Keep Me")—will kindly order at least a dozen copies, each, of my words and music. Sixteen such orders, at fifty cents per dozen copies, will meet, in large part, the cost of the electro and printing. (I have no desire to profit, financially, in this matter, which has cost no little labor, much correspondence, and no end of annoyance at the delays caused by commercial people outside the Church.)

(Rev.) P. B. PEABODY,
Blue Rapids, Kansas.

BISHOP SAYS DIVORCE LAWS LEGALIZE POLYGAMY

Rt. Rev. Dr. Paul Matthews, of New Jersey, Urges More "Holy Matrimony."

"America's present divorce laws legalize polygamy," Bishop Paul Matthews told a Diocese of New Jersey Nation-Wide Campaign meeting at Atlantic City last week. He said: "One thing we need to-day is holy matrimony. The present divorce laws legalize consecutive polygamy. The only country in the world where more divorces are granted than in America is Japan, and I now fear we have passed Japan's record.

"We need most in the Church and nation an evangelical religion and an evangelical note in our lives. We need a gospel—one virile and pulsating, gripping, soul stirring, feeling of God's spell.

"The trouble with us is that many are deaf, dumb, blind and club footed when we come to doing something for the church. We stumble over our own feet when we try to meet our obligations. We can't bear religion because of the din of other things in our ears."

"Mobilization Day"—December 7th.

IMPETUS OF CAMPAIGN FELT BY FLORIDA.

Florida has felt the impetus of the Nation-wide Campaign. The Rt. Rev. Charles B. Colmore, missionary Bishop of Porto Rico, who is touring the state for the campaign, tells of a negro washerwoman who has already laid the foundation for the Every Member Canvass of December 7th.

This negro woman came to her rector with \$100. She could not wait until the canvass, she told him. She was afraid to wait. She wanted him to take the money and keep it until the appointed day.

"Use \$50 of it for the new church building," she said, "and give the rest to missions."

Florida, Bishop Colmore reports, already has recruited at least three of the 1,470 new workers which are needed for the program of expansion. One woman has volunteered for immediate service as a nurse in Porto Rico. Two others—still in college—are preparing to enter the mission field in the future.

"Mobilization Day"—December 7th.

"Mobilization Day"—December 7th.

"Mobilization Day"—December 7th.

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A Short Practical Exposition of the Religion of the Incarnate Lord

By BISHOP FISKE

Cloth, pages xii-322, \$1.50 and post.

Useful for the Clergy

The Churchman says it is "written with warmth of feeling and vigorous directness . . . in a style and method from which the clergy may learn much."

Useful for Lay Readers

The American Church Monthly especially commends it for this purpose because it "appeals to the average man."

Useful for the Laity

Dean DeWitt, in THE LIVING CHURCH, says: "It is a good book for a father to hand to his son, with the commendation: 'Billy, read it—all of it.'"

Useful for Instruction Classes

The Church Times (London) "unreservedly commends it" for such use. St. Andrew's Cross urges Brotherhood Bible classes to use it. Holy Cross Magazine says: "If only the parish clergy would [use it in this way] what might not be accomplished! It gives in available form just the truths for which people are starving."

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EDITORIAL

By Bishop IRVING P. JOHNSON.

I. INDIVIDUAL SERVICE.

We are at the end of one World-wide Campaign and at the beginning of another. As Americans, we have mobilized our forces, trained our young men, raised billions of dollars to equip them and have seen them win their objective.

It was done at a fearful cost, but the price was justified by the principle at stake. We trust that the result of this sacrifice will be some League of Nations which will protect the world from itself, so that man's arrogance, greed and bitterness may not destroy millions of innocent victims in the maelstrom of its own creation. As Churchmen we realize that God rules in Heaven and that no league of men can possibly save us from the nemesis of our own iniquities, unless God be with them.

It is the business of the Kingdom of Christ to leaven the whole lump, and this can be done, only as there is brought to each member of the Kingdom, a conviction that he must keep his word with God, made in sacramental vows and fulfilled in personal service.

We trust that this campaign will succeed in bringing home to each member of this Church, his own personal answer to the question, "What is my duty as a Christian?" Do I discharge my duty as a soldier of Christ by making God a subject of mere intellectual curiosity, or emotional sentiment or benevolent patronage?

Is not the only road that leads to glory one of personal service, involving sacrifice of our own personal prejudices and interests?

If our young men held not their comfort or their lives dear unto themselves in order to overthrow that combination of scientific research, business sagacity and scientific methods (without conscience) that was known as the central empire, how much more as soldiers of Christ are we under a sacred obligation to combat the same heartless tendencies in our own land?

We serve a cause that was baptized in the blood of our Master, confirmed in the blood of martyrs and constantly commemorated and established in the Communion of the Blood of Christ.

We have not yet resisted unto blood striving against sin, but we dare not be a pacifist, crying "Peace! Peace! there is no sin."

We dare not be a slacker, evading the service that we have pledged to perform, not only until we are tired but until our life's end.

We dare not be a profiteer whose only interest in the warfare against sin is our own spiritual gain or culture. We have enlisted as a soldier of Christ and our business is war.

And when we appear before the judgment seat of Christ our final test will be found in our answer to the question—"What kind of a soldier did you make?"

Nor will the measure of your fidelity be determined by the quantity of your successes, nor by the popularity of your deeds, nor by the comfortable assurance that you are a profitable servant, but it will be determined by the fact that you are willing to fit yourself for a definite job, so that you may enlist in some particular branch of the service and acquit yourself as a soldier should in doing that job.

It is the duty of every individual member of this Church to enroll himself in some particular regiment (a parish) to offer himself for some particular service and to fit himself to do that service as a soldier should.

II. CORPORATE FRATERNITY.

But if one is to serve with enthusiasm, one must have confidence not only in the cause that he serves, but also in the institution which embodies that cause.

It was loyalty to their country that caused men to leave all and follow the flag.

What is a nation that men should be willing to die for it?

It is not a mere geographical territory nor a racial group, nor a political platform—but rather a family bound together by glorious traditions and working together for common ideals.

There may be wide divergence of climate and race and language and opinions, but men unite in a visible body to which they are related by ties of blood and bonds of affection. Men do not die for a theory, nor will they make the supreme sacrifice for an opinion.

It is not a narrow nor intolerant thing that you claim to be an American, nor that you glory in that fact. It is the inalienable right that is your inheritance.

In like manner it is not a sign of bigotry that you claim to be a Churchman unless in making this claim you discredit other men.

Those who attach no importance to the Church as a living visible organism do not understand how you may love the Church as that which Christ purchased with His blood, and founded upon the rock and will present without spot or blemish to the Father—but you can understand it for it is your inheritance.

To you the Church is a family with glorious traditions, into which you are born at your baptism, under whose roof you were

reared, at whose table you feed upon the bread of life, and in whose bosom you hope to receive the forgiveness of sins, the resurrection of the body and life everlasting.

Her mission is to preserve the faith that was delivered to her and to rear successive generations in that faith and practice.

As a family she has certain traditions, certain rules of housekeeping, certain privileges of privacy and certain customs to which she is committed.

It is not in any spirit of officious censoriousness toward others that causes her to impose these family habits upon her own members, and cause those members to hold tenaciously to them.

It is essentially her faith that Her founder was the God-man, by the Holy Ghost, born of the Virgin Mary, a real man, crucified and rising from the dead in His soul and body; founding the family by organizing its constituency and endowing that body the Church with the gift of His Holy Spirit.

It is essentially Her belief that this Holy Spirit was given to successive generations through the laying on of hands, and that He bequeathed to the Church the sacrament whereby we are made children of the family as well as the sacrament in which we acknowledge our common brotherhood and the power of Christ's grace.

We deprecate the tendency to close the pew and throw open our family table—for in doing the one we make a distinction between rich and poor which God does not make, and in doing the latter we weaken the sense of brotherhood, whereby each man becomes responsible for his brother in the household of faith.

We cannot abandon the idea of fraternity in the interests of academic theories, and we believe that the Church needs today that sense of corporate fraternity which is obtained through maintaining the family traditions.

No family and no fraternity can exist unless it preserve a certain privacy in its housekeeping arrangements.

This is not bigotry, but decency. The man who opens his family table indiscriminately to the public has changed his home into a restaurant.

This is a very different principle from that which welcomes the occasional stranger and entertains at the family meal, the beloved friend.

We ask that you observe the traditions of the Church with the same care and sanctity that you exercise in preserving your own home atmosphere.

The privacy of fraternal affection is not to be confused with the exclusiveness of sectional prejudice. If we believe that the Church is a home rather than a lecture room, we have the right to throw around it the atmosphere of the home.

In this home are certain rules of housekeeping which we call canons and rubrics. They will be conscientiously observed by those who feel that no individual opinion or eccentricity should ignore rules that are made for our common welfare.

We urge in an age of lawlessness, that more reverence and affection be shown to our housekeeping rules, because it is Christ's Church and not yours or mine to do with as we please. Moreover, if the tendency of the Church is to lengthen its cords by risky concordats, reaching far, then we have the right to demand that we strengthen its stakes and make more definite the faith to which we are pledged to witness.

RELIGION IN THE HOME.

The sub-committee of the Women's Advisory Council, Diocese of Colorado, composed of Mesdames Henry J. Hersey, A. R. de Blaquiére, Harris Tower, T. R. W. Lunt, R. G. Allum, J. B. Benedict, and Florence Holmes, have issued the following recommendations "On Religion in the Home":

1. That the Church recognize the home as a distinct branch of the educational work of the parish by:

(a) Regular classes in each parish for the training of parents to direct the religious life of their children.

(b) The establishment of a Diocesan Bureau to investigate methods for the religious training of children in the home and for the furnishing of literature, information and speakers concerning the work.

2. That as a result of the Nation-wide Campaign the Church people in the diocese should be urged to reconsider their customs as to family worship with a view to establishing some definite recognition of God in every home. That in the proposed Diocesan Handbook definite suggestions and help be given in regard to this matter.

3. That steps should be taken to impress upon fathers their responsibility in the religious teaching and training of their children, inasmuch as nothing can ever replace the influence of the father's example.

4. That in view of the appalling world problems which the child of today will have to face and the difficulties of faith in the modern intellectual atmosphere and the challenge

everywhere presented to Christian ideals, the Church cannot devote too much attention to helping parents and teachers everywhere and to giving them everything that faith and science have won to help them in the training of the new generation of the Church.

"Mobilization Day"—December 7th.

THE CHURCH'S WARFARE IS WAGING.

Miss Nannie Hite Winston, of the Woman's Auxiliary, Louisville, Ky, says:

"The world war is won. The Church's warfare is waging. What has been won in Europe will be lost in America if the Church does not rouse herself. She must seize the spirit of unselfish service aroused by this war and enlist in her warfare against sin and ignorance.

"The Nation-wide Campaign is primarily educational and inspirational. When people know the needs of the whole Church and realize their personal responsibility for meeting those needs, not only will the money come, but there shall be an outpouring of ourselves in loving service to the Master. Knowledge begets interests, interest compels action."

"Mobilization Day"—December 7th.

The contract for the building of the new parish house of St. Luke's Church, Evanston, Ill., has been let, and the work is begun. The cost will be about \$90,000.

LIGHT IN THE DARKNESS

By Dr. JAMES E. FREEMAN.

"Lead, kindly Light, amid the encircling gloom."

It was out of the depths of physical weakness and mental anguish that John Henry Newman wrote these lines. They constitute the first part of a hymn that has come to be one of the greatest in the Christian Church. The circumstances that led up to the writing of it are so picturesque and suggestive that we venture to quote what the author himself says. He had gone down to Sicily, broken in health and distressed in mind. In response to the deep concern of his servant, that he was nearing the end, he said, "I shall not die, I shall not die, for I have not sinned against light! I have not sinned against light. I was aching to get home, yet for want of a vessel I was kept at Palermo for three weeks. At last I got off in an orange boat bound for Marseilles. Then it was that I wrote the lines 'Lead, Kindly Light.' We were becalmed a whole week in the Straits of Bonifacio. I was writing verses the whole time of my passage." This was in the early spring of 1833. The whole hymn is expressive of the strong yearning of a man who was passing through a period of great mental anguish. It was one of those transitions through which now and again strong-minded men pass. It is the expression of one who, groping in the darkness, feels and knows that there is light ahead, and with straining eyes peers through the mists to behold it. Like almost all the great hymns, it was born out of a real and not a fancied experience. No one who is familiar with the life of Cardinal Newman but must recall the heart-breaking strain through which he passed when he left that household of his fathers to become an ardent disciple of that body that ultimately conferred upon him the high title of Cardinal. What this hymn has meant to men and women in the dark periods of life, what it has brought of comfort and inspiration when the shadows were heavy and the heavens seemed as brass, no one would venture to say. It is an expression of sublime trust and abiding faith in Him who said "I am the Light of the world," and again, "Come unto me, all ye that are weary and heavy laden and I will give you rest." It is the utter recognition of a leadership that makes and chooses the paths and the ways by which men shall walk. It is the complete yielding of human pride to the will of God. The last stanza of the hymn has been the soft pillow whereon many a weary head has been laid; it is the expectation of the broken-hearted mourner for the sure coming of that day when the severed fellowships of life shall be renewed and sorrow and death shall flee away.

"So long Thy power hath blest me,
sure it still
Will lead me on,
O'er moor and fen, o'er crag and
torrent, till
The night is done,
And with the morn those angel faces
smile,
Which I have loved long since, and
lost awhile."

Men and women in their better moments, when freed from the pressing cares and anxieties of life, have in one form or another expressed their faith in some such language as that of Newman. We cannot and we will not believe that "our little life is rounded with a sleep." We cannot and we will not believe that "death ends all." As we believe in the guardian angel of childhood so we believe in our maturer years in the guiding and directing hand of Him with whom are the issues of life. Pastor Wagner of France shared Newman's sentiment when he said concerning the death of his son, "thou hast strewn with rays of white light the pathway to the grave, and left at the gates of death a gleam as of the dawn."—Courtesy Minneapolis Tribune.

New York Letter

By The REV. JAMES SHEERIN

A PRINCE CHARMING.

There is nothing original in saying of the Prince of Wales that he was to thousands "a Prince Charming"; but that in these modern days of democracy, he corresponded to much that was best in the princely ideals of our American people is certainly significant. If we of the American branch of the Church of England consider him as a distinguished Churchman, it would be hardly fair to let him return to Great Britain without some effort to express what his visit must mean to all hoping and thinking Americans, Churchmen or not.

It was Saturday, November 23, when his magnificent battle cruiser, perhaps the finest looking ship ever seen in this port, sailed down the Hudson and out into the Atlantic amid the booming of guns, the blowing of whistles, the playing of bands,—witnessed by thousands of enthusiastic people on Riverside Drive, or on every vacant spot between piers on the way down to the bay, shouting farewell and waving their handkerchiefs and their hats. There was a tear in a good many eyes, and an ache in many hearts, for it was as if another Lohengrin visitor had appeared for all too brief a time, and then sailed into an unknown and misunderstood world.

Was this merely that foolish admiration for royalty that is said to be even more evident in America than abroad, in spite of claims to the contrary? Hardly. There was something in that sunny haired, bright-faced youth, with his earnest fulfillment of all social obligations which must have been oftentimes irksome, that made him personify to thousands of warm hearted Americans more even than to the loyal Britisher. Amidst all the superficially bitter talk and the unreasonably spiteful prejudice of many whose voice is disproportionately loud and threatening, there is something deep down in the hearts of all true Americans that bespeaks a genuine love of the splendid thing for which the better English nature stands. Few of us, if any, can give this hope a clear definition. Some of our own poets, uniting with those of the mother land, have approached its expression. Every time a new voice is heard, like a Masfield or an Alfred Noyes, there is a tendency to say within ourselves, Is this the real Anglo-Saxon prophet who should come, or look we for another? The whole thing in itself is a vague mingling of the ancient Druidic love of outdoors, so well exemplified by certain modern Englishmen; the zeal for education and practical life stood for by the sturdy, high minded Alfred the Great, and his numerous progeny in "the tight little isle"; the championship of the weak typified in the strenuous life of Richard of the Lion Heart, undismayed by the distance of the need or the size of the enemy; the brilliancy of intellect displayed by men and women of the days of Shakespeare and Queen Elizabeth; the courageous readiness to accept truth in the face of any threat as seen in the heroic deaths of Cranmer, Latimer and Ridley, or in the indifference to mere popularity shown in politics, science and religion by later generations; the rugged, blunt independency of rough-hewn workmen relieved by Tommy Atkins' rollicking sense of humor; the solid comfort and family honor of the home life of Queen Victoria, carried out in its idyllic form in many a county seat, or peaceful village, or rural rectory, where religion and refinement were inseparable handmaids. Take of the essence of all these, and we have a glimpse of social life that never yet was on land or sea in perfection, but has been vivified and pictured beautifully in the poetry and prose of a country that at its best, is better than the best in ancient Greece or Palestine.

Well, to many an American man and woman, in these days of blundering efforts after peace, in the very

week when the first essay at a League of Nations to promote peace had been halted, this young Prince of eyes of blue and hair of gold, with manners utterly free from affectation, seemed to come as a living representative of an idea which they all love in the England of the Heart; and, when he sailed away, they did not suppress the insistent hope that his visit was but preliminary to a real union of English speaking people—a union better for the ultimate good of the world than all the blundering international leagues conceived of by compromising politicians.

PARISHES FORM UNION.

In a recent issue of The Witness I mentioned the struggle Harlem churches have to withstand the inroads of an alien population which is not easily assimilable to ourselves under present circumstances. This week it is announced that St. Andrew's, the largest of those churches, is to sell its building, representing an outlay of nearly \$500,000, and join with the Church of the Beloved Disciples of 89th Street near Madison Avenue. Dr. Van de Water is to be rector, Dr. Barbour rector emeritus, while the Rev. John Ackworth, who has been at the Beloved Disciples for more than a quarter of a century, is asked to remain indefinitely. These two churches will make a strong parish on the East Side, far enough up town, perhaps, to reach the remaining Church families of St. Andrew's, and there is in that neighborhood of Madison Avenue a distinct recrudescence of well-to-do American life.

This uniting of ecclesiastical forces is a promising sign of the times. We have had our share of clerical critics hostile to excessive waste of energy in the competitive system of secular affairs. A Professor Ely, for example, caused business men to see how wickedly they were cutting each other's throats in building two rival railway systems scarcely an average of a mile apart, such as the West Shore versus the New York Central, or the Nickel Plate against the Lake Shore. From a business standpoint that absurdity has since been righted, but the Church, slower than commerce to see stupidity, still goes on with its rivaling sects and its duplicated institutions. One of the handsomest towns I have ever seen is Clinton, Massachusetts, and about its little central square are five almost necessarily competing churches, set off by one library for the community and one school house. The library is sufficient for the whole town. The school house supplies the demand of the district. Why not one great church, of architectural proportions, instead of the five? Or why not three instead of thirteen? If there is a bump of topography and location, it seems absent from the managing heads of Churches. Some day ecclesiastics will think topographically as well as spiritually, commercially as well as parochially.

Some day when we Episcopalians have set our own house in order we will be able to tackle the larger problem of how to "unionize" all the Christian denominations. Meanwhile it is a good thing to remember, for the sake of charity and common sense, that there are, in such cities as Boston and New York, too many overlapping parishes, a condition permitted in the first place by the unwise consent of the official Church, i. e., the Bishops, standing committees and conventions. The children of this world are not so much wiser than the children of light as they sometimes think they are, but we can learn a thing or two from them when it comes to efficiency in pursuit of what they want.

VARIOUS HAPPENINGS.

It is pleasing to see our men come to the front in all honorable departments of civic life. As Churchmen we may rejoice that few big public things happen without the presence of Dr. Manning, or some other of our leading rectors. Dr. Reiland last Sunday called attention to the interesting development of religious editorials in the Herald lately, with

twice the Church news of other daily papers. He was also vigorous—he and Dr. Stires—in championing the stage against the recent diatribes of a sensation-seeking Baptist preacher of prominence. Bishop Burch, too, is arising to the occasion as a bishop should. It was he who made the presentation speech when a Bible was given the Prince of Wales on board his battleship, in memory of a similar ceremony when his grandfather came to New York in 1860. He said grace at more than one of the public banquets to the Prince, and the city seems to have taken him to its arms as an essential part of its public life. This week there was formed a committee of laymen to be known as "the Bishop's Committee," which Bishop Burch describes as a recognition of the power of the laity, "a permanent part of the staff of the Bishop for counsel and action in any matter pertaining to the welfare of the diocese." Such well known names as August Belmont and R. Fulton Cutting figure on it.

People who remember the Rev. Robert Ellis Jones, D. D., once rector in Kalamazoo, Michigan, seven years rector of Trinity, Columbus, Ohio, eight years president of Hobart College, and three years evening preacher at Grace Church, N. Y., will be glad to know that he is, if anything, more prominent as Canon Bursar of our New York Cathedral. Besides handling all the money of that great undertaking, he is frequently a speaker at public meetings. Last Sunday he urged the duty of Americans towards Armenians, and declared that without our help nearly one million of those long persecuted people would perish in the next year.

"Mobilization Day"—December 7th.

TESTIMONY FROM BIG BUSINESS MEN.

A prominent business man in Chicago recently wrote the Rev. James E. Freeman, rector of St. Mark's Church, Minneapolis, the following message:

"The Nation-Wide Campaign is gathering strength every day. I have never seen anything in the Church which has gripped so many people, enlisting them heartily for the Service of the Kingdom. December 7 is the "zero hour" in the Church's new life. It is the day we are to turn our backs forever upon the indifference, subterfuge, evasions of duty and deceptions we have been practicing in times past in relation to our Church, and the day we will come out of our bomb-proof dug-outs and snug trenches and go over the top with our faces toward the Son of God in the new battle for the Kingdom."

In this connection, it is an occasion for peculiar satisfaction that Mr. H. P. Davison, former head of the Red Cross, who is a member of the Nation Wide Campaign Commission and attended its recent sessions in New York, has been named as the National Treasurer.

As a further testimony from a business man, the Rector asked Mr. Oliver J. Sands, of Richmond, president of several banks and also National Committeeman of the Campaign, if he regarded the Survey as strong enough to stand a reasonable test and to constitute in itself a sufficient ground for the appeal for forty-two millions. Mr. Sands replied that he had spent some eight consecutive hours in careful study of the Survey, and that he believed it did warrant the Church in going ahead with the present Survey as a basis. He stated that, while it was not as perfect as it will be when revised, at the same time it was a remarkably good survey, considering the haste with which it was made, and constituted an admirable basis for action.

Mr. Lewis B. Franklin, who handled the entire Liberty Loan for the Government, and a former Vice President of the Guaranty Trust Company of New York, has accepted the position of Chairman of the Executive Committee of the Nation Wide Campaign. The Rector also asked him as to his judgment concerning the Survey and he maintained that

the ground for the Church's action was more clearly defined than that of most of the enterprises promoted during the war. He is so confident of the value and the importance of this Campaign, that he has given up all his business and devotes himself unreservedly every day at the Headquarters Office in New York.

As a matter of fact, it may be safely stated that this Campaign of our Church has as much business sagacity behind it as any campaign thus far launched. We were asked the other day by a prominent Minnesota churchman what assurance large givers would have of the careful distribution of the moneys contributed. The answer is immediate. The new Executive Council of the Church, which comes into being on January 1, comprising twenty-four members, has upon it eleven of the most outstanding business men in this country. It is within the sole power of this Council to disburse all moneys contributed. This is inclusive of all general boards, including missions, religious education, et cetera, et cetera. It is a perfectly safe thing to say, that the Church has never known a better-conceived business enterprise than its new Executive Council. The personnel has been selected with the utmost care and is wholly representative of the Church's largest interests over the country. Every dollar contributed to the Campaign is safeguarded and guaranteed, so far as its ultimate use is concerned, by this Executive Council. The Church is asking for forty-two millions to finance its vast work for a period of three years. It is my judgment that the sum is too small for the large, aggressive work the Church ought to do in this critical, reconstructive period. The call is a conservative one, as the Survey has disclosed the need of some sixty-two millions. We are going ahead to raise this money, and it means that we must reach every individual member of this Church.

A brass altar cross of Gothic design was dedicated at St. John's Church, East Mauch Chunk, Pa., Archdeacon Durell, Rector), on All Saint's Day, inscribed: "To the Glory of God and in Loving Memory of William Longstreth Mack, 1865-1894, A Member of the First Vestry of St. John's Church, East Mauch Chunk, Penn'a. Dedicated All Saints' Day, 1895—Rededicated All Saints' Day, 1919. Presented and remodelled by his Family."

WHAT THE NATION-WIDE CAMPAIGN IS.

It is pooling our strength to meet our common task.

It is destroying diocesanism and sectionalism with the sword of a National Spirit.

It is drafting men and money where the Church has both and then distributing men and money where the Church has need.

If ten men or one hundred men would pay for every need of the Church during the next three years, they would smother this campaign. We want a whole Church aroused to meet its task; just as a whole Nation rose up to win the war.

We are not going to gorge money out of unwilling people! Nor pump it out by suction. We are going to prime the pump with information. Then if there is a spring of real Christianity down deep in the life the results will come freely—Rev. Geo. Craig Stewart, D.D.

"WHAT I HOPE FOR MOST."

Elizabeth Matthews of the Woman's Auxiliary, Southern Ohio, says:

"What I hope for most from the N. W. C. is definite knowledge obtained through the Survey of explicit calls to service. Many fine girls are giving their services to civic and patriotic work because we Churchwomen are unable to bring before them the needs of the Church in a definite striking appeal. We must be able to show that the Church wants efficient, trained, intelligent women to whom will be paid a living wage and to whom will be given work surpassing all else in importance to the world and in satisfaction to the worker."

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MOBILIZATION DAY AND "CARRY ON" PROGRAM.

(Continued from page 1)

ing the ground gained in this campaign, to be followed up by some kind of a campaign each recurring year.

"CARRY ON" PROGRAM.

1. One of the permanent assets of the campaign should be the enrollment of a large number of laymen, who, having served as Information Men, should be available for future service in any capacity of the nature of evangelism, either in the service of the parish church, as in the present campaign, whenever it is desirable that the pew be heard from, or in pushing forward the lines of the Church's advance through lay preaching or lay reading in missions for which no adequate clerical supply can be secured. Such Information Men should be provided with a definite program either of evangelism or lay speaking, in the immediate future, so that there may be no falling off in the interest now manifested by them in such work.

2. That the parish conference plan, in many cases not effectually carried out, may realize the results desired in the education of all the people in the work of the Church in its various phases and in all of its fields, such plans should be continued until this work has been thoroughly done in every parish and mission in a diocese. Even where the canvass is successfully conducted on December 7th, it was hardly to be expected that such thorough study could be made of the survey books and other data of the Church's work, in the short period of preparation for the canvass, as would make it possible to thoroughly inform the whole membership of the Church.

3. It is eminently desirable that Epiphany Season should be set aside especially for the organization and conduct of study classes, not alone for the women, as has been usual in the past, but especially for the men of the parish. In addition to the Survey Books a most interesting study in "Stewardship" is offered for the men through the book, "Money, The Acid Test," with its aids, given in the plan of lessons provided therewith and the charts described in these prepared lessons. Such books and aids can be secured at comparatively small cost from the publisher through the Church Missions House.

4. In every parish during the period of the war there were probably a number of people in every parish engaged in some phase of relief. These workers had, in the main, no immediate connection with parish activities, though they were doing definite Social Service work. Many of them will no doubt continue such work outside what are definitely known as parish activities. Especially is this true of members of the Red Cross.

While it may be felt inadvisable to relate such workers directly to the work of the parish, it is of first importance that they be regarded as giving expression to the life born and nourished in connection with the Church's ministrations, and that they be made to feel the importance of drawing inspiration and constant renewal from the services and sacraments of the Church. It is, therefore, suggested that all such workers be listed under the head of the Social Service activities of the parish, and recognized as following one of the avenues of service for the members of the Church. Special corporate communion may be held for such Social Service workers, and reports from time to time be made by them of the work which they are doing as their chosen expression of the life of the parish. In this way a much larger field of service is created for the volunteers enlisted through the Every Member Canvass for service, and the sympathies of the parish greatly enlarged by such interests in what has generally been termed community and secular service.

New Adventures in Publicity Should Be Continued.

5. In connection with the program of publicity for the campaign remarkable initiative and ingenuity has been manifested in dioceses and parishes in all parts of the Church. Parish papers and bulletins have sprung into existence, and have by their originality of expression and emphasis arrested the attention of the indifferent, as well as the interested, to an extent hitherto unknown in the experience of the Church. Such publicity should not be lost either to parish or diocese. It is suggested not only that these new adventures in publicity be continued, but that wherever they have been successful in securing the end desired they be made known to the general Church through the Church press. If the Church is to hold the attention of her people, and at the same time enlarge the field of interest for the general public, such methods of publicity must be continued, and none of the new interests won be allowed to lapse because of a return to the old methods of self-complacent and exclusive reliance upon the interest of those already interested.

6. Careful records should be kept of the visiting and canvassing teams organized during the campaign, and frequent use be made of them on all occasions when it is desirable to get out a full attendance of the congregation or to publish to the entire membership of the parish any matters specially interesting to the life or work of the Church, which otherwise might reach only the regular attendants of the parish services. Such use has been made of this organization with great results by those parishes which have held campaigns of a like character during recent years. These teams have been sent out periodically when attendance upon Church services was flagging, and it was desirable to win renewed interest on the part of the whole congregation; they have been used to disseminate literature; and they have been especially effective in preparing congregations for preaching missions, and in bringing such missions to the attention of the whole community, as well as in getting out an attendance of the whole membership of the parish.

7. A definite program of "Preaching Missions" to quicken the life of the Church and to emphasize the need of systematic evangelism in the Church, should be provided as far as possible to cover the season stretching from Septuagesima Sunday to Palm Sunday. This program may be carried out by the parish clergy themselves, but it is believed that the greatest results will be obtainable by exchanges wherever possible.

Such special service work should apply not only to the regular parishes but also in reaching people not ordinarily reached, in open air meetings, tent meetings, or in any other available meeting place, such as school house and public hall, in places where the usual facilities for Church services are not available. This latter work will perhaps be most feasible during the summer months.

But in the meantime, and even afterwards, it is hoped that such progress will be further supplemented in the near future by the proper authorities of the General Church by the appointment of a corps of live, inspiring preachers for exclusive service in such work. In addition to such special mission preachers, the Church must call upon its Bishops, rectors and laymen who have proven themselves especially apt in such service. Only so will it be possible to carry on a nation-wide program for the evangelization of the whole field of the Church's activities. Of course the Preaching Orders of the Church will be especially available for such service, and as trainers of volunteers for like service.

8. In order that the work outlined in connection with parish conferences and preaching missions may be most effectively carried out, it may be desirable to organize "Training Camps" for special training in such work, to

be held like the Plattsburgh Training Camp during the summer at such points throughout the country as may be most convenient for the clergy in contiguous territory.

The Canvass for Service and Money.

9. It is of course supposed that the Every Member Canvass for service and money will be both prompt and efficient in securing the utmost response from every member of the parish on December 7th, or as soon thereafter as is possible, but provision should be made in every parish for enrolling new workers and contributors during the year and for keeping subscriptions listed alive. Each recurring new year will bring the call for a fresh canvass, if the interest of all the subscribers is to be kept vigorous, and new needs be met by new subscriptions at the beginning of each year. It is strongly recommended that some kind of canvass which shall embrace all three elements, worship, service and spirit, be held next year and the year following.

Points for the Guidance of the General Church.

There are certain other important points for the guidance of the General Church in her "Carry On" program, which should be submitted to the National Committee appointed at the General Convention, and, if approved, be incorporated into a definite scheme of Church extension and advancement for the further guidance of the Church's leaders in diocese and parish. As hereinbefore stated, the points contained in the article are merely suggestive of the ways in which parish authorities may realize such a program as will be necessary in order to make permanent the results attained during the first stage of the present movement, which has aimed from the first to bring in a new day of activity and expression for the Church's awakened life.

"Mobilization Day"—December 7th.

SECOND PHASE OF THE GREAT WORLD WAR.

(Continued from Page 1)

activities of the Church. And the 20 or 30 per cent get together and try to comfort themselves by singing, "Like a Mighty Army Moves the Church of God," and it moves like an army in which 20 or 30 per cent care anything about the war or know anything about it. Now, you know perfectly well that if the Church is to be in the very vanguard of the march of constructive forces for the gaining of even the greater victory in this day, this wondrous day that is beginning, then it is essential that the Church should be made vital and living. Wherefore our Nation-wide Campaign. And for what purpose is it? Oh, it can be stated in a single sentence: For the purpose of mobilizing 100 per cent of all the men, women and children of the Church and of developing in each of them a 100 per cent loyalty.

"Mobilization Day"—December 7th.

WHAT THE CHURCH NEEDS.

"What the Church now needs is to realize that although the war is over, there is another war confronting the nation and the world. I refer to the war to save the soul for Christ and His righteousness. Let us put into this spiritual conflict the same enthusiasm, courage, devotion, and generosity we have as nobly manifested in winning the war for political freedom.

"The Nation-wide Campaign seeks to awaken the Church to see its great opportunity for world-wide service. It will do this by revealing to us what we have done already, and what we can and ought to do, that we may be inspired to go forward and win the victory for Christ which waits upon our faith. A quickened interest and a glad readiness to sacrifice in such a cause must follow when the need is brought home to all our hearts."—The Rt. Rev. Ethelbert Talbot, D. D., Bishop of Bethlehem.

THE NATION AND THE RELIGION OF JESUS CHRIST

By the Rev. C. E. JACKSON.

The Nation has been in our minds most definitely during these past few years. The underlying oneness of all types of people, of varying colors, creeds, and points of view, has been emphatically appreciated by all. Different emotions have found expression under the impulse of different needs and necessities. The element of joy unrestrained and profound, will always be associated in our minds with November 11th. On that day in every community the delight at the cessation of hostilities made of one many who before had not seen the same point of view. In these past weeks and months there has been an eagerness to get back to that same fundamental unity.

The Nation and the religion of Jesus Christ have, in the minds of many interpreters, been intimately associated. The school at Cambridge, Mass., which has trained many of the men in the Episcopal Ministry has had outstanding leaders who truly have interpreted the obligations and privileges of national life. Shortly after the Civil War, in 1868, the school was founded. At that time one of the teachers was Dr. Elisha Mulford, who wrote "The Nation" and later "The Republic of God." Both these books left a mark upon the thoughtful public opinion of that day. A younger teacher, Dr. A. G. V. Allen, in a great book, "Christian Institutions," published in 1897, in one very striking chapter, indicated that the interpretation of the Trinity in terms of the political thought of the Roman Empire, at the time of Athanasius, gave an insight into the national awakening of that day. It has been interesting to reflect upon his understanding of the relation between theology and politics during these past four years when Prussia has sought to dominate politics and religion. Still another teacher, Dr. Henry Sylvester Nash, unusually equipped as an interpreter of American history, in his own field of New Testament interpretation, gave many clues to the religious foundation of the American nation. Still later, and with an even wider public influence, Dean Hodges made his students know the intimate relation between the religion of Jesus Christ and the finest types of city life. These teachers and their successors have been building up in the minds of their students a truer appreciation of what the nation has to contribute in terms of religion.

We belong to a national Church, as Dr. Mann very delicately intimated in his speech of welcome to Cardinal Mercier. During these coming weeks and months this emphasis will be brought to the attention of all members through the activity of the Nation-wide Campaign. There are today many who are utterly unaware of any sense of national responsibility for a national Church. They are awake to a political responsibility, but have neglected the parochial association with a great national ideal. In our own Diocese an effort will be made to bring to the attention of every man, woman and child, something of this great privilege and opportunity. Education has to do not only with the State, but with the relation of the Church with the State.

From this viewpoint, we quickly see that membership, active membership, in a local parish, is as inevitable a relation as that of voting in a local precinct, or ward. There can be no national organization of power and promise unless the local units are well equipped and organized.

The Rev. Albert Geo. Head has withdrawn his acceptance of the call to become Rector of Grace Church, Newport News, Va., and has become Priest-in-charge of St. Mark's Church, Pleasantville, N. J., and Assistant Rector of St. James' Church, Atlantic City, N. J.

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

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IMPORTANT MOVEMENT IN NEW YORK

Crystallizing the Awakened Interest of the Laity—Significant Note Struck by Mr. Cutting.

A practical religious movement of far-reaching importance in its bearing upon the work of the Diocese of New York, was launched at a conference in the Bishop's Palace, Cathedral Close, Sunday afternoon, when a group of prominent members of the laity, including Mrs. E. H. Harriman, R. Fulton Cutting, Major August Belmont, Miss Emily Warren, William Fellowes Morgan, Samuel Thorne, Jr., and about twenty more organized a permanent body to be known as the Bishop's Committee. Formed primarily on the initiative of Bishop Burch, to assist in pushing forward to complete success the Every Name Campaign, in the final stage upon which it has entered, and later to cooperate in the follow-up work which will be necessary to consolidate the gains made in that great movement; and even wider field is opening up for the operations of this committee.

Crystallizing the Awakened Interest of the Laity.

It is planned in brief, that the Bishop's Committee shall crystallize the awakened interest of the laity in the practical work of the Church, which is one of the marked developments of the Every Name Campaign, and of the Nation-wide Campaign throughout the country. Representatives of the laymen of the Church, the Bishop's Committee will act as an advisory board to the Bishop, and be at his disposal at all times for such service as he may summon them to perform. By this means it is believed that the full measure of the co-operation on the part of the laity in the work of the Church, which has been poured forth so enthusiastically in the pending campaign, will become a fixed and permanent asset of the Church.

Significant Note Struck by Mr. Cutting.

Nothing more significant has come about in recent Church history than the note which was struck by Mr. R. Fulton Cutting in his brief address at the conference, when he appealed for Church recognition of the rising tide of democracy in religious as well as in secular affairs, and a prompt turning of this tendency to the uses of the Church. Referring to the spirit of democracy which has been abroad in the world since the great war, and of the demands the plain people are making for a larger share in governmental, industrial and other fields, Mr. Cutting said the tendency is strong to go a long way toward granting these demands.

"Great possibilities for the Church lie in this situation," he said. "In the past the Church has been an oligarchy, and the clergy have been the oligarchs, but largely because the laity have been indifferent and without any disposition to do their share of the work. One of the great tasks ahead is to arouse the laity to a sense of their responsibility."

At the suggestion of Major Belmont, Mr. Cutting moved the organization of the Bishop's Committee, of which later Major Belmont, on motion of Mrs. Harriman, was made chairman and Mr. Cutting vice-chairman. Samuel Thorne, Jr., was elected secretary.

Arousing Every Element of the Church.

Of immediate importance was the decision of the new committee to plunge at once into the work of arousing every element of the Church to the importance of rounding out the Every Name Campaign with complete success; and of following up Mobilization Day, December 7th, with a steady drive through the ensuing three years. Bishop Burch, who had

called the conference for this purpose, eloquently urged the campaign as the most important task now before the Church. Samuel Thorne, Jr., outlined the definite needs which have been revealed by the Survey, and Rev. Dr. Ernest M. Stires, Director of the Campaign in the New York Diocese, made one of his inspiring addresses in which he drove home the importance of the campaign as necessary to round out the work of those who gave their lives on the battlefields of France. Other addresses were made by William Fellowes Morgan, Mrs. Hamilton Fairfax and Frank H. Merrill, general secretary of the campaign committee.

Among those present were the Bishop of New York and Mrs. Burch, the Dean of the Cathedral and Mrs. Robbins, Mr. and Mrs. William Fellowes Morgan, Samuel Thorne, Jr., the Rev. Ernest M. Stires, D. D., Rev. Herbert Shipman, Mrs. E. H. Harriman, Mrs. Hamilton Fairfax, Miss A. E. Warren, Miss Florence Sullivan, Major August Belmont, R. Fulton Cutting, Archibald Rogers, W. W. Reese and Frank H. Merrill, general secretary, and Rev. Charles B. Ackley, field secretary of the executive staff of the Every Name Campaign.

"Mobilization Day"—December 7th.

THE CHURCH HAS AT LAST WAKED UP.

We Shall See the Glory of the Lord as We Pour Out Our Gifts Before Him.

The Rt. Rev. Thomas F. Gailor, D. D., Bishop of Tennessee, says:

"The American Episcopal Church has at last waked up to national self-consciousness. It is no longer a mere aggregation of independent dioceses, composed of more or less independent parishes.

The Church is finding herself as a responsible and aggressive personality—responsible to her Lord for the service she is rendering to the world and pledged to aggressive warfare against all His enemies.

Every member of the Church is enlisted in this war, as the Baptismal formula declares; and dioceses and parishes are only accidents of organization.

The Church is one body; and weakness of inefficiency or disease in any one part or member of the Body affects the health and strength of all the other parts and members. If Tennessee is poor and weak, it hinders the work in New York; and California feels the effect of the efficiency or inefficiency of Maine.

The Church now realizes its corporateness, her solidarity; and the strength of the whole is the strength of the weakest part.

No longer can we permit one diocese to languish, while other dioceses flourish. No longer shall Church extension in one region be crippled by poverty and neglect, while other fields are generously supplied with men and means. No longer shall missionaries and Church workers be compelled to leave their homes and wander around in richer dioceses, hat in hand, begging for help, like mendicants asking alms.

We are of one Church; and as St. Paul said, "The Strong ought to bear the infirmities of the weak, and not merely please themselves."

Let us gladly surrender ourselves to the call of the Holy Spirit, Who is stirring the hearts and quickening the minds of Churchmen in every diocese.

We shall all pray for God's special blessing upon the Church; and "more things are wrought by prayer than this world dreams of." The Spirit will be poured out upon us; He will baptize us; and the whole company of the baptized will be caught up in a spiritual enthusiasm, that will burst the barriers of selfishness—diocesan selfishness, parochial selfishness, individual selfishness; and we shall see the glory of the Lord, as we pour out our gifts before Him.

Let us praise God for the new day—for the Great Vision—and let us—each one—see to it that we do our share of the work for God and get the Divine blessing."

ORGANIZING WHOLE MORAL FORCES IN U. S.

Christianity the Bulwark of Our Institutions—Millions 'Not Church Members—Church Lacking Vitality.

Commenting editorially on the Nation-wide Campaign "The Philadelphia Bulletin" says:

"Those members of the Protestant Episcopal Church who believe that the influence of their denomination should be so exerted at this time as to bring a much greater number of people into the pews of the churches than are usually found there, are animated by both moral and patriotic convictions. They are not concerned alone in the welfare of their own Church, but in the influence which all Christian organizations may produce in a marked degree toward correcting the laxity and viciousness that infect much of the thought of the people in their transition from a state of war to a state of peace.

The Most Important Duty of the Hour.

"It is believed by those who are conducting the movement through the meetings which have been held here in the past day or two, and particularly in the one which was held at the Academy of Music last night, and at which Bishop Woodcock, of Kentucky, was a notable speaker, that one of the most important duties of the hour is to make Christianity a truly effective force in the work of solving our vexatious social and economic problems and to rid the minds of many men and women who are not church-goers of the idea that Christianity is not helpful to them in these times of trouble and discord.

"Undoubtedly in the principles and teachings of that religion, as regards every branch of it, there should be found ways and means of spiritual welfare that may be applied to the unrest which prevails in a considerable part of our population. Certainly there can be drawn from no other source so much of the teaching of unselfishness, of good will, or respect for law and the personal rights of men in their daily relations to one another and the promotion of those social ties which foster domestic virtue and maintain peace and stability in our social system.

Christianity a Bulwark of Our Institutions.

"The clergy and the churches in all Christian denominations form a vast part of the American population. They have done much to establish the character and life of the republic in times past. And if this power were now to be used with sense and judgment, it can be made a bulwark in the defense of our institutions as against the follies of Socialism run wild and the dangers of those agitations which are fostered by anarchists and Bolsheviks in many parts of the country.

Millions Who Are Not Church Members.

"It is estimated that there are more than forty million members of Christian churches in the United States. They are nearly one-half of the whole. There are many millions who are not church members, but who live in a sort of passive sympathy with Christianity and who are readily susceptible to its influence when it is directed along rational lines. It will therefore be seen that a great opportunity exists for the promotion of sound habits of thought in respect at least to the moral phases of our difficulties over labor, capital, wages, strikes, the primal rights of mankind and what constitutes economic and social justice.

Church Lacking in Vitality.

"Too many of the churches are lacking in vitality and perception. They stand still when they often should be in forefront of human advancement. They are heedless of

the means by which they may not only draw to themselves the wide-awake interest of the people in their vicinity, but to become a helpful, practical inspiration to them. They are more concerned in theology and rites and ceremonies, or in petty controversies over non-essential matters of the minor morals, than in the large, wholesome spiritual life which needs to be developed beyond the present limitations of Christian activity.

"Such a rally and awakening as appears to be contemplated in what is called the nation-wide campaign of the Episcopalians, ought to be a general object for the religious ambition. It does not mean anything like a union of Church and State. It is not the spirit of merely a recruiting agency for enlarging church membership. It is rather an organizing of the whole moral forces in the United States on the side of the familiar principles of American government, of American manhood and American loyalty as against the foolish and wicked doctrines and delusions which have gained possession, for the time being, of many thoughtless or unsettled minds."

"Mobilization Day"—December 7th.

PREACHING MISSION AT MEEKER, COLO.

A Preaching Mission, preparatory to the Nation-wide Campaign was held in St. James Church, Meeker, from November 16th to 20th, the Rev. Philip Nelson being Priest-in-charge, and the Rev. W. M. Ford of Montrose the visiting missionary. The Holy Eucharist was celebrated each morning. On Sunday morning the address was on the fundamental note of the campaign—renewed loyalty; in the evening a short paper was given by a layman on the Brotherhood of St. Andrew, and the sermon revealed Christ as the champion of social justice. Weekday conferences were held afternoon and evening, taking up in order the missionary life of the Church in the United States, in Continental America, and in the Orient, the Kingdom of the Child as it should be developed by Religious Education, and the prayer life under four heads—the simple remembrance of God, listening to God, intercession with God, and spiritual healing. In the course of the conference nine papers were read by laymen and women, and five more were unavoidably postponed to a later date.

A similar Preaching Mission has been held throughout Western Colorado.

STOWE'S CLERICAL DIRECTORY OF THE AMERICAN CHURCH.

1920 EDITION.

The Rev. Mr. Stowe is in the midst of compiling this Directory. Blanks and printed sketches have been mailed to all of the Bishops and Clergy of the American Church at their last known addresses. If any of the Bishops or Clergy have not received the request for a corrected sketch, will they please make this known to the office immediately?

Mr. Stowe is anxious to complete this book and deliver it to the subscribers by the 15th of February. In order to do this, all of the Bishops, Clergy and interested parties must immediately co-operate with the Editor that the data may be secured and placed as soon as possible in the printers' hands.

The Directory is a book of such importance and practical use that it should be in the office of every parish in the American Church. Data is given in this Directory which can be secured nowhere else. While the subscription was necessarily raised to \$4.00, yet the price is a small matter when the real value of the book is considered.

Will the interested parties be as prompt as possible in sending in their data? It is planned to have a complete sketch of every clergyman of the Church, whether a subscriber or not.

A PARISH CALLED TO PRAY OVER RELIGIOUS PROBLEMS.

Some Startling Facts Revealed by the Survey of the Nation-Wide Campaign.

The Rev. C. H. Chandler, rector, Mr. John H. Humphreys, senior warden, and Mr. E. A. Chaplain, junior warden, of St. Paul's Church, Oregon City, Ore., issued the following letter to the friends and members of the parish:

Every informed and intelligent person realizes the present crisis in the world's history. And it is equally true that every person who has given any thought to the subject, realizes the need for prompt and effective action on the part of the Church, if conditions are to be improved.

The need of the day is action, guided by Christian statesmanship, and yet, in this hour of great need, the Church is so very weak.

It is a startling fact, that only 41 per cent of the population of our country is even nominally connected with any religious organization. That means that practically only 41 in every 100 of any local community attends any church. Worse still, the decline of religion among the young and the ignorance of moral and spiritual ideals is appalling. As an instance, it is a matter of authentic record that there are today over 12,000,000 of our youth who will be voters in ten years from now, who are receiving positively no religious training whatever. Do you realize what it will mean to have this large number of voters who have little if any religious basis upon which to build their character or to do their thinking?

Again, the ultimate solution of the grave economic and social problems is to be found only in Christianity. Christian principles and Christian ideals must be applied to these if they are to be solved in a way to bring about peace and prosperity.

All Christian bodies are remiss in their duty in these matters, but ours is more so than any other. We lag behind all others in corporate enterprise.

1. We give on an average of about six cents per week per communicant for the Missionary work of the Church.

2. We are unknown in large parts of the country, and in many places where we were first on the ground, we have made little if any progress.

3. We have not grappled effectively with the rural problems of the country Church.

4. In many large cities, we are not meeting the problems of the city Church.

5. We are not meeting our full responsibilities for the Negroes of our land, nor for the foreigners who have come to us from other countries.

6. Most of our clergy and missionary workers are underpaid.

7. Our Church institutions, both educational and charitable, have in many instances become secularized (lost to the Church) for want of support.

These are not pleasant facts, but it is only by facing them as honest men and women that we shall find the remedy.

There are several reasons for these conditions, among which, authoritative investigation proves:

1. That the average layman is lamentably ignorant of what the Church is trying to do.

2. Only one-third of our people take any real interest even in their own parish church, by attending services regularly or by giving to the support of that work.

3. Because promoters of every kind of work, except those of the Church, seek support in a business-like and insistent way.

These are some of the FACTS revealed by the SURVEY of the Nation-Wide Campaign.

If you really love God and your fellowmen—won't you come to the service next Sunday morning and pray over these conditions and let us see if we cannot learn how to improve them?

THE CAMPAIGN IN GEORGIA

In the larger cities of the Diocese of Georgia, particularly, the work for the Nation-wide Campaign is thoroughly well organized, and in the smaller towns the committees are working to bring the force of the campaign before the members of the parishes and missions. Bishop Reese has made a tour of the small towns and parishes, in addition to the larger ones, and has held conferences and preached on the Campaign. In Waycross, where the work is progressing splendidly under Mr. O. T. Waring, the efficient chairman, the Bishop was tendered a supper by the new churchman's club, when he visited that town on Nov. 10. Both Augusta and Waycross have organized a churchmen's club as one of the results of the Campaign. Augusta has absolutely broken down the bounds of parochialism and the four parishes are working together for the Campaign under the executive committee with a representative from each parish on the committee.

The four parishes in Savannah are all well organized for the Nation-Wide Campaign, and the committees are meeting regularly. Christ Church will install the free pew system the 1st of January. The Church School under the able leadership of Mrs. T. P. Waring, the new principal, is making strides before undreamed of, and greater interest is diffused throughout the whole personnel of the school. Plans are now being made for a Christmas Pageant, prepared by Mrs. Waring, in which the whole school will take part. A normal class for training teachers will soon be an integral part of the school. St. John's Church School gave the Nation-Wide Campaign Pageant, "The Builders of the City of God," on the evening of November 30th. Great interest is being taken by both teachers and pupils in the Christian Nurture series which was installed by the rector, the Rev. W. T. Dakin, the 1st of October. St. Paul's Church, while working hard for the Nation-Wide Campaign, is also making plans for a parish house. The Church School made the recruiting campaign on November 30th. A teacher training class has also been organized in St. Paul's Church School. St. Michael and All Angel's Church holds two sectional meetings a week when talks are made by people, principally from members of the other parishes. The parish is divided by the railroad and a different group attends each meeting. Americus and Brunswick have the work for the Nation-Wide Campaign well under way.

A meeting of the Diocesan Committee of the Nation-Wide Campaign met in Savannah on Wednesday, November 19th, when the budget was adopted, and the quota asked by the general Church was accepted. The total amount decided by the committee to be raised for the three year period is \$50,000. This includes \$15,000 for the regular missionary work, and \$19,999 for increase in salaries for some of the missionaries, and \$10,200 for a diocesan missionary and his traveling expenses. Other items in the budget include \$10,000 towards an Episcopal residence, \$1,500 for the Diocesan Board of Religious Education, \$1,800 for the University of the South, \$1,500 for Campaign expenses and \$1,000 for contingencies. The amount asked of the diocese by the general Church is \$100,716 for the three years, and adding this to the diocesan budget, the grand total to be raised by the Diocese of Georgia is \$150,716.

Savannah and Augusta were both visited by Rt. Rev. C. B. Colmore, D. D., Bishop of Porto Rico, for diocesan mass meetings. Bishop Colmore preached a fine missionary sermon at Christ Church on the morning of November 16th, and in the evening a united service of the four parishes was held at St. John's Church, which was crowded for the occasion. The Bishop's presentation of the Nation-Wide Campaign was inspiring and illuminating. Mr. J. Randolph Anderson, senior warden of Christ Church, also spoke from the layman's point

of view, and his address which covered the business side of the Campaign, was clear and forceful. In Augusta, the Bishop spoke to the Woman's Auxiliary of St. Paul's Church, on the Nation-Wide Campaign.

The colored parishes and missions are all intensely interested in the Nation-Wide Campaign and are working zealously for the cause.

"Mobilization Day"—December 7th.

WELCOMES THE CHALLENGE OFFERED.

The Rev. William A. R. Goodwin, D. D., Rector, St. Paul's Church, Rochester, N. Y., says:

"The Nation-wide Campaign has come as a timely answer to a question which was being asked throughout the Church. People were coming to their Rector asking, 'Will the Church have anything to offer which will enable us to carry on?' If the Church is to conserve and continue to give expression to the spirit of sacrifice and the willingness to serve which was developed during the period of the war it was essential that an adequate and vital program and challenge should be offered. We, therefore, welcome, with enthusiasm, the program and the challenge offered in and through the Nation-wide Campaign."

"Mobilization Day"—December 7th.

LIGHT IN ONE MORE DARK PLACE

[By the Rev. P. A. SMITH.]

Daishoji is a little town on the west coast of Japan and is chiefly noted for the conservatism and anti-Christian sentiments of its ten thousand inhabitants. Some twenty-five years ago the Japan Mission of the American Presbyterian Church had work there and gathered together some twelve or fifteen Christians. A little later persecution arose and the work had to be abandoned, the believers either left the place or became quiescent and the Buddhists and others were left in peace.

Another attempt was made some eight or ten years ago, but this time the anti-Christian elements were more active even than before, encouraged by the former success. They succeeded in compelling the mission to give up its buildings and land, drove the evangelist out of fear of his life, and then ended their activities with a celebration consisting of a bonfire in which all the Bibles, Testaments and other Christian books that could be gotten hold of by force or persuasion were burnt.

Two or three years after this, the writer came to Fukui, a city about fifteen miles distant from Daishoji, and heard all this. His first thought was, "That is about the kind of a place I would like to butt into." But,

the question of a Japanese catechist of sufficient courage to live in the place and work was a difficult one. Two years ago, however, Mr. W. Yajima, a man of no very marked ability, but of the stern old Samurai stock, was offered the opportunity to take up the fight, to go into the front trenches, so to speak, or to stay in an easier place. He hesitated just long enough to be sure he was ready to tackle the job, that is, during the space of one Communion Service, and then answered, "I'll go." Moreover, he was not only ready to go, but was as joyful over it as any soldier going after the Boches on the fields of France.

His first task was to find a house that the owner would rent to a Christian. There was no question of opening a chapel, as a proposition of that kind would have met with a flat refusal. After a long search, a single room, twelve by fifteen feet, was procured, and Mr. and Mrs. Yajima established themselves in it. And there they have lived ever since, eating, sleeping and working in that one room, and doing their cooking on the porch at one side. The writer has never been present on such occasions, but Mr. Yajima says that when he and his wife begin family prayers on one side of the paper partition, the landlord almost invariably begins his Buddhist prayers on the other side; possibly to take the curse off!

Mr. Yajima's first move was to look about and find out why the for-

mer persecutions had arisen, and where they came from. These questions being solved, he began to work quietly at making friends of some of the more influential people of the town and who were secretly interested in Christianity. To accomplish this, he moved about quietly among the people in their public gatherings, making use of his knowledge of Japanese singing, Chinese learning, etc. The second of these objects was attained by setting bait like a true fisher of men. He took a copy of the New Testament and annotated it thoroughly with pen and ink, then he put his name and address in it and in several other Christian books and donated them all to the public library. The bait took and several "Nicodemuses" have come to inquire the way to life, some of them true to the name, at night, for fear of their countrymen.

After a year of such work, a common school teacher organized a Bible Class and invited the missionary to come to his house and teach it. This is still going on, though the personnel has changed to a large extent, as only one of the original members still remains and he is likely to lose his position soon. The Class meets at his house, and he knows that he is in danger, as his three associates have all left or have been forced to leave. He says, however, that he will not bow to that pressure and we may meet in his house as long as he stays in the town.

A little while ago, almost two years from the beginning of the work, the missionary appeared as a flute soloist at an Old Folks' Meeting, his first public appearance in the town. And last of all, on the 19th of October, in an upper room of a Japanese hotel, came the first public proclamation of the Gospel. It was not a large gathering, but for its size it was certainly representative, for it was made up of three common school teachers, two Buddhist priests, three high school boys, a member of the county assembly, a detective, sent to see what we were about, a mat-maker, and the rest clerks and business men, seventeen in all. Less than half had ever heard of Christ before except by hearsay and several besides the priests were earnest Buddhists. In fact, the leader of the former persecutions was there and it was he who startled the writer in the midst of his sermon by ejaculating, "Namu Amida Butsu" (the Buddhist equivalent of an old-fashioned Methodist "Amen") when something was said that he particularly approved of.

But, though few in number, they were all in earnest, and it was inspiring to hear the Rev. Mr. Sugura, that veteran knight of Christ of the slums of Tokyo, set forth the simple Gospel of the Light of the World before that thoughtful group, and to think that once more the light has shone into one of the dark corners of the earth. God grant that the forces of the Devil may never again gain even a temporary victory!

"Mobilization Day"—December 7th.

Wanted to Buy—Thirty copies, second-hand, Hutchins' Hymnal; sound condition, reasonable price. Rev. P. B. Peabody, Blue Rapids, Kansas.

"Mobilization Day"—December 7th.

Mr. Thomas Jenkins, chairman, has issued a series of weekly letters lining up the leaders and members of the Church School of St. Paul's Church, Laporte, Ind., in Nation-Wide Campaign work, including preparation for a pageant, recruiting new pupils and making the canvass.

"Mobilization Day"—December 7th.

ST. THOMAS'S CHURCH CHOIR SCHOOL, NEW YORK.

Three Scholarships available for boys with good voices between the ages of 11 and 12 years.

Apply to

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"Mobilization Day"—December 7th.

"To inform the mind and awaken the conscience"

What One Church Discovered About Itself

A TYPICAL church in a typical community made a survey of its financial situation. And these are the facts revealed:

1. Less than 11 per cent of the members were giving 82 per cent of the Church's entire budget.
2. Those who gave most generously were, in every case, discovered to be members who had some regular, systematic plan of giving.
3. The most generous givers were the most regular worshippers—the men and women of greatest value to the Church.

THE Nation-Wide Campaign is not primarily a campaign for money; it is a great spiritual enterprise for the deepening and strengthening of the life of the Church.

YET the example of church after church proves this—that the man or woman who is giving generously and systematically is, by that very act, more whole-heartedly enlisted.

INCREASED vision through systematic investment: sonship through stewardship: a membership giving of itself more fully because it has learned to give more generously of its means—this should be the reward to the Church of the Nation-Wide Campaign.

WILL your Church, and you, reap your share of this certain reward?

The Nation-Wide Campaign for the Church's Mission