

The Witness

"FOR CHRIST AND HIS CHURCH"

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Nation-Wide Campaign

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"To Inform the Mind and Awaken the Conscience"

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BISHOP SAGE DIES SUDDENLY AT SALINA

A Well Spent Life in Missionary Endeavor at the Service of His Fellowmen.

The Rt. Rev. Dr. John Charles Sage, Bishop of the Missionary District of Salina and Associate Editor of The Witness, died suddenly of heart failure on Thursday night, October 2nd, at the Episcopal residence in Salina, Kansas.

The Bishop spent his vacation with Mrs. Sage in their summer cottage at Richard's Landing, Ontario, Canada, taking little rest, devoting his best thought to mapping out plans for the upbuilding of the Kingdom in the difficult missionary field to which he was called by the House of Bishops in the fall of 1917. He was taken ill on his way to Salina in September, and was in the care of a physician for a week in Chicago. Although he himself felt that his indisposition was temporary and not of a serious nature, his friends who were privileged to see him at the time were very much concerned. Arriving in Salina he took up his work with his usual earnestness, starting on a campaign to secure funds with which to carry on a general educational propaganda throughout his district.

As priest and Bishop, throughout his entire ministry, he was devoted to the cause of missions. In every parish he served he reached out to minister to those not under his immediate care and made his parishes the center of missionary activities.

John Charles Sage was born in Cleveland, Ohio, September 12, 1866. He received his theological training at the Western Theological Seminary and was ordained to the diaconate in 1891 by Bishop Leonard of Ohio and advanced to the priesthood in 1893 by Bishop McLaren of the Diocese of Chicago. While a deacon he worked at Willoughby, Ohio, and in charge of St. Paul's Church, East Toledo. After he was ordained a priest he became the rector of St. Luke's and All Saints' Church, Berwyn, Ill.; from 1897 until 1902 he was rector of St. Luke's Church, Dixon, Ill.; from 1902 to 1911, rector of St. John's Church, Dubuque, Iowa, and from 1911 until his consecration as a Bishop he was the rector of St. John's Church, Keokuk, Iowa. For several years he served as editor of The Iowa Churchman, raised a fund of \$50,000 for the endowment of the Episcopate of that Diocese, was a recognized leader in Diocesan affairs, and a Deputy to the General Convention several times.

He was untiring in his efforts, first as Managing Editor and then as Associate Editor, to make The Witness fill well its place in the life of the American Church.

He was elected Bishop of the Missionary District of Salina at the special meeting of the House of Bishops held in Chicago, October 19th, 1917, to succeed Bishop Griswold, who had taken up his work as Suffragan Bishop of the Diocese of Chicago. He was consecrated in his parish church at Keokuk on January 17, 1918, by Bishop Tuttle, Bishop Morrison of Iowa, and Bishop Griswold. Bishop Johnson of Colorado preached the sermon.

The late Bishop Williams of Ne-

braska, and Bishop Wise of Kansas, were the Presenting Bishops.

When notified of his election he promptly replied as follows to the Presiding Bishop:

"Conscious of the great honor conferred; being mindful of the large responsibility connected with that office, and not without a knowledge of my own limitations and shortcomings, I have after prayerful consideration and the asking for the guidance of the Holy Spirit, decided to accept the election, subject to the canonical requirements regarding its confirmation by the Standing Committees.

"May I add that I am the more compelled to make this decision, because I look upon this election as a command from my superior officers in the Church directing me to a post of duty.

"I shall go, therefore, to this large work for Christ and His Church with entire dependence upon God, and with the hope that I shall have the continued prayers and sympathy and interest of those who selected me, and especially of you, my dear Bishop, who have always been a dear father in God."

Sunday Nursery for Children.

The Rector of Zion Church, Rome, N. Y., the Rev. Eugene S. Pearce, has inaugurated a nursery in the Parish House of the church. He believes that more parents would like to attend the church services, but cannot because they have no one with whom to leave their children. Fathers and mothers are not inclined to bring children to church worship because they fear they will disturb the adult members of the congregation.

It is proposed to put competent women in charge who have had wide experience with young children, and already assignments have been made for the balance of the month. New assignments will be made from month to month.

For the present, the nursery will be equipped with a large sand table, kindergarten chairs, picture books, dolls and toys for the use of the children. Every effort will be made by those in charge to keep the children amused and contented until they are claimed by their parents after the service is over in the church.

Should the demand arise to care for infants-in-arms, cribs will be installed so that the little ones may rest and sleep.

After nearly a half century of faithful service, old St. Paul's, Salt Lake, Utah, has finally been completely razed. For years she nestled the downtown district under her wing, drawing her congregations from the business thoroughfares around her. The cornerstone of the old building was removed several weeks ago to the new Parish House, where it now reposes with its contents of relics, ready to be set in the new church to be built. The stone contained old coins, current and Masonic literature of that time. Enough good stone of the ancient walls was rescued to provide for a magnificent high altar which will grace the new edifice.

A real live parish paper has been started by the rector, the Rev. J. Herbert Dennis, B.D., full of information indicative of a well organized and progressive work being carried on by the Church at the very heart of Mormonism.

GATHER AROUND PEACE CROSS AT WASHINGTON

Fifty Clergymen and Three Thousand People Participate in Thanksgiving Service—Sermon by Bishop Brent.

The Washington, D. C. Post gives the following report of the services of thanksgiving for peace and observance of the tenth anniversary of the opening of St. Alban's which were held at the Peace Cross, Washington Cathedral Close, Mount St. Alban's, Sunday afternoon, Sept. 28th. Three thousand people gathered for the services and to hear the sermon preached in honor of the occasion by the Rt. Rev. Charles H. Brent, bishop of western New York and senior chaplain of the American expeditionary forces.

The crowd gathered under the oak trees surrounding the Peace Cross and listened in reverent silence. Upon the conclusion of the ceremonies, hundreds of the visitors walked through the grounds, and visited the partly completed cathedral. Bishop Alfred Hardinge, of Washington, was in charge of the services. The Rev. Dr. Randolph H. McKim, rector of Epiphany Church, read the scriptural lesson. Canon De Vries, of the Washington Cathedral, began the services. About 50 other clergymen were present.

Discusses Labor Problem.

Problems of the day were discussed by Bishop Brent in his sermon, among them the bitter conflict now being waged between capital and labor.

"We have political democracy," declared the bishop. "Every man has his franchise. And we have educational democracy. Every child has the privilege of school. And we have our religious democracy. Every man worships God according to his own conscience. But there are two phases of democracy or brotherhood that have not yet been worked out, and one of these is democracy in the industrial world; and those two things must come, not by any edict of a Federation of Labor, not by any edict of any group of men who form a scheme, but because of the inherent principles in the situation. Brotherhood is the end of our life on earth. Brotherhood among men, under the fatherhood of God, to be worked out in every department of life.

In Touch With Employers.

"It has been my good fortune in the last few weeks to be in touch with some of the great employers of labor, and also some of those who were prominent in connection with the Federation of Labor, and this I can say from my own personal contact, that inside the purpose on both sides there is a real desire for the promotion of the commonwealth; and it can be had only so far as we interpret democracy in terms of brotherhood."

Bishop Brent, in praising Cardinal Mercier and Lord Grey, the new Ambassador from England said:

Tribute to Grey and Mercier.

"Two figures today are especially in our minds—Lord Grey that noble, self-contained man, who in the early months of the war did so much for his nation and for the world, and who

comes to us today to link our people and his people in a greater unity. And then, what shall I say about Cardinal Mercier, the greatest Christian of his generation? He comes not merely as representing the venerable communion to which he owes his allegiance, but he comes, first of all, as a man and a man among men, gentle and simple as a little child, dauntless and powerful as the strongest warrior.

"It was my privilege to say to him a few hours after he landed on these shores that though I was not of his communion I represented tens of thousands of Americans who looked to him as a great Christian leader and an apostle of liberty, and that claimed him as our own. Didn't I voice the feeling of your hearts? And his reply was the reply of a saint—I don't merit so great an honor."

"Just think," continued Bishop Brent,—"and you would not have me come to a close without this thought—just think of those numberless graves across the sea. Think of those who are forever overseas, and why they are overseas; because they trusted their country, that it would carry on the task which they had begun. And I love to think of that great band of noble young men who have finished this life and who have gone up into the heights. They look at Christ's wounds and smile in gallant comradeship. Like Christ on Calvary they gladly paid a price; like Him they loved the reckoning with God."

The Peace Cross was decorated with the flags of the allied nations and the cathedral banner. It was erected 21 years ago yesterday, after the termination of the Spanish-American war. The desk from which the services were read, is constructed of metal taken from cannon captured from the Spaniards during the war.

Meeting of Anglican and Eastern Association at Detroit.

The twelfth annual meeting of the Anglican and Eastern Association will be held in St. John's Church, Detroit, on Saturday, October 11th, at 7:45, during the sessions of the General Convention. An interesting program has been prepared and an effort will be made to make a strong drive for the Association in the Middle West where there is so great need for interest in this subject. Addresses will be made by the Rt. Rev. Charles S. Burch, Bishop-elect of the Diocese of New York, Metropolitan Platon, of Kherson and Odessa and other Orthodox prelates, the Rev. Reginald H. Weller, Bishop of Fond du Lac, and the Rev. W. C. Emhardt. The annual business meeting and election of officers will be followed by a public meeting at which the addresses will be made.

The Hon. Edward Ivinson, Mayor of Laramie, Wyoming, and devoted Churchman, signed deeds, on Sept. 21st, his 89th birthday, whereby he conveyed to St. Matthew's Cathedral a quarter of the square upon which the Cathedral now stands, a forty acre tract to the Cathedral Home for Children, adjoining their new property, and his one-half interest in an eighty acre tract in the city of Laramie, adjacent to the site of the new Refinery erected by the Midwest Refining Company.

This is but another evidence of the interest and generosity of Mr. Ivinson, who two years ago completed the Cathedral tower and spires and installed the clock and chimes therein.

CHURCH DOES NOT NEED TO BE MADE OVER

"Challenge to the Church," Silly Talk—Whatever Challenge There May Be Is to Men.

Mr. William S. Bailey of Malone, N. Y., writes to The Witness:

In The Witness of 20th Sept., Gov. Wm. S. Manning of South Carolina, is reported to have said, in referring to the men of the A. E. F., "They have lost interest in doctrine and dogma. These things are largely of the past with them, and they are looking now for the fundamentals of Christianity." Secular magazines as well as religious papers are full of the "Challenge to the Church," "Reasons why young men don't go to Church," etc., etc. Wasted paper and ink! It is high time we stopped this silly talk about the "challenge" to the Church. Whatever challenge there may be is to men. There is no question as to whether the Church can give what men want, but the question is, how long can men afford to try to get along without the Church? Until each individual has given the Church a fair opportunity to prove herself the divinely appointed channel of grace, no one has the right to issue any so-called challenge.

The simple reason why many do not appreciate the Church is that they have not been willing to give the Church a chance to exact some sacrifice in her service. Men value what they pay dearly for. (We are all better Americans because of our part in the war.) And they have mistakenly supposed that salvation is free. It is not. The price of salvation is the Sacrifice of Calvary. Let men attend more earnestly to their duty to the Sacrament which volumes and applies that Sacrifice and we shall hear less about the failure of Christianity to satisfy the needs of men. It is noteworthy that no such complaints are heard from those who are allowed the opportunity of frequently partaking of the Blessed Sacrament.

One thing more: We need to arouse ourselves from this self-deception that doctrine and dogma are inconsistent with and antagonistic to "fundamentals of Christianity." There are doctrines and dogmas because Christianity is a living and a growing thing and they are its fundamentals. It has no others. Let us strengthen our insistence on the acceptance of the Creed and the Faith it proclaims. And the light of faith will shine in the lives of Christian men and there will be no occasion for challenge. There is no need to make over the Church to suit the desires or whims of men. Rather must men reform themselves to suit the needs of the Church.

A largely attended service for actors and stage folk was held in the Gaiety Theater, Omaha, Neb., on a recent Sunday afternoon, under the direction of Rev. C. Edwin Brown, Chaplain of the Actors' Church Alliance, and rector of St. Martin's Church, South Omaha. The service was open to the public and a special invitation extended to all persons connected in any way with the actors' profession, whether grand opera, vaudeville, carnival, drama, circus, musical comedy, burlesque, or concert.

CHATS WITH LAYMEN

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

We met on the golf links. We were both making shots for practice, so we had some time for conversation. This layman was treasurer of his diocese. He said that he had the custody of nearly a million dollars and that there was a large surplus in the income of the fund established for the purpose of paying the salary of the Bishop. Fortunate diocese.

"I presume," he said, "that some dioceses have not been able to build up endowments."

"You are undoubtedly right," I replied. "We have thirty dioceses in the United States with fewer communicants than the city of Hartford, Connecticut."

"I am astonished," he exclaimed. "What is retarding the growth of the Church in these places?"

"Competition. Our whole method of Church administration, in cities and in dioceses is based on the principle of competition. Missionary Bishops compete for the attention of the Church at large and the most persuasive gets the largest response irrespective of the relative importance of his diocesan projects. All commissions and boards compete by mail and we are deluged. Parishes and dioceses compete for clergymen."

"Is there no remedy for this condition?" asked the layman, just as I was about to drive. In my eagerness to reply I drove the ball into the woods, where, like a patriarchal grave, it remains to this day.

"There is. I hope you will excuse the positiveness of my convictions, but I have been studying this subject for two years, and naturally have reached some conclusions. This Church needs a great Federal Council to administer its national affairs and to protect its national interests. This Council should consist of a group of our wisest and most capable men, who should give their entire time to the administration of these affairs. They should be constantly in session or at work. They should create departments for each national interest. They should gather experts about them. The General Convention has the greatest opportunity in its history, to advance the Church in our land by creating such a Council.

"What would it do?" was the layman's question.

"Let me tabulate a few of its opportunities:

1. This Council could create a great national foundation of perhaps \$200,000,000 to propel the Church in our land. I am assured by men who know our Church, that it would be possible to raise this sum of money, if the program of work were big enough to attract the attention of the big men of this nation. All money given by parishes or dioceses for general purposes would go into this fund. It would at once attract bequests.

2. This Council could establish training schools for the city. We need thousands of laymen for our work in education and social service. Many laymen would be willing to serve the Church if they were trained and if they were not expected to enter the ministry. We should train women, too. A Vassar Senior recently told me that she knew of fifty girls at Vassar who were desirous of service if they could find something for which it was worth while to give up their time and ability.

3. This council could train men for the ministry in industrial, educational and rural centers. It could sustain them in such work as long as necessary. Dioceses seem to be unable either to secure or train men, or to sustain them if by chance they should get one fitted for such work.

4. This Council could sustain and support all missionary work in every place in our land where the opportunity, judged from a national standpoint, seemed to justify the effort.

5. This Council could arrange for a campaign of national publicity. We must capture the thinking of America.

This is but the beginning of an

outline of their tasks. All this could be done without interfering with the responsibilities or prerogative of diocesan Bishop. The National Church would but reinforce the local or diocesan efforts."

"But would the General Convention undertake such a radical step?" Asked my layman.

Who can say?

ANNIVERSARY OF BISHOP FRANCIS CELEBRATED.

A Happy Event Observed in Connection With Nation-Wide Campaign.

Indianapolis, Ind.—Tuesday, Sept. 23, was a red letter day in the Diocese of Indianapolis, because two events of great importance combined—the twentieth Anniversary of the consecration of Bishop Francis and the opening movement of the Nation-Wide Campaign. Bishop Francis was consecrated twenty years ago in St. Paul's Church, Evansville, of which Church he was then rector. Of the Bishops who took part in the ceremony only two are living, Bishop White of Michigan City and Bishop Burton of Lexington. Of the clergy then present but two are in the Diocese, Rev. John E. Sulger of Terre Haute and Rev. Willis D. Engle of Indianapolis. The Bishop has had a very busy life, most of the time being a member of the Board of Missions and serving as chaplain of Base Hospital No. 32, in the great war. In all of his activities, Mrs. Francis has proven herself a splendid helper and leader. Great credit is due them both for their zeal and consecration. The day began with a celebration of the Holy Communion at Christ Church, Indianapolis by the Bishop, who was assisted by Rev. Messrs. James D. Stanley, Lewis Brown, Ph. D. and Frank J. Mallett, Ph. D. In his address the Bishop reviewed briefly his Episcopate and emphasized his principles of guidance. At noon representatives from all the parishes met at luncheon at the University Club. Mr. J. K. Lilly, chairman of the Diocesan Committee of the Nation-Wide Campaign presided. Mr. Lewis B. Franklin of New York outlined the phases of the movement. Questions and answers were a part of the informal program.

At 6 o'clock the clergy gave a dinner to Bishop Francis and had as guests Mr. Franklin and Mr. Lilly. Brief speeches were made by President Geo. E. Young, Rev. John E. Sulger and Rev. Geo. G. Burbank. The Bishop was quite happy in his response. At 8 o'clock a great mass meeting was held in St. Paul's Church, which was filled with a representative gathering. Bishop Francis presided and introduced the speakers, Mr. Lilly and Mr. Franklin. The meeting was most enthusiastic and the speeches were received with manifest appreciation. The campaign opens most auspiciously and bids fair to be the greatest awakening the Diocese has ever known.

An inspiring meeting of the Parochial Committees of the Nation-wide Campaign in the southern part of the Diocese of Western Michigan, was held on Friday, September 26th, at St. Luke's, Kalamazoo. Addresses were made by the representatives of the Central Committee who were the Rev. I. H. Rorrill, D.D., of Japan, and the Rev. C. LeV. Brine of Portsmouth, N. H. Helpful speeches were also made by Bishop McCormick and Archdeacon Vercoe. Several laymen of large ability in handling important affairs were present and the great campaign received a fine impetus. The whole diocese seems to be wide-awake.

It is expected that representatives of over forty nationalities will meet at Pittsburgh, Pa., Armistice Week, November 9 to 16, for the World's Christian Citizenship Conference, under the auspices of the National Reform Association, and that fully 10,000 persons will attend the conference.

THE NEW LECTIONARY

Dr. Wilmer Comments on the Criticisms and Merits of the Proposed System of Bible Readings.

The Rev. Dr. C. B. Wilmer of Atlanta, Ga., writes to The Witness as follows, under date of September 29th:

I was much interested in Dr. Atwater's article in your issue of September 28th, in regard to the Lectionary, and particularly in his suggestion of printing the lessons with comments for distribution in the congregation. I am wondering whether a better plan would not be a brief introduction, as suggested by the Canterbury Commission, to be read by the minister; though the two plans are not necessarily incompatible. The former would reach that large class of people who are not going to read anything, and would in most cases be sufficient. Even where the selection is fairly clear, the particular purpose should be mentioned and that sometimes differs even with the same chapter. For instance, I Kings 19, read September 21st for St. Matthew's Day, was probably intended to bring out the choice of Elisha as Elijah's successor in the office of prophet. But it is also a fine selection to read on the topic, "How God Encourages His Servants" (Food, rest, renewed summons to duty, assurance that God would preserve a remnant and that through a successor the work would go on.) With that in view, it would not be a bad reading for, say, the 22nd Sunday after Trinity, as correlated with the idea of perseverance—"continual godliness."

But what I wish mainly to urge is that, no matter what Lectionary is finally adopted by our Church, we should by no means adopt as our standard of instruction the already existing information of by no means well informed people, or the very limited intelligence of people who cannot stand anything except "simple lessons." The Church has a very solemn obligation in the discharge of her teaching functions, and teaching rather implies the idea of, well, teaching. There is no reason why special provision should not be made, or liberty allowed, where congregations of limited intelligence are concerned; but I do protest against such cases being treated as the norm.

So far as the New Lectionary is concerned, which I suppose Dr. Atwater had in mind when he spoke of a highly articulated system to which the people have turned a deaf ear, I desire to say, first, that all the people have not turned a deaf ear to it; secondly, that, be that as it may, experience is not a test until some method of accompanying explanation has been tried, such as that suggested by Dr. Atwater himself, or the other, or both, and, which, I beg to remark, is shown by Dr. Atwater to be necessary with any lessons, unless we are to limit the selection to such simple ones that every one will understand them and get the point without any explanation—against which, once more, I do most solemnly protest.

No Attempt to Force System of Lessons on Church Without a Trial.

In closing, may I call attention to the report of the Lectionary Commission adopted at their last meeting in Portland, Maine, and sent out to the deputies by Dr. Atwater. There is not and never has been any intention or desire on the part of the commission, or of any single member thereof, to force on the Church any system of lessons without full and fair trial and conference. It will be seen in that report, concurred in by all present, representing different views, that "there are features peculiar to this Lectionary (the one under trial) which are highly valuable and seem to be worthy of fuller consideration." May I personally add that I have never found a single individual, on or off the commission, who would take the position of, for instance, the Churchman that "it is not useful," or should simply be

thrown into the waste basket; that is, after an explanation of its general treatment of Holy Scripture; and I have found people who were enthusiastic about the possibilities of the plan and about many of the selections introduced for the first time as Sunday lessons, to the American Church and which are among the finest chapters in the whole Bible. To mention but a few: Amos 5; Jeremiah 31:1-17 and 23-37; Ezekiel 34:36:16-end; 37:1-14 and 15-end; among the prophets; and Genesis 23:32:1-30; I Samuel 8 from the historical portion of the O. T.

It is moreover the only Lectionary which does justice to the epoch-making character of the Return from Exile by associating it with Easter and the only Lectionary which brings out and in association with Easter and Easter tide what is perhaps the heart of the Bible; viz., the connection between redemption and obedience; and this in both Old and New Testaments. This will be made much clearer in the Revision which the commission hopes to have the opportunity of offering to the Church.

A call to the citizens of the United States to act in conformity with the high ideals of democracy and of Christianity in the present condition of strained relations between the races has just been issued by the Federal Council of the Churches of Christ in America, acting in conjunction with a large representative committee of white and colored citizens from all sections of the country. This committee met recently in New York City on the call of the secretary of the Home Missions Council and the chairman of the Committee of the Federal Council of Negro Churches. Much time was given to a full and free discussion of the racial situation.

A meeting of the Woman's Auxiliary of the Diocese of Delaware was held in Trinity Church, Wilmington, September 29th. The Rt. Rev. Dr. Garland, Suffragan Bishop of Pennsylvania, gave the address on "The Value of Women's Work." The treasurer reported the sum of \$2,900 for the United offering to be presented at the Triennial meeting at Detroit.

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The Witness

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BIG RALLY OF THE CHICAGO DIOCESE.

Must Pull Together as One Church and Think in Terms of the Whole Church.

At the first big rally of the Chicago Diocese in the Nation-Wide Campaign of the Episcopal Church, last Monday night, Bishop Charles P. Anderson rousingly addressed a gathering of clergy, vestry, wardens and campaign workers which packed the Cathedral of SS. Peter and Paul. The Bishop urged his hearers to stand firm in these revolutionary days for Church and State.

"We are living in a period of transition, the time when the bravest heart trembles," declared the Bishop, "and the message I give you is this: Cling to those Christian principles that have demonstrated their power through centuries of strife. Remember that times have changed. It may be necessary for the Church to change its methods, but not its belief. Hold steady to those things which represent for centuries the triumph of the Church. Let us learn to pull together as one Church, and to think in terms of the whole Church. Let us put a worthy goal before the Church and then perfect our organization to reach that goal."

In speaking of the Nation-Wide Campaign which he called "the most glorious task which the Church has ever undertaken," the Bishop said: "The Nation-Wide Campaign is a campaign of education, a campaign for better organization, a campaign for better equipment, a campaign to attack that great body of people untouched by the Church, a campaign for spiritual awakening and last, a campaign for a great sum of money."

"You ask why not come out and say it is a campaign for money. For my part it is not. If we raise a hundred million dollars and that is all there is to the campaign, after the money is spent we shall be in the same position we are now and no better off. Unless this campaign leaves us better equipped to do the work of the Church, we had better let it go."

"Following the fever of war there has been a reaction," the Bishop continued. "Something must be done to meet that reaction, so we have a campaign for education, better organization and equipment. When the survey is completed it will give the resources and needs of the Church all on one sheet, and the invitation will be made to the Chicago Diocese, what is your contribution in men, money and service to the whole Church?"

Describing the business sacrifices which many laymen have made to work on the Chicago campaign committee, Bishop Anderson said, "There may be idle rich in Chicago but they are not Episcopalians. There may be rich among the Chicago Episcopalians

but they are not idle." He announced that headquarters for the Nation-Wide Campaign in Chicago will be St. James' Parish House, 666 Rush Street.

Son of Bishop Edsall Advanced to Priesthood.

On Friday, September 19th, the Rev. Samuel Harmon Edsall, younger son of the late Bishop Samuel Cook Edsall of Minnesota, was advanced to the priesthood in St. Andrew's Church, Minneapolis. Bishop McElwain conducted these vice and celebrated the Holy Communion. Mr. Edsall was presented by the Rev. James E. Freeman of St. Mark's Church, Minneapolis, and the sermon and charge were delivered by the Rev. C. Edgar Haupt of St. Anthony Park, St. Paul.

Twenty-five of the clergy in the Twin Cities were present and attended a luncheon after the service which was given for them in Mr. Edsall's honor by the vestry of St. Andrew's and their wives. Mr. Edsall was ordained deacon nearly two years ago. He was released from active duty in the Navy during February and returned to Trinity College, Hartford, after his release in order to take his Master of Arts degree. This accomplished he returned to his native state and took charge of St. Andrew's, Minneapolis, on the first of August. He is a graduate of Seabury Divinity School, Faribault.

Meeting of Church School Institute at Geneva, Ill.

The Fox River Valley Church School Institute held its regular fall meeting at St. Mark's, Geneva, Ill., on Sunday afternoon and evening, Sept. 28. The Nation-wide Campaign was the general theme. A conference conducted solely by the lay delegates was a feature, at which various means of using the children in the campaign were discussed. The "Under-Shepherd Prayer League—to assist the Rector in his Ministry of Prayer," was inaugurated. By this, every person who agrees, children and adults, will pray by name for three others assigned by the rector. The prayer cards (which have since been printed) have prayers for the campaign, for the peace of the world, for deeper zeal, and for missions. It is thought that this will tend to increase the practice of intercessory prayer by supplying definite names to be prayed for. By it, every one in the parish can feel sure that some one else is praying for him.

The Rev. Victor Hoag presented a description of the workings of the "Batavia Plan" of week-day instruction, and stated that he felt it was the next phase of religious education. "Why didn't we think of it before," some of the sectarian ministers are quoted as saying.

The Rev. J. M. Johnson of Elgin spoke on the part the children must have in the campaign if it is to be truly "nation-wide."

The Rev. F. G. Budlong of Chicago preached in the evening.

It is hoped that in the late fall the debt on St. Mark's Church, Minneapolis, Minn., of which the Rev. Dr. James E. Freeman is rector, will be lifted and the Church property, including the rectory, consecrated. St. Mark's is the most imposing and beautifully situated edifice west of the Mississippi.

The Church of St. Andrew's, Roxboro, Philadelphia, Pa., under the auspices of its Brotherhood Bible Class, conducts a service on the second Sunday of each month at the Roxboro Poor House. The inmates enjoy the singing, Scripture readings and the Psalms. The Book of Common Prayer is used together with the Church Mission Hymnal.

The Cross of the Legion of Honor was recently conferred by Dr. Knecht of the French High Commission, on the Rev. Dr. McFarland, President and General Secretary of the Federal Council of the Churches of Christ in America.

ARCHBISHOP PLATON VISITS ALBANY CATHEDRAL.

Makes Important Statements and Relates Interesting Incidents.

The visit of Archbishop Platon, Metropolitan of Kiev and Odessa, Russia, to the Cathedral of All Saints, Albany, was an event of great interest and importance to the parish. The Metropolitan preached at the Holy Eucharist, Sunday, September 28th. Preceded by the choir and the Cathedral clergy, and followed by his secretary and interpreter, the Archbishop made an imposing figure in the procession round the church. He was escorted from the Episcopal Throne to the pulpit by the clergy, the Dean being the celebrant. Assompanied by the interpreter he went into the pulpit and delivered his speech in Russian. A large congregation heard him with much interest, and many Russians from the Orthodox Church in Watervliet were in the Cathedral.

The Archbishop's lecture which was interpreted as clearly as if the interpreter himself were the preacher, consisted of a description of the condition of Russia today. Dr. Platon lauded the part played by the United States, and especially by President Wilson. He told of a few of the horrors perpetrated by the Bolsheviks against the Russian clergy. He emphasized the fact that it was the Orthodox Church which alone could save Russia, to which the vast majority of the people were devoted. He related how on learning that Mrs. Wilson was an Episcopalian, he had sent her a Crucifix that she might show it to the President, the Figure representing the crucified Russia. He spoke strongly of an alliance between the United States (the country of the present) and Russia (the country of the future). He lamented the fact that Russia was not represented at the Peace Conference in Paris, as it was Russia that had done so much to help the Allies in the war, a fact which seems to be forgotten.

Archbishop Platon did not speak of Christian unity in the pulpit, but he said a good deal to Dean Larned outside the church. The time is near when priests of both communions will interchange. Asked how would intercommunion be possible owing to so many diversities of opinions in the Episcopal Church, he said that the Nicene Creed would form the basis.

The hundreds who heard the Metropolitan were much interested and his visit to the Cathedral of All Saints was an event which will not soon be forgotten in Albany. This was the fifth time he told the Dean that he had attended a celebration of the Divine Liturgy in an Episcopal Church. A Roman friend once wrote him, "I recognize that there are two branches of the Catholic Church—the Roman Catholic and the Eastern." "You have forgotten a third," he wrote back, "the Protestant Episcopal."

Plans are being completed for the erection of churches in Rock River and Hanna, Wyoming, under the direction of the Rev. F. C. Wissenbach. A campaign has been held in each of the stations, and a gratifying amount of money raised locally by those who will be benefited by the new undertaking.

A pair of brass alms basins of beautiful design were dedicated recently in St. John's Church, East Mauch Chunk, Pa., by the rector, Archdeacon Henry E. A. Durell. They are inscribed To the Glory of God and in loving Memory of Letha Mench Eggenweiler, 1899-1918, and presented by her mother, Mrs. Louisa Mench.

The General Board of Missions met with the Bishops of the Missionary Districts in this country, at Detroit, on Thursday, October 2nd, and on the following day with the Bishops of the foreign field. On last Saturday the Executive Committee of the Board met and carefully considered the entire Nation-wide Campaign.

ST. STEPHEN'S COLLEGE ENTERS UPON ITS SIXTIETH YEAR.

The Largest Enrollment of College Students in Fifteen Years.

St. Stephen's College, Annandale-on-Hudson, the only official Church College in the East, has entered upon its sixtieth year under a new president, the Rev. Bernard Iddings Bell, with a spirit that bids fair to raise the morale of the whole institution to a point far above any experienced in recent years.

Faced early in the summer with so small an enrollment of students that prospects for the year were disheartening, it has gathered to itself during the past few months one of the largest freshmen classes it has had for years. Abandoning the former practice of admitting students who were preparing for college every freshman this year is a full-fledged member of the first year class. This is one of the first means employed by President Bell to raise the standards at St. Stephen's.

A new department this year is that of sociology under the direction of the Rev. Lyford Paterson Edwards, Ph.D., who was head of the sociology department at Rice Institute, Houston, Texas. This is in line with the broader policy of St. Stephen's which aims at democratic fellowship and downright sincerity. Sports also play no small part in the new order of things and athletics three times a week are compulsory with all around physical manhood considered more essential than the stardom of any certain sport. Football, basketball, track and baseball are on the athletic program this year.

With faculty and students making an ideal rural community living under conditions best suited to scholarship and harmony, special features in the way of lectures by men who are leaders in modern thought have been planned. Some of these will be under the auspices of the Dragon Club, the undergraduate literary organization, and others will be given as sermons at the Sunday evening services in the College Chapel. These services are open to the neighboring public as well and have been designed to play a very important part in the college life. On each Sunday night the chapel pulpit will be filled by a special preacher of distinction and leadership in the Church.

The Rev. Frank Van Vliet, who for the past three years has been rector of St. Luke's Church, Jackson, Tennessee, has accepted a call to become assistant minister of Grace Church, Grand Rapids, Michigan (Rev. G. P. T. Sargent, rector).

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

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By Paul J. Brindel.

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

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

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

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THE WITNESS

6219 Cottage Grove Avenue

Chicago, Ill.

EDITORIAL

By Bishop IRVING P. JOHNSON.

WINNING THE WAR.

In the opinion of the writer the most vital question that is coming before the General Convention is that which pertains to the reorganization of its various boards and the creation of an executive body which can more effectively govern and direct the activities of the Church.

In a day of live issues, when every religious and political cult is aggressively pushing its particular propaganda, the Church is dumb and opens not its mouth.

At a time when the Roman Catholic, Methodist, Baptist, Christian Scientist, Socialist, et cetera, are conducting active and effective campaigns the Church finds itself without an executive body that can act effectively until it gets the consent of the General Convention.

To put it mildly the Church is very slow in a very rapid age because it clings to antiquated machinery.

We need a high power plant that can act rapidly and effectively. In this matter of the Nation-Wide Campaign, we are behind every other religious body simply because our machinery was so constituted that it could not act, and when it did act it was a question in the mind of some whether we did not have to wait for the General Convention to confirm such action.

It is perfectly absurd to depend upon a large and unwieldy legislative body, meeting every third year, to be the executive force in an aggressive warfare.

By the time we are ready to act the opportune moment has passed.

* * *

Look at the Philippine muddle. It is nearly three years since Bishop Brent resigned. In the meantime, a bishop acting as locum tenens and living 3,000 miles away has interjected his conscientious objection to the way in which things that the former bishop allowed, were done. The only result is to hamper effectiveness, and we wait for special meetings of the House of Bishops or General Conventions to act.

No wonder that much of our best missionary work has been retarded during the long interims that our tedious and archaic methods permit.

At this meeting of the General Convention we will probably elect another bishop of the Philippines who may or may not accept.

Liberia has been vacant for four years and whatever Bishop Ferguson may have accomplished has probably grown up to weeds in a tropical climate.

And the worst of it is that we have a large number of people who call this conservatism and deprecate definite action.

* * *

In the last General Convention I attempted to get the Church to put out a manual in which we expressed definitely to the lay mind the principles for which the Church stood.

It was received coldly by the committee as a very dangerous and trouble making scheme. As one layman expressed it, "It never would do to put forth such a document. It could not be done."

Are there no definite principles for which we stand? Is everything up in the air? Can no one speak for us in critical emergencies?

Such a condition is not conservatism, but paralysis. What the Church needs is an executive committee that can execute, for of what value is a body that cannot function?

How can we arrest the attention of men unless we have something which we believe.

* * *

It has been suggested that we have a real presiding Bishop who can direct our national machinery.

Popery! Not a bit of it.

At present we have a hundred Diocesan Popes, as witness the Bishop of Shanghai in the Philippines.

It may be that Father Staunton was guilty of Romish practices; the Bishop of Shanghai was the Pope himself, and Father Staunton had no one to appeal to from this papal decree.

It may not have been Bishop Graves fault that he had to be a Pope—the system seems to demand it.

There was no executive body to whom an appeal could be taken, so one has to wait for the General Convention to act in a judicial capacity. A lovely judicial body!

The real secret of our hesitation in creating an effective administrative body is our distrust of one another. We are so afraid it may do something that doesn't agree with our prejudices

I would rather have my prejudices trodden upon by a virile man than humored by a paralytic.

We are a great big power, this Church of ours, but we lack effective machinery.

Let us trust one another and create a board of strategy. Even though such a board may make many mistakes I will be glad to pardon these mistakes, if the war only goes on, for I am tired of mere dress parade.

I know of no better words to express the present apologetic

attitude of many Church people toward the Church, than those of the Amherst poet:

"I apologize to thee
For thine own duplicity."

If we are really waging a warfare, let us have a real board of strategy which will commit us to some definite policy of action.

For back of inaction on the field of battle is cowardice and compromise. We need leaders with a personality, pep and a program if we are ever going to win this war.

* * *

Another manifestation of this same Micawber attitude is the repeated question, "What is the Nation-Wide Campaign about?"

Who can tell definitely and authoritatively. Nobody but the Pope in each Diocese. He can tell, but he has learned caution too, for while the Diocesan Bishop has papal authority he has no Papal machinery, and so he is cautious.

I do not believe that Bishops as a rule like drives. I know that I don't, but I submit that it doesn't make a half-penny's difference what a Bishop likes, any more than any other servant.

He is to do the thing that will help win the battle, and now-a-days, the way to win wars is by drives. No! It didn't use to be that way, but then we are not living in "the used to be."

It is all right to respect the principles for which our fathers fought and died. That is fine. But if we insist on sticking to their methods of defending those principles, we will be bowled over by a gatling gun.

Methods are not sacrosanct and we need as a Church to study the methods of modern warfare if our object is to win the war and not to please ourselves and humor our prejudices.

JOHN CHARLES SAGE is the second to answer the summons of death among the priests and bishops who have been closely associated during the past three years on the editorial staff of The Witness. It was his difficult task to record the death in these columns of his brother priest and associate editor, the Rev. Charles Sniffen, of whom he wrote in terms of affection.

We grieve because of his absence among us in the flesh. We shed our tears of sorrow in unfeigned thanks to the good and loving Father for having given us this rare soul, ever ready to spend and be spent in the service of Him whom he worshipped and of his fellow men, a true and loyal friend, "Whom we have loved and lost awhile."

We extend to Mrs. Sage and daughter our deepest sympathy.

May light perpetual shine upon him!

TRANSFORMED POWER

By Dr. James E. Freeman.

"Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." Genesis 32:28.

The man to whom these words were spoken was one whose life up to this point had witnessed to selfishness and self-seeking. Jacob had, by deceit and sharp practice, attained a position of power and influence, but it was power and influence misused and misdirected. He was in his day what men call "prosperous and successful," but like much of such prosperity and success, it did not reckon with the great social plan of things. A certain great captain of industry declared several years ago that he regarded it as a sin for a man to die rich, and forthwith he undertook to dispense the millions he had accumulated. But, work as he might, and he did it with unusual consistency, he died before his task was accomplished. Doubtless the last twenty years of his long and eventful life were the happiest he experienced. Like Jacob, he reached the point where he realized that mere self-seeking and self-having were unworthy and unsatisfactory ends. It is amazing how few of us realize the real purpose of life, and at the same time its deeper joys, until we have passed into the period that men call old age. Jacob, by ordinary standards, was a respectable member of society. He doubtless made ample provision for his own household and was generous to his own immediate servants. But his life was narrow, insular and selfish for all that. He

had come to the great crisis in his experience, where he was returning to an environment that he had dishonored and that promised no assurance of welcome. He was driven to think seriously of the consequences of his sins and mistakes, and it was while in deep reflection, coupled no doubt with sincere penitence, that he was called from his old life and outlook to the new vision of life's larger meaning. His very name, which suggests "supplanter," was changed to Israel, which, implies princely gifts of power, power with God and with men. In other words, the real, true man, with all the hitherto unrecognized and unused potentialities, emerged. It was not merely a change of name, but rather a change of character, and with the change of character, a new purpose in life.

We recall as we write another notable case of this transformation. Many years ago there came under our observation a man of unusual gifts and power, whose large accumulations of wealth were the result of his genius and application. He had reached three score years, and up to that time he had interpreted life and its meaning in the terms of self-development and self-having. Suddenly he was arrested by the fact that there was something better to do in the world than to accumulate wealth. Further than this, he realized that if he were to have the experience and joy of doing something for others, it were better to do it before his will was probated. The result of his determination raised him from a position of indifferent regard in the city in which he lived to a place of high distinction and power. He later became the center of the people's affection. In other words, he had power with God and with men, and prevailed.

Where Jesus touched men's lives, he

sought to interpret to them the real nobility of service for others. In other words, He transformed them. It is coming to be assumed that no man or woman may have power with their fellows and prevail, unless they have power with God. Said a great author, "the Almighty writes a letter of credit on some men's faces, which is honored wherever presented." Such lives need no human under-writing.

To see men and women struggling to accumulate simply that they may have, rather than accumulating that they may give, and in giving prevail, is indeed pathetic, if not tragic. After all, power of any kind is valuable only when its true serviceability is realized and applied, and the sooner every one of us begins to realize this fact, the sooner will we create that great fraternity of interests for which the war was fought and for which we believe, under God, it was won.—Courtesy of Minneapolis Tribune.

DOLLARS AND IDEAS!

Dollars and Ideas! "You have a dollar. I have a dollar. We swap. Now you have my dollar and I have yours. We are no better off. . . . You have an idea. I have an idea. We swap. Now you have two ideas, and I have two ideas; that's the difference."

Ideas are fundamental to life. Great thinkers have perceived the meaning of life. Their thoughts printed in books are the soil in which we discover the ideas which mold our life. First to them came life, and then the expression of life in lasting words of beauty and power.

Inventors, who make it easy for men to see more clearly, to travel on the earth or above the earth, and to work the many great processes necessary to human living, are recognized and rewarded. The inventors of new ideas in human living are often forgotten.

The greatest body of ideas interpreting human life are found in the literature which we call the Holy Bible. I say "literature," because we need to recall again and again that it is not one book, but many books, coming from various ages, and often times of uneven interest and application to us. The fundamental teachings of the Bible are the foundations of human living, and the "processes whereby they have won the right to be understood," ought to be familiar to every Christian.—The Rev. D. Jackson, Fall River, Mass.

It is a great habit this shaking hands with the stranger in our midst—and then it helps to occasionally give the glad hand to those who are not real strangers.—Rev. R. D. S. Putney, St. Louis, Mo.

ANNOUNCEMENT.

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

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RECTORS AND VESTRYMEN, ATTENTION!

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

THE WORK OF THE GENERAL CONVENTION

The Sixteenth Triennial General Convention of the American Church convened in Detroit, Mich., on last Wednesday, October 8th.

The House of Bishops is composed of all the Bishops of the Church in this country and foreign missionary districts. The sessions are held in secret. There are over 120 Bishops.

The House of Deputies is composed of over 600 clerical and lay members representing the diocese and missionary districts. The sessions are held openly.

The following are some of the important matters which come before the General Convention for consideration and action:

Church Unity, growing out of the report of the Commission on the World Conference on Faith and Order and the "Proposals for an Approach Towards Unity," by representatives of the Church and the Congregational body.

A new canon entitled "The Executive Board of the General Convention" with the purpose of co-ordinating the work of the several General Boards, including the Board of Missions, the Board of Religious Education, and the Commission on Social Service.

Provision for adequate pensions for the aged clergy and their dependents who are not beneficiaries of the present Pension Fund.

Report of the Committee on Revision and Enrichment of the Prayer Book, including some fifty changes in the several offices of the Book of Common Prayer, which will be presented for final action. According to the report the changes proposed are for the purpose of adapting the Prayer Book "to present conditions" and "without a change in the belief or teaching" of the Church.

The request has been and it is generally hoped that the plan of work of the Nation-wide Campaign "will receive primary consideration."

A new series of Canons of Ordination, covering important changes in the requirements of candidates for Holy Orders.

Changes in the Canon relating to Holy Matrimony, providing that "No marriage shall be solemnized in this Church between parties, either of whom has a husband or wife still living who has been divorced for any cause arising after marriage."

The new Lectionary and the Hymnal will be acted upon and authorization probably given for their use.

The following are among the joint committees and commissions which will present reports on subjects not covered by the above.

Commission on American Churches in Europe.

Commission on Boys' Missionary Organization.

Commission on Election of a Suffragan by a Province.

Commission on Home and Family Life.

Commission on Parochial Missions.

Commission on Desire for Peace and International Friendship.

Commission on Press and Publicity.

Commission on Social Service.

Commission on Text Books of English and American History.

Premier Clemenceau of France in a published interview stated that "Formerly I had great distrust for the clergy; I reproached it with concealing the liberty of our thought and persecuting our freedom, and in the early days of the war when I traveled to the trenches I used to ask the soldiers, pointing out the chaplain, 'Does he not annoy you?' The soldiers invariably replied: 'Annoy us! Quite the contrary. He is brave, charming, devoted, cheerful. We love him much.'"

AN EARTHQUAKE IN THE CHURCH NEEDED.

He Believes the Whale Swallowed Jonah—Would Sentence all Bishops to Serve in Rescue Missions.

The Rev. J. J. D. Hall, until lately Superintendent of Galilee Mission, Philadelphia, now in charge temporarily of the Union Rescue Mission, Boston, writes as follows to The Witness:

"I suppose every clergyman in the Church has received a letter from an association of clergymen in the Diocese of New York who desire some important changes in rubric and canon at the coming General Convention. Will you insert the following note written in reply to that letter, my object being to place the emphasis from a lesser to a more important point:

My dear Brother: Your letter regarding the memorial and petition to the House of Bishops received. I am in sympathy with some things you desire done but not all. I am an old-fashioned Evangelical Churchman, believe in the old time religion—the Virgin birth and the Inspiration of the Bible from lid to lid. I even believe that the whale swallowed Jonah, and almost wish that it might make a return engagement and swallow a few more of the false prophets who are denying so much of the Bible and trying to destroy a belief in the miraculous teachings. They have gone through hell and put out the fire through heaven and torn up the golden streets, through the grave and thrown out the resurrection of the body, and God only knows what they will finally decide is real and genuine in the Bible and religion!

I am for anything that will maintain the true character of the Church—founded on the Inspiration of the Bible and the power of the Holy Ghost to change bad men and make them good men.

As to forms and ceremonies, I have little patience. I care more for the heavenward position than for the eastward position! I can preach without my cassock, but not without my character! I have spent far more time trying to kill the liquor traffic—root and branch—than I have trying to get this rubric or canon changed. If canon 20 could be changed to twenty cannon and be fired rapidly at the Church to awaken her from her almost death-like sleep, Pentecost could and would be repeated. I believe strongly in Apostolic succession, but never dissatisfied from Apostolic success!

I love the Prayer Book, but have little hope that changing this or that rubric or canon will bring the Church to her knees in repentance—where she surely needs to come! It might not be a bad plan to have all the Bishops sentenced to serve an indeterminate sentence in some live Rescue Mission where they could see the Acts of the Apostles re-enacted all around them—without any of their resolutions, if they ever passed any! Then let the clergy take their turn in orderly succession. This would make an earthquake in the Church—something badly needed!

The Church is suffering far more for endowment than for endowment! Some of the modern Apostles are impotent to cast out devils. When they lived as their Lord lived—in true simplicity and humility, they could do these things. Now we hear far more about the Pension plan than about the Apostolic plan. I am an optimist through and through—but I can see the dangers the Church is facing. I do not think the remedy is to be sought or found in the tinkering with this or that rubric or canon, but in a genuine revival of spiritual religion—beginning in the Chancel and ending with the sexton. A pungent little phrase says, 'Lord, send a revival and begin in me!'

A series of neighborhood meetings are being held weekly at Burlington, S. C., for prayer and study in the interest of the Nation-wide Campaign.

PROGRAM OF GIRLS' FRIENDLY SOCIETY.

The Girls' Friendly Society of America present a splendid program of services, conferences and luncheons, at Detroit, during the General Convention in that city. A cordial invitation is extended to all delegates and visitors to visit the general headquarters of the society, Arts and Crafts Building, 25 Watson St.; the Girls' Friendly Society Lodge, 65 Forest Ave., East, open Tuesdays, Thursdays and Sundays, 3:30 to 5:30 p. m.; The Girls' Center, 22 Witherell St. (Grand Circus Park), open daily 11 a. m. to 5 p. m. A buffet luncheon will be served daily from 12:30 to 2 p. m., at Arts and Crafts Playhouse, at fifty cents. The society exhibit will be open daily at the general headquarters.

Registration started on the 8th inst., and a reception was held to meet the officers of the society on the 10th, followed in the evening by a festival service at St. Paul's Cathedral, when Bishop Perry of Rhode Island preached the sermon.

Tomorrow, Sunday, Oct. 11th, the members of the society will make their corporate communion at Christ Church, Jefferson Ave., east of Hasted here Wednesday as the girls St.

The following is the program:

Monday, October 13—Conference, 3 p. m., at Arts and Crafts Playhouse. Subject: G. F. S. in the Provinces of New York and New Jersey and of Sewanee; followed by tea.

Wednesday, October 15—Conference, 3 p. m., at Arts and Crafts Playhouse. Subject: G. F. S. in the Provinces of the Northwest and of the Southwest; followed by tea.

Friday, October 17—Conference, 3 p. m., at Arts and Crafts Playhouse. Subject: G. F. S. in the Provinces of New England and of Washington; followed by tea.

Saturday, October 18—"Open House," 3 to 5:30 p. m. Michigan Holiday House at Pine Lake. Information regarding transportation can be obtained at headquarters. Tea, 4 to 6 p. m., at Arts and Crafts Playhouse.

Monday, October 20—Conference, 3 p. m., at Arts and Crafts Playhouse. Subject: G. F. S. in the Provinces of the Mid-West and of the Pacific; followed by tea.

Tuesday, October 21—Arcadia, 8 p. m. G. F. S. A. presented at Social Service Mass Meeting of the General Convention.

Wednesday, October 22—General Conference, 3 p. m., at Arts and Crafts Playhouse. Subject: Co-operation with other agencies of the Church; followed by tea.

Friday, October 24—Closing meeting, 4 p. m., at Arts and Crafts Playhouse; followed by tea.

An Active Social Service Club At Jamaica, N. Y.

Grace Church, Jamaica, a suburb of New York City, is ministering efficiently to the social life of the community under the leadership of the rector, the Rev. R. T. Homans. Many activities are carried on in the Memorial Parish House, the King Room of which is shared by the Grace Church Junior Club with the local Y. W. C. A. Miss Mary J. Hochderfer, manager of the club and a teacher in the public schools, is successfully endeavoring to serve the public in the way for which she has been best trained and with the type of social service for which years ago as a young stranger in a big city she felt the need. Half of the club receipts are given to charitable institutions and the other half donated to the Memorial House. An artistic and adjustable sign board has been purchased to be used by the Church for advertising the Church and social activities. The club advertises freely in the community papers and the papers devote considerable space to reports of the social gatherings. Strangers in the community some time register with the club before registering with their Church, and the club reports their arrivals to the clergy.

THE FARMER GIRL HAS COME TO STAY.

Training Girls for Outdoor Work at the Valle Crucis Industrial Church School.

Asheville, N. C.—The farmer girl, a product of war and necessity has come to stay, according to young women of the Industrial School at Valle Crucis, N. C., who have qualified as efficient farm laborers and who are urging an extension of their activities.

"We propose to supplement the inadequate supply of male labor," Miss Margaret Ordway, one of the farmer girls, "and to demonstrate the physical ability of women to handle the heaviest field work and to put pride and eager interest into the work.

"It is hoped to overcome the prejudice, not confined to the mountain section, which grants girlhood the heaviest toil in the house but denies her the more beautiful, agreeable and companionable work outside, as well as the more generous remuneration. To make agriculture a possible source of income would aid not only the individual earner but promote improved methods of farming, and produce an increase in the family income, a necessity if homes are to be brought to the standard of living education demands."

The Valle Crucis Industrial School, directed by the Diocese of Asheville, and regarded as one of the most efficient institutions in training young people of the Southern highlands, is one of the projects to be developed through the Church's Nation-Wide Campaign. Speaking of the work done by the girl farmers of the institution, Miss Ordway said:

"We have transplanted garden truck, broadcast fertilizer, slogged hogs, hoed corn, tied and shocked wheat and oats, driven mowing machines behind tractor, and helped with threshing. We have handled hay in all processes, even to carrying great shocks on tamarack poles, several times coming home with the water streaming from our clothing. On rainy days we cleared out and sorted iron, such as radiators, pipes, etc., salvaged bricks and disposed of quantities of refuse—glass, wire, nails and tin, which required continuous use of picks, shovels and wheelbarrows."

Fifty million dollars, as the financial necessity; enforcement and stability of Prohibition in the United States; ultimate world Prohibition; closer co-operation among the state leagues and of the state leagues with the national organization; the tightening up along all lines for one hundred per cent efficiency—these things are expected to result from action taken in a conference of the officials of the Anti-Saloon League of America and the state superintendents and headquarters committees.

ORDINATIONS.

In St. Paul's Church, Sparks, on the fourteenth Sunday after Trinity, St. Matthew's Day, September 21st, Major Henry Roble Sanborn was ordained to the Diaconate by the Right Reverend George Coolidge Hunting, D.D., Bishop of Nevada. The candidate was presented by the Rev. Thomas L. Bellam of Sparks. The sermon was preached by the Rev. Samuel Unsworth of Reno. The Rev. Mr. Sanborn will be associated with the Rev. Mr. Bellam at St. Paul's Church, Sparks.

A New Contribution from the Pen of Dr. Atwater.

The series of articles on "A National Administration for the Episcopal Church," by the Rev. Dr. George Parkin Atwater, printed in The Churchman, The Living Church, The American Church Monthly, and The Witness, which attracted wide attention, have been published in pamphlet form in response to numerous requests by the Parish Publishers, Akron, Ohio, of whom they may be had for 25 cents each. This announcement will, doubtless, be welcomed by a large number of the clergy and laity, who will wish to study Dr. Atwater's practical and comprehensive consideration of vital matters bearing upon the work of the Parish, Diocesan and General Church.

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SOME NOTES ON THE REPORT OF THE COMMISSION ON THE PRAYER BOOK

By the Rev. Walker Gwynn, D.D.,
Summit, N. J.

Three years ago, under this title, I suggested fourteen amendments to the Prayer Book. In the present report no less than eight of these have been adopted either in part or in substance. This fact encourages me to make some comments on the new work of the Commission.

And let me say at the outset that the report, as a whole, in my judgment, shows not only great and painstaking thought, but is to be commended for its conservatism as well as for its progressive character in recognizing, as revisers from the fourth century onwards have been compelled to do, the needs of their new day. Even if all the proposed changes were adopted, which is not at all likely, conservative Churchmen would find the same familiar Book only altered in accord with our Lord's direction to His "scribes" to "bring forth out of their treasures things new and old" alike, unchanged in doctrine, but a better instrument for the stirring times in which we live.

1. Rearrangement.

The rearrangement proposed for some offices is much to be commended. Examples of simplification and convenience are found in the placing of Epistles and Gospels after, instead of before, the Eucharistic Office, and the combination of the three offices for Holy Baptism; though an exception must be made to the proposed omission of all the admirable exhortations in days when such teaching is sadly needed. The new distribution of the various parts of the service for Thanksgiving Day, which have always been hard to find, is another example of good rearrangement. In exact line with this would be the placing of the Easter anthem, "Christ our Passover," after the Venite where it belongs, instead of among the Epistles and Gospels where no one would think of looking for it.

2. The Psalter.

The recommendations for printing certain Psalms in sections, and for giving opportunity to omit the imprecatory passages of certain Psalms when desired, are most desirable. When it is known that "none of the imprecatory Psalms are to be found in the Jewish Prayer Book" of today, surely it is time for Christians to revise their ideas in regard to calling "fire to come down from heaven to consume even the enemies of God." (See Prayer Book Version Corrected, by Sir Edward Clark, p. xxi.)

The proposed amendments in the text of the Psalter are much to be desired, though it would seem that this should rather be left to a joint commission of all the branches of the English-speaking Communion. English titles for the Psalms, instead of the Latin first words of the Vulgate, which are meaningless to most readers, might well be referred to the same commission.

The extension of the rule of Proper Psalms for every Sunday in the year is most commendable. It is a pity, however, that the ingenious but perfectly simple method of "a practically continuous use of the Psalter on week-days" as adopted by the Scottish Bishops in 1915, should not have been accepted by the Commission. This use is unbroken by the Proper Psalms for Sundays, and only broken by the few great week-day feasts and fasts, so that the whole Psalter may be recited in five weeks of six days each, or ten times in the year. (See "A New Distribution of the Psalter," Cambridge University Press, 1915, paper, 20 pp.)

3. Some Desirable Changes in Printing.

A few minor changes in printing some other parts of the Book are much to be desired. For instance, the Burial Lesson from First Corinthians, and all the long Gospels in

Holy Week have not a single break in type from beginning to end. This of course is no excuse for an educated man mumbling them without pause or change of voice throughout these page-long paragraphs. Who has not heard them all murdered in a way that would be disgraceful to a boy of the sixth grade in our public schools? And these the most solemn and affecting chapters in all of Scripture! Division into proper paragraphs would at least be a reminder to the ill trained novice, though useless for old offenders whom we all have known and groaned over.

4. The Calendar Saints.

In its proposal to restore the names of many of the "Black Letter" saints which were dropped in 1789, the Commission wisely claims that "it is giving expression to a growing need for a larger realization on the part of the Church of the Communion of Saints." It adds, "There is no Church in Christendom more truly cosmopolitan than ours, and it seems peculiarly appropriate that, somewhere in the Prayer Book, days should be appointed for the commemoration of patron saints of various nations and races" (pp. xiv, xv). For this reason surely Blasius of Armenia might well have been coupled with Anagarius of Scandinavia on Feb. 3, his day in the English Calendar.

5. "Matins and Evensong."

It is here in the Calendar, or else in the Table of Proper Lessons (as in the English Book) that the tradition and purely English words, Matins and Evensong, might be restored. Concerning this, that wise liturgical student and conservative Broad Churchman, the late Dr. William R. Huntington, wrote in 1892, "Beautiful names, good English Reformation words, which it is a great pity to have lost from the American Book in 1789." Conciseness, as well as historical reasons, makes this most desirable. "Vespers" is the word of the unreformed Book. "Evensong" is peculiar to the reformed, though long in popular use before 1549.

6. Titles for the Eucharistic Service.

While the Commission has made some improvements since the last report in the chief title for the office in approximation to that of the Scottish, there is still much need for amendment in all three places where the title occurs, namely, (1) the Table of Contents, (2) the new title-page for the office (a very desirable feature), and (3) the office itself (pp. 18, 15, and 54 of the Report). For these three places I would suggest the following small but important changes: for the Table of Contents (1), "The Divine Liturgy, being the Order for the Celebration of the Lord's Supper or Holy Eucharist, and (in place of commonly called) The Holy Communion"; for the new title-page (2) "The Divine Liturgy" (instead of "The Holy Communion," which represents only one aspect of the Sacrament); and for the chief title of the Office (3), "The Divine Liturgy, being the Order for the Celebration of the Lord's Supper, or Holy Eucharist, and (in place of "or," or "commonly called") The Holy Communion."

The last paragraph of the Prayer of Consecration should also have an indented title, as "The Oblation" and "The Invocation," immediately preceding them, to call attention to its character and great importance. As we have here the solemn pleading of the atoning "merits and death of Thy Son Jesus Christ," "The Intercession" seems the most fitting. The very serious practical reasons for these changes of title I have dealt with at some length in the October number of "The American Church Monthly."

7. The Marriage Service.

With all its beauty, the brevity of this service in our present Book has detracted much from its proper dignity. The amendments suggested in the Report would add very much to its fulness and devotional character. I am still in hopes, however, that the

beautiful and ancient prayer for the benediction of the ring may be restored to us, though left optional for the sake of "tender consciences," if any there be when we are accustomed to bless our churches, our graveyards, our food, and endless other things of less importance. Surely we should do everything to throw about this holy estate all that may help to increase its religious character and solemnity. The prayer in the old office reads, "Bless, O Lord, this ring which we bless in Thy Name, that she who wears it may abide in Thy peace, continue in Thy favor, live, go on, and grow old in Thy love, and may be increased with length of days; through Jesus Christ our Lord."

The Commission wisely recommends the omission of "obey." The word never occupied any place in the pre-Reformation manuals, and it adds nothing whatever to what is implied in "love" and "honor." The ambiguous rubric which directs that the man shall be "on the right hand, and the woman on the left" should be changed. The old rubric makes everything plain, "the man on the right hand of the woman" (Vir a dextris mulieris).

8. The Offices of Instruction.

One of the most salutary and important enrichments proposed is that of "The Offices of Instruction," following "The Ministration of Baptism." In view of the serious falling off in attendance in our Sunday Schools, and in the mistaken attempts to make youthful theologians instead of plain practical and worshipping Christian boys and girls, men and women, out of our children, here is a move in the right direction. It is simply a return and a recall to the ancient and wise rule of grounding the young, "line upon line, precept upon precept," in the fundamental truths and facts of the Christian faith, and training them week by week in the reverent worship of God's House. It seems to be largely forgotten today that religious habits, with a strong hold on the simple fundamental things of the Creed, the Lord's Prayer, the Commandments, and the Sacraments, is far more efficacious in the moulding of life than a diffuse knowledge of the divine library which we call the Bible. It is assumed that these Offices of Instruction should be used in the Church, not in a Sunday School room, in connection with one or other Prayer Book service, and that the responsibility for them should be placed directly where it belongs, on the pastor of the flock, with the assistance of such faithfully trained teachers, paid or not, as he can get. One has only to watch the crowd of children streaming away from the Church, instead of towards it, every Sunday, to learn the chief reason for our failure to make steadfast Christians of so many of our young. These offices loyally and perseveringly carried out, not merely when and during the nine months when the Sunday School is "in session" (for it is reduced to that now), but every Sunday in the year, will do much to stem the fearful tide of irreligion among us.

9. The Sundays After Trinity.

The proposal to change the names of the Sundays of the last half of the Christian Year to "after Pentecost" will scarcely commend itself to our people, though much could be said for it were we to begin anew. There are good reasons against it besides mere stolid conservatism. It is true that the name Trinity Sunday for the octave of Whitsunday or Pentecost was adopted by the English Church only in the eleventh century (it is said, at the suggestion of the martyred Archbishop, Thomas a Becket) and probably the custom of naming the Sundays after Trinity arose soon after. It was not till three hundred years later that the Roman Church accepted the name for the octave. And even today both the Oriental and the Roman Churches count the Sundays after Pentecost, and not after Trinity, which has no place in the Eastern Calendar whatever. The custom therefore of naming after Trinity has been peculiar to the British and

Irish Churches, and to those German Churches which were founded by their missionaries, for seven hundred years. Moreover this fact is noteworthy as a token of national and liturgical independence of these Churches, but also as a witness to their unbroken orthodoxy. For it is a fact that while the heresy which denied the perfect Godhead of our Lord overspread all the rest of the Christian Church it never crossed "the inviolate sea" to find a footing on British or Irish soil. This alone should make us hesitate in days like these, when every old truth is cast into the crucible, to break down any old barrier of "the faith once delivered."

For a similar reason the Commission might well have recommended the restoration of the great hymn "commonly called the Creed of Saint Athanasius," to a place of honor at the least along side of the Articles, not necessarily for public use, but for its witness and clearness of teaching. This does not mean that the anathemas or warnings should be printed. The Nicene Creed had a similar anathema attached to it, but no one dreams of printing it, much less uttering it. All which is humbly submitted to the consideration of the Commission and the Convention, under the guidance and enlightenment of the Holy Spirit of truth.

TO DEVELOP THE WORK AMONG NEGROES.

Mississippi Has a Majority of Negro Population—Church Should Be Alive to Her Opportunity.

Jackson, Miss., Sept. 23.—Development of work among negroes of the state is regarded as the greatest immediate need of the Episcopal Church in the Diocese of Mississippi, according to a statement by Bishop Theodore D. Bratton, setting forth the purpose of the Nation-Wide Campaign of the Church as they concern Mississippi.

"We in this state are trying to maintain our many missions," said Bishop Bratton, "our college for white girls (All Saints at Vicksburg), our industrial school for negro youths at Vicksburg, our primary school for negroes at Jackson, and other activities—for all of which we need far larger sums than in days gone by."

"In addition, this great Mississippi Valley, with its millions of negroes, ought to have a model industrial and agricultural school under Church ownership and management to supplement our state schools of like character, which cannot hope to occupy the whole field. Mississippi is the only state in which there is a majority of negro population; all the more reason, it would seem why the Church should be alive to her opportunity of service and leadership. Never was there a wider field offered.

"And yet these particular cases are not to be compared in importance with the great purpose of the campaign to reach the heart and soul of the men and women of the Church and to open the doors of love and sympathy and co-operation in the vast work of the Church as she represents her Lord's mission to the world."

The Rev. Percy R. Stockman, rector of Gloria Dei (Old Swedes) Church, Philadelphia, Pa., has abandoned the publication of his parish paper and is issuing instead typewritten communications to his parishioners.

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

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

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For Boys and Girls

We are often told to "Watch our Step." There is something besides our step we should watch and that is our habits, for they can make us the most useful and lovable member of Home, Church and Nation, or they can ruin us forever.

Bad habits are so sly and tricky! We hardly begin to realize that they are there when, before we know it—we have them—perhaps for life. I expect other people see them in us before we do. There is an old saying that used to be told me when I was a little girl: "We never see ourselves as others see us." I didn't quite understand it and got the impression that I was very bad. Another thing I used to be told was: "If you behave as well as you look—you will do very well." But I imagined from this remark that I was a very bad-looker.

While we are very young it is the duty of our parents to talk with us about the habits. They may see in us that which may prove dangerous for our future, but when we begin to detect them in ourselves we can use our will-power to keep them under control; and do you know it is much like playing a game after all! For after we once realize what they are, we get up each morning, resolved not to be a slave to any habit that day. Perhaps we fail and feel a little discouraged, but we go at it again, the next and the next, until we conquer.

When we watch some great athlete perform, we realize that he has trained for weeks, giving up many things that he liked best to do, in order that he might perform what he is now doing so easily.

In the same way, a great musician or actress has trained for months to become what she is.

So let us train ourselves in the good habits and beware of the bad ones—anger, lying, deceit, impure thoughts, words or actions, pride, stealing, envy, untrue friendship, being a bad loser, laziness, rudeness, irreverence, conceit, swearing, not being cheerful, too impatient, discontent, over-eating, extravagance, wastefulness, getting-in-debt, selfishness, sulking, coveting that which some one else has and we have not, not putting ourselves in the other person's place, feeling superior, not being patient with those who differ from us, not having sympathy for the sick and poor, and hating those who have more than we do.

The children's room in the New York library on the corner of Fifth Avenue and 42nd St.—the place said to have more traffic each day than any other in the city, was filled with children (the day I visited it) all quiet, well-behaved and busily reading. Many mothers bring their little ones and leave them there looking at pictures, while they go elsewhere.

Being hurried, I could only rapidly glance around. The bookcases appeared to be of some kind of metal while the door casings were of marble. There seemed to be books on all subjects for instruction and all the stories for children that have ever been written. In the glass cases were deluxe editions of famous stories in French and English and beautifully illustrated. There were many large models of various airplanes from the different nations. Under the glass on one of the tables were flags of all the nations.

On the walls were original paintings by Nathaniel C. Wyeth—in one room various scenes of the life and doing of Robin Hood in Nottingham Forest; in the other a set of pictures from Robert Louis Stevenson's "The Black Arrow." There were also pictures representing the "Cries of London."

Hanging on the wall in a frame was the original log of the U. S. NC-4 on the first flight across the Atlantic.

There were all sorts and kinds of children present and it must have seemed to them like coming into an

other world when they left the noise and crowds outside. I am told that a very nice white-haired old lady, who does not allow her name to be known, comes there each week, gathers the children around her and tells them fairy stories.

Not far from this room, was the reading room for the blind. It was locked so I could not go through it and it was a disappointment; but I could look through the gratings of the door and see the very large books of raised type.

Your Friend,
Grace Woodruff Johnson.

The Call of the World and the Church's Response.

"Of course, there is something about a Church—the drone, the scent, the half darkness; there's beauty in it, it's a pleasant drug. The Church ought to be a forlorn hope; then we should believe in it. Instead of that it's a sort of business that no one can take too seriously. So in the main, it is given up to vested interests and social influences."

These words of the agnostic in John Galsworthy's recent book, "Saint's Progress," are made the point of departure for one of the most inspiring expositions of the world-aims of the Church as expressed in the Nation-wide Campaign, that have thus far been written. This exposition is "The Call of the World and the Church's Response," Bulletin No. 2 of the educational leaflets being published by the Executive Committee of the Campaign, and just come from the press.

The Church may smile at such evil report, says the introduction to this leaflet, if it has men and women to endure and serve and sacrifice without end, because they know that the Church is not a tradition, a social fashion or an aesthetic luxury but a living challenge to ignorance and sin, an army going forth to win the world for Christ.

That all men and women, boys and girls in the Church may know this beyond question, may feel it as well as understand it, the Nation-wide Campaign has come to teach them how great is the Church's business, how well it is worth the best they have to give; to claim their lives, first, even though afterward it asks great gifts of money to carry out those things that awakened lives will plan, to help them measure themselves by the standard of the "Great-Hearts" among the disciples of Christ, until they are brought to ask that they be shown a true way to live their life for Him who gave it to them.

And when the Church, its heart aflame, has asked that question, nay, made that prayer, there is pointed out to it through this campaign, the ways.

There are three: the Ministry of Teaching, the Ministry of Social Reconstruction, and the Ministry of Missionary Advance. And the Bulletin sets them forth, ways that have been traced and illumined by the surveys made for the campaign, ways populous with those who need Christ and the Church, ways from which rise the call of the world, a call to which only a Church with a heart on fire, carrying through a great campaign, can make response.

Take the way of the Ministry of Teaching. The bulletin shows that the Nation-Wide Campaign, with the aid of the whole Church, must strengthen the hands of the General Board of Religious Education, that this way may be followed. The great need of a real development of real Sunday Schools is shown by existing conditions, summarized yet compelling; the need for teachers, for materials, for methods. There is the need for spiritual nurture of the men and women in the colleges and universities of the country—for the Church has not met its responsibility for these. There is the need of the schools the Church has founded, of schools the Church might have founded and didn't. And the splendid record of achievement in some of the former, by men who have had little

help, is written down to tell its own story.

Then there is the Ministry of Social Reconstruction. The Nation-wide Campaign must lend the workers, the means and the spirit to enable the Joint Commission on Social Service to respond to the call of this way. It must teach the Church that it may not save the souls of its members by taking them out of the world. It must put them into the world as the Master put the first disciples, to make the world over according to God's plan.

Opportunities for the work of social reconstruction are shown in the reports of ministers which state that almost no provision is made by the Church for ministering to jails, reformatories, public hospitals and almshouses. The problem of the delinquent child and the state's disposal of him is taken up, to show the Church that it must build institutions of its own to help cover the need, that it must shape public sentiment so that state institutions shall be made what they should be. And the need is pointed out for groups of men and women in the Church, everywhere, to study in the light of the mind of Jesus, the questions that mean the life or death of present civilization; the relationship between capital and labor, the fair distribution of the fruits of industry, a method of co-operation to heal economic strife, a new international order.

And then is taken up the Ministry of Missionary Advance. The proud record of the Church's pioneers in far fields is set down, a thrilling chapter in the history of missionaries in the remote places of this country. And the lesson of the war is read in its relation to the work of foreign missions—that the destinies of all peoples of the earth are bound together, that no people is secure while injustice, ignorance and degradation exist anywhere. The Church's far flung battle line of missions is traced, and the needs to hold and to advance that line are pointed out. There is cited the plea of Bishops from every quarter of the field for men in the ministry, and for men and women as teachers, doctors, nurses and helpers; for money to give the missionary his chapel and his aides, the surgeon his hospital, the teacher his school. Items are quoted from the surveys, pleas for aid that existing work may not die, that new work may begin.

To these great advantages the Nation-wide Campaign, as interpreted in this Bulletin, calls the Church. And it asks: Shall the Church be found a "pleasant drug," a "sort of business that no one can take too seriously?"

The Most Glorious Thing the Church Has Ever Done.

The need for women to direct toward the moral and spiritual improvement of the world the power and facility for hard work which they developed during the war was pointed out recently by Mrs. C. L. Pettigrew of Atlanta, Ga., president of the Woman's Auxiliary for the Diocese of Atlanta, and one of the leaders in mission work.

"The capacities of women service have been tested and not found wanting," said Mrs. Pettigrew. "The entire nation has placed the stamp of its approval on the character of services women can render. And now every woman should contribute to the great warfare between the forces of good and evil all the love and loyalty and energy, the enthusiasm and toil and resolution, she gave the Red Cross and other war work enterprises."

There is a definite opportunity for such work. In many denominations campaigns of spiritual awakening and broadening are being conducted. In the Church there is the Nation-Wide Campaign—the most glorious thing the Church has ever undertaken, and the thing that will bring to every woman a clear call to reconsecration, regeneration, and a deepening of her spiritual life."

PREPARING CHINA TO BE GREAT.

Anking, China.—(Special Correspondence.)—Every few weeks the Wonder Books come to Anking, all the way from far-off America. They come to give pleasure to the little Chinese girls who are preparing to make China great.

On the covers of the Wonder Books, in bright colors, are portraits of strange but lovely ladies. Inside the books are rows and rows of odd, thin characters, that could not have been made with a brush, and that run from left to right instead of from top to bottom as the Chinese characters do. And there are many beautiful views, pictures of great houses and streets that are not at all like those in Anking; of women who dress like the American lady at the school and men who dress like the missionary man in the compound.

The Wonder Books go straight to St. Agnes' School, where the little Chinese girls are preparing to help make China great, and the teacher sent by the Episcopal Church in America, distributes them.

"Here, Li Chain," she says, "these magazines have been sent to you by the ladies in America."

Li Chain, in her red trousers and her long tunic, with her black hair bound tightly about her head, hurries to get her Wonder Books. She carries them off in her arms to a corner where she can feast her eyes on them. But after a time her forehead is wrinkled into a puzzled frown. And she stops turning the leaves of the Wonder Books.

The American lady teacher, standing unnoticed, nearby, hears her saying, quite softly, over and over:

"I don't know them. . . . They don't know me. . . . It's strange. . . . No. . . . I don't know them. . . . They don't know me."

And the American lady teacher smiles. Li Chain cannot understand why strange ladies in America, who do not know her, whom she does not know, should send to her Wonder Books.

So the American lady teacher explains. The Wonder Books have come to Li Chain because she is to help China to be great. The ladies who sent them are the ladies of a society in America called the Church Periodical Club. And the society is part of the Church, which has built St. Agnes' School in Anking, because it believes that China can be great only if its women come to know the ideals and the knowledge that have made other countries great. And Li Chain and her companions in St. Agnes' School in Anking, are to teach these things to the women of the new China.

Thousands of other little Chinese girls who are to become teachers of the women of New China are to have the schools to prepare them, and are to receive the Wonder Books, from the Episcopal Church Periodical Club, through the Nation-wide Campaign which is now being carried on by the Church to expand and increase not only these but all activities of the Church both in America and in foreign lands.

Preaching Mission at Amarillo, Texas.

As a means toward preparing for the Nation-wide Campaign St. Andrew's Church, Amarillo, District of North Texas, has had an eight-day preaching mission, conducted by Rev. Edwin Weary, rector of St. James Church, Texarkana, Texas, formerly Archdeacon of the Plains with residence in Amarillo.

The daily services were Holy Communion at 7:30 a. m., an afternoon service with blackboard talks at 4 and popular preaching services at night. Features of the afternoon were on Monday and Friday respectively, a Flower Service and a Pilgrimage of Instruction, in both of which the Church School took active part. The night sermons presented eloquently the Church's faith and practice in a series advertised as Pure Religion.

A CAMPAIGN POSTER.

A poster is being prepared for use in the Nation-wide Campaign, the idea of which was taken from Dr. Geo. Craig Stewart's sermon on Stewardship. Mrs. William P. Cornell, of Columbus, South Carolina, heard the sermon and sent notes of it to several South Carolina artists; their interest was at once secured, and the poster begun! Her original suggestions for it follow:

A Campaign for Ships.

A winding river with the "trees of life" on either side, and at the water's mouth, "The Holy City."

Sailing up the river to the "Haven where they would be" are the five ships that are carrying the Church to the "Harbor of God's saints."

At the head should be "Leadership," containing a crew of Leaders, Bishops, Priests, Monks, Nuns, Deaconesses, men and women of all nations and in their midst "a little child." This ship should fly the Church flag over the Stars and Stripes to designate the American Church.

"Fellowship" will follow, symbolizing the communicants of the Church. Perhaps there will be a priest administering the chalice to a kneeling group of laymen and women and confirmed children. The rich and poor should be portrayed.

"Discipleship" might carry a group of workers, typifying several forms of Christian activities, such as nurses, teachers, foreign Bible women, etc.

"Membership." Just a motley crew of "all conditions of men"; all sexes, classes, colors.

Bringing up the rear will be "Stewardship." There would be a cross therein, and at its foot, the golden coin or the money bags. If the former suggestion is used, the "Widow" with hand out-stretched with her "mite" would be effective.—St. Luke's (Evanston, Ill.) Parish Visitor.

Dedication of a Private Chapel.

On Sunday, Sept. 28th, the Rev. F. O. Grannis, rector of St. Paul's Memorial Church, St. Joseph, Mich., officiated at the dedication of a beautiful private chapel on the estate of Mr. Henry W. Jacobs of Topeka, Kansas. On the shore of Lake Michigan about ten miles north of St. Joseph, Mr. and Mrs. Jacobs and their six children have their summer home.

The domain consists of two hundred or more acres extending from a wide frontage on the lake eastward over the dunes for a considerable distance. The spot is distinguishable from far by two structures, the first a noble lofty water-tower patterned after a tower in Hungary which Mr. Jacobs admired while traveling several years ago. The other is the chapel. This is built of logs on an octagon plan with high conical red roof, surmounted by a tall lantern culminating in a golden cross. It stands high on the top of a great dune surrounded by trees and commanding a superb view of land and sea. It is furnished completely in fine quartered oak, with altar, retable, reredos, pulpit, font, and pews for about fifty, all of elegant design. The windows are of richly colored glass in simple pattern of excellent taste. Mr. and Mrs. Jacobs are most hospitable and entertain a large number of friends, many of them men of international distinction. Now that the chapel is formally opened for religious service, the family, guests, and servants will enjoy worship as often as clergymen or layreaders can be obtained. The family are members of Grace Cathedral, Topeka.

Grace Church, Grand Rapids, Mich., has just inaugurated a weekday school of religious education, and the public schools are co-operating. Mr. Van Vliet was formerly a professor in the high school, and at one time secretary to U. S. Senator William Alden Smith. For these reasons, and because he is so well known to all educators in the city, religious and secular, he is peculiarly fitted for the work of developing, with the rector, the work of the weekday school.

DISTRICT OF WYOMING.

The Very Rev. D. W. Thornberry resumed his work as Dean of St. Matthew's Cathedral, Laramie, Sept. 1st, after a year's leave of absence, which he spent in France under the direction of the Y. M. C. A.

The Rev. Morton Joslin has been called to the Church of the Holy Communion, Rock Springs, to succeed the Rev. A. F. Schepp, Ph.D., whose death occurred on September 21st. Mr. Joslin will take up his new duties at once.

Mr. John W. Norris, postulant in the District of Wyoming, has entered the Philadelphia Divinity School. Mr. Norris spent the summer in Lusk, Wyoming, in charge of St. George's Church. This work is being cared for temporarily by Archdeacon Dray.

Mr. Frank S. Burrage, registrar of the University of Wyoming, and lay reader in St. Matthew's Cathedral, Laramie, has returned from a year's service in France, under the Y. M. C. A.

DISTRICT OF SPOKANE NOTES.

Bishop Page held a conference with his clergy at Spokane, September 17th and 18th, and some of the nearby Idaho clergy also attended. At the 8 a. m. celebrations both mornings the keynote of the Bishop's messages was that of "Training." Several vital topics were discussed, that of the Nation-wide Campaign, the increasing of our Sunday Schools, methods, etc., and the desirability of a series of Preaching Missions. Each clergyman at the Bishop's request brought a short written statement as to what in his opinion constituted his aim as a Christian minister. The need of the development of spiritual and social life, and increased loyalty were themes also discussed.

A mass meeting of Church people was held on Wednesday evening regarding the Nation-wide Campaign at All Saints' Cathedral, when addresses were given by the Bishop, Hiram M. Rogers, of Philadelphia, and Mrs. W. E. Couper.

Rev. I. E. Baxter of St. James' Church, Spokane, has accepted a call to California, and the Rev. L. K. Smith of Prosser will be the new rector of St. James, commencing his duties Nov. 2nd.

Rev. Herman R. Page has succeeded the Rev. A. C. Peabody at Okanogan and Omak.

Rev. John G. Larson, rector of Hillyard, took charge of St. David's, Spokane, Sunday, Sept. 29th, 1919. These parishes have in former years been ministered to by the same clergyman.

The Rev. L. H. Miller has taken charge of St. Peter's, Spokane, with care of work at Ritzville and Cheney.

In order to provide extra morning services at various points the Spokane missionary clergy are leaving their work one Sunday in every eight, and their work will be taken for that occasion by the ablest laymen the district affords.

The Rev. John T. Leacher of Pomeroy has gone to work in Montana.

The Rev. F. Luke of Yakima Valley has been elected assistant to Dean Hicks at All Saints' Cathedral and commences work Nov. 2nd.

St. Luke's Hospital, Spokane, is now definitely a Church institution, and as such deserves the support of all Church people.

Mrs. W. E. Couper, of Duluth, Minn., in a talk of the clergy, spoke of the five ships which were indispensable to success and they were: membership, discipleship, fellowship, stewardship, and leadership.

The Rev. E. W. Burleson of Sandpoint is to take charge of Holy Trinity, Palouse, Wash., early in November.

Bishop Page has secured rectories for St. James' Church, Spokane, and Epiphany Church, Hillyard.

Deaconess C. Corbatt has been appointed to work at Holy Trinity Church, Spokane.

DIOCESE OF TEXAS NOTES.

During the absence of Rev. W. P. Witsel, chairman of the Nation-wide Campaign Committee of the Diocese of Texas, the Rev. H. M. Kellam will have charge of the office at Waco and will take the services at St. Paul's Church.

A sub-committee meeting of the Nation-wide Campaign was recently held in Athens, Texas. The chairman, Rev. W. P. Witsel, the Rev. H. M. Kellam, and Mr. Eugene Blount met there to arrange for securing campaign expenses and more extensive publicity in the Diocese of Texas. Mr. Witsel also attended the meeting recently held in New York.

The Rev. F. J. Bate, who has been doing arch-deaconry work in the Diocese of Texas, was called recently to the bedside of his eldest daughter in Oklahoma City, Okla. The young lady was seriously ill with a complication of typhoid fever and pneumonia. She passed away Friday, Sept. 19th. The many friends of Dean Bate and of Miss Margaret Elizabeth are deeply grieved at this sad news and wish to extend to the parents the assurance of their sympathy and prayers. Miss Bate was an accomplished young woman of twenty-three years of age and a graduate of Waterman Hall, the Diocesan School for Girls in the Diocese of Chicago, and of the University of Missouri and the University of Oklahoma.

IN MEMORIAM.

The Rev. A. F. Schepp, Ph.D., rector of the Church of the Holy Communion, Rock Springs, Wyoming, passed to the joys prepared for those who unfeignedly love their God, on Sunday, September 21st.

A poet, scholar and philosopher, and yet a true shepherd in every sense of the word, his kindly presence and genial manner will be greatly missed among his flock and among the clergy of the Missionary District of Wyoming.

Dr. Schepp was born in Germany, and obtained his Ph.D. at Munich in 1890. He was ordained in 1902, and graduated from the Theological Seminary of Virginia in 1903. His different cures included St. Mary's Church, Tomah, Wisconsin; the Church of the Epiphany, Detroit, Michigan; Trinity Church, St. Charles, Missouri; and St. Paul's Church, Durant, Iowa. In 1909 he came to Wyoming as priest in charge of Trinity Church, Lander. He became the rector of the Church of the Holy Communion, Rock Springs, in 1912, which post, together with that of Rural Dean, and membership on the more important diocesan committees, he held until the day of his death.

During the last year of his life, it was his portion to bear unflinchingly the heavy Cross of an incurable disease. This he endured as a privi-

lege, and as a preparation for the more glorious Life to come.

Many of the clergy of the district of Wyoming gathered to pay their final tribute to their co-worker and co-laborer in the missionary harvest field. The burial service was held in the Church of the Holy Communion, Rock Springs, on Wednesday, September 24th, and was conducted by the Rev. Rowland F. Philbrook, the Rev. Guy E. Kagey, the Venerable Ernest Dray, the Very Reverend D. W. Thornberry, and the Rev. W. Hewton Ward. At the grave the service was taken by the Rev. George C. Rafter, the Committal being read by Bishop Thomas.

"The strife is o'er, the battle done,
The Victory of Life is won."

MRS. GEORGE SULLIVAN.

St. Andrew's Mission, West Many-junk, Pa., has experienced the loss of a faithful Church woman who was an earnest worker in the mission from its inception—Mrs. George Sullivan, who is survived by her husband. A memorial service was held in the church on Sunday evening, September 21st. About fifteen years ago, Mr. Sullivan told a friend that he could not endure seeing Mrs. Sullivan travel Sunday after Sunday, through all kinds of weather to the mission, so he began going with her, and has been a valued worker ever since, although a very busy man in the business world.

Misapplied Texts.

Some texts are ridiculous when considered in relation to the circumstances under which they are preached. The passage, "He giveth his beloved sleep," was not appropriate for the funeral sermon of a clergyman who had been murdered. Nor is the text, "Judge not that ye be not judged," suitable for a sermon delivered before the Judges at an assize. But the following instance may be fairly awarded the prize for crass stupidity. One Sunday at Eton College, the preacher, a pompous old man, startled the assembled boys with the opening words of his sermon: "The subject of my discourse this morning, my brethren, will be the duties of the married state." Many a sermon could be delivered from a text not to be found in the Bible. A minister prepared an eloquent sermon on the words, "In the midst of life we are in death." After finishing his manuscript he turned to Ecclesiastes to find the chapter and verse; it was not there. A reference to the concordance revealed the fact that the words do not occur in the Bible. Less excusable, however, was the mistake of a lay preacher who adjured his hearers "never to forget those beautiful words of the Holy Writ, 'All's well that ends well.'"

THE MUSIC OF THE RAIN.

When called to leave my home terrestrial,

To find my fitting place,
Will there be a touch of longing
The earth steps to retrace?

My fancy whispers to some spirit,
When on her mystic plane,
"Of earthly beauty most I miss
The music of the rain."

Mother-like, it soothes and rests us,
This nature-music sweet,
Till glare and gloom and care and
sadness
Are seen but in retreat.

I love, I love the raindrops patter
On the roof by day,
And, most of all, its talks by twilight,—
It has so much to say.

'Tis then the rain seems most enthralling,
Voices blended, speak as one,
Ever calling, calling, calling,
Softly when the day is done.

Now I hear a note staccato,
That stirs the soul and will,
And then the dreamy, soft legato
Its lesson doth instill.

Much I love the mystic music
Made by raindrops in their falling,
And with ear intent I listen
To the sound, my soul enthralling

First staccato, then legato,
The senses lull to sleep,
While underneath the obligato
Moves in magic measure deep.

Long listen to the music,
While the darkness deeper grows;
For the falling of the raindrops
Is the sweetest sound earth knows.

And it stirs the heart's deep music,
The wish to nobler be,
And in my dreams life's obligato
Calls and calls to me.
—Clara Ophelia Bland, Macon, Ga.

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"To inform the mind and awaken the conscience"

A Prayer for the Nation-Wide Campaign

"ALMIGHTY and Everlasting God, Who hast promised through Thy Son, Jesus Christ, to be with Thy Church to the end of the world, we humbly beseech Thee to prosper this undertaking of Thy people for the good of Thy Church and for the advancement of Thy Kingdom.

STRENGTHEN us, we beseech Thee, O Lord with the Holy Ghost, the Comforter, and daily increase in us Thy manifold gifts of grace.

ENLARGE our faith, enlighten our understanding, and fill us with a hearty desire to do Thy will.

ESPECIALLY we beseech Thee to give wisdom to those who are called to lead us, and to all Thy people a ready will to work together with love and zeal.

AND grant that all that we do, may be so ordered by Thy governance that Thy blessing may rest upon our endeavors, to the glory of Thy Holy Name; through Jesus Christ, our Lord—Amen."

The Nation-Wide Campaign for the Church's Mission