

The Witness

"FOR CHRIST AND HIS CHURCH"

VOL. III. No. 45.

Nation-Wide Campaign

CHICAGO, NOVEMBER 15, 1919.

"To Inform the Mind and Awaken the Conscience"

\$1.00 A YEAR

ORGANIZATION OF N-W CAMPAIGN COMMISSION

Face a Sweeping Task—Elect Officers—Authorize Old Committees to Continue Their Work.

Endowed with the full authority of the whole Church through the General Convention which created it in Detroit, the Joint Commission on the Nation-wide Campaign went into session Wednesday, October 29, in the Missions House, New York, to assume direction of the great movement which the Church has undertaken as its answer to the challenge of the new day.

Sweeping Task Confronts Commission.

The commission, despite all the work of preparation done before it came into being, confronted a sweeping task. The resolution of the General Convention which created it, requires it to revise and correct the survey, to determine the budget to be asked of the general Church, to apportion this budget among the dioceses and missionary districts, and to determine a fair basis for the division of diocesan and general funds collected in each diocese and district.

The commission is required to appoint a National Treasurer to receive and disburse the funds raised by the Nation-wide Campaign and to prescribe for him, within certain limitations of procedure, an equitable principle for the distribution of the funds. It is instructed to create an executive committee of its own members, to employ such expert assistance as may be needed, and to finance the campaign to its completion.

Ten of the original personnel of fifteen Bishops, presbyters and laymen appointed by the General Convention were present at the session, and applied themselves to beginning this task. There were four Bishops: the Right Rev. Charles Sumner Burch, Bishop of New York; the Right Rev. Arthur S. Lloyd, president of the Board of Missions; the Right Rev. J. G. Murray, Bishop of Maryland, and the Right Rev. F. F. Reese, Bishop of Georgia.

The three presbyters present were: the Rev. Dr. E. H. Stires of New York, the Rev. Dr. E. S. Rousmaniere of Boston, and the Rev. Dr. J. E. Freeman of Minneapolis; and the three laymen, George Wharton Pepper of Philadelphia, Burton Mansfield of New Haven, Conn., and Oliver J. Sands of Richmond, Va. The five absentees were: the Right Rev. C. P. Anderson, Bishop of Chicago; the Rev. Dr. William H. Milton of Wilmington, N. C.; the Rev. F. H. Nelson of Cincinnati, and H. P. Davison and Arthur Woods of New York.

Officers of the Commission.

Addressing themselves immediately to the business of organizing the commission, the members elected Bishop Anderson, chairman; Bishop Burch of New York, vice-chairman; and Burton Mansfield, secretary, with Franklin P. Clark, secretary to the Board of Missions, and the Rev. R. Bland Mitchell, head of the survey department of the former campaign organization, as his assistant.

Availing themselves, then, of the power conferred upon them by the General Convention, to add to their

number, the members selected twelve laymen, from among the outstanding men of the country, to take their seats in the future deliberations of the commission. Notifications have gone out to the men selected and announcement of their names will be made as soon as they have definitely accepted the appointment.

Among these laymen is Lewis B. Franklin of New York, formerly head of the United States Government war loan organization through the five loan campaigns, and recently placed at the head of the organization for the every-member canvass of the campaign, December 7. Immediately following Mr. Franklin's appointment to the commission he was elected national treasurer.

In compliance with the unanimous request of the House of Deputies of the General Convention in Detroit, the commission also added to its membership the Rev. Dr. Alexander Mann of Boston, who presided over the sessions of the House.

An executive committee of seven members, including one Bishop, one clergyman and five laymen, was elected to carry on the commission's direction of the campaign between its sessions. This committee numbered among its members Bishop Lloyd and Dr. Stires.

For the revision and correction of the survey the commission elected a committee of four, including Bishop Murray, Bishop Reese, Mr. Sands and Mr. Mansfield. This committee went immediately into conference with Rev. Dr. Robert W. Patton, campaign director under the old organization, and Mr. Mitchell, and was expected to make an early report to the commission, which is anticipated to clear the way for the definite survey and the campaign budget.

Invaluable Services Rendered by Campaign Committee.

Matters of organization having been disposed of, the commission turned to the work already done in preparation for the campaign. Consideration of this work brought forth the following resolution, unanimously adopted:

"Resolved, That the commission gratefully recognizes the invaluable services rendered by those heretofore constituting the executive campaign committee of the Nation-Wide Campaign, and hereby expresses its approval of the work already done by the Right Rev. Arthur S. Lloyd, D.D., chairman; the Rev. Robert W. Patton, D.D., National Director; the Rev. L. G. Wood, Vice-Director; the Rev. R. Bland Mitchell, manager of the Central office; Miss Grace Lindley, the Rev. William E. Gardner, D.D., and the Rev. Augustus Elmen-dorf, and those associated with them, and hereby appoints them to continue this work, under the direction of the commission and its executive committee."

The commission also conferred upon the Speakers' Bureau of the campaign organization its specific authority, as representing the authority of the Church behind the Nation-wide Campaign, to call upon such clergymen as it may desire, to leave their parishes and carry the message of the campaign over the country on speaking tours. It expressed its desire that, where such call is made, the vestries or advisory boards willingly grant the clergyman called the necessary leave.

Finally, Dr. Patton was given the commission's authority to continue the campaign along the lines planned by the former campaign organization.

FREE PASSES FOR BISHOPS AND CLERGY?

Thousands of Dollars Saved for Missionary Funds—Establishment of Transportation Bureau Advocated.

The Rev. Andrew D. Stowe, assistant secretary of the House of Bishops and secretary of the diocese of Minnesota, has been quietly accomplishing a splendid work for the clergy west of the Mississippi and for the American Church in general, in the matter of securing special transportation rates. It was largely through his efforts that the special rates were obtained for the clerical deputies attending the recent General Convention at Detroit. He is now following up the matter with the hope of establishing a transportation bureau and securing passes for the clergy engaged in missionary work. He has found that railroad companies generally are quite ready to furnish free transportation to bishops and missionaries whose salaries and expenses are met out of missionary funds but they draw the line as a rule in the matter of issuing annual passes to rectors of self-supporting parishes. However, they readily grant trip passes to rectors going out on a distinctly missionary journey when the expenses are to be paid out of some missionary fund. During the past year the Rev. Mr. Stowe has handled over 388 annual and trip passes for clergy, doing the work without remuneration.

In a recent interview, Mr. Stowe told a representative of The Witness the story of what he has accomplished and the steps he thinks the Church should take in securing favors for the clergy from the railroads.

"About six years ago," said Mr. Stowe, "the railway companies with headquarters in Minneapolis and St. Paul requested me to serve as their censor as to whom free transportation should be given. About four years ago, I was calling on my old friend, Mr. E. D. Sewell, vice president and general manager of the Milwaukee railroad, with offices in Chicago. In discussing the question of transportation for the clergy of the church he inquired, 'Why doesn't your church establish a transportation bureau, the same as the Methodists, Presbyterians, Congregationalists and others have done?' At Mr. Sewell's suggestion I called upon Mr. Kopper, the transportation bureau manager of the Methodists, who had an office in the Railway Terminal building, Chicago. He explained their methods and the result in saving to their missionary work during the current year a sum approximating \$96,000."

Commended by General Convention in 1916.

"The matter was taken up at the General Convention in 1916, and a resolution passed by both houses commending to the Board of Missions the wisdom of establishing a Central Bureau of Transportation. The matter was dropped and at the request of a large number of Bishops west of the Mississippi river, I undertook the work, constituting myself the Transportation Bureau."

"How much have you received for your services?" Mr. Stowe was asked.

"I have run the bureau for over three years without remuneration for my services. The expenses incurred in the way of stationery, typists' salary, postage, etc., have been taken care of out of a few contributions sent in by the clergy and bishops who have enjoyed the benefit of passes, and the Diocese of Minnesota contributed \$75 towards the maintenance of the bureau.

"Do you know how it came about that the railroads granted last January to the clergy annual half fare books?"

"Yes, I think I may say without being presumptuous, that I had something to do in bringing that about. I interviewed Mr. Chambers last November. Mr. Chambers is at the head of the transportation business in the Federal Department at Washington, D. C., and as a result of that interview I think I was instrumental in securing for all of our clergy the annual half-fare books which came into use the first of last January. I also arranged at that time for the continuance by all railroads of the issuing for the current year of passes to the clergy whom the railroads might approve. The matter of special rates for conventions was discussed, the General Convention in particular, rates for which were secured."

Things General Convention Should Establish and Maintain a Bureau.

Mr. Stowe feels very strongly that the general convention should recognize the bureau he has established and provide for its maintenance and apportion the expense to the territory benefitted or direct the Board of Missions to act in the premises, because Mr. Stowe says, "This is purely a missionary enterprise. The bureau has saved thousands of dollars in the missionary funds of the church, and more could be saved if this matter of free transportation was properly conducted. A transportation bureau should be constituted by the general convention and should have at least five members, three bishops, one presbyter and one layman."

Mr. Stowe has personally met the managers of the principal railroads of the country, discussed the matter of transportation for the clergy with them and is better qualified than perhaps anyone else to discharge the duties required of one at the head of a transportation bureau, but when asked if he expected to continue his good work he replied:

"I do not care to continue this work without official recognition as I have in the past, and I cannot afford to do it without some remuneration. I am delighted to do everything in my power for the cause of Christ and humanity, but I feel the church should get behind the work through the Board of Missions or some other official agency."

The value of transportation secured by Mr. Stowe is estimated at \$25,000. Ten per cent of which is \$2,500.

Mr. William N. Baldwin, chairman of the Long Island Diocesan Nation-Wide Campaign Committee, heralds as "a tremendous thing for this church and the campaign" the announcement of the acceptance by Henry P. Davison, head of the American Red Cross and member of the firm of J. P. Moran & Co., of his appointment to the Campaign Commission.

SPIRITUAL HEALING ENDORSED

"Important That the Public Should Have a Right View of Mr. Hickson's Message," Says Dr. Manning.

The following excerpts are taken from an interview by Percy T. Edrop with the Rev. Dr. Manning, rector of Trinity Church, New York, published in the New York Tribune, Sunday, October 26th:

"It is important that the public should have a right view of Mr. Hickson's message. I want to state it as best I can. I have tried to draw the distinction between his work and that of the faith healer. As I understand it, and as I endorse it, Mr. Hickson's message is this: That the power of Jesus Christ, in the matter of healing the bodies of men, which is a matter of historical record, is just as real and as available today as it was in the early days of the church."—Rev. Dr. Manning.

"Let us begin properly," said Dr. Manning, "by avoiding any comparison between what is often called faith healing and the work of Dr. James Moore Hickson. Let us apply the term 'spiritual healing,' and I think we shall come to a better understanding. His work is not to be confused with psycho-therapy, or mental healing, or other similar methods, all of which have their own use and place. The distinction is this: The principle of mental therapeutics is the power of mind over matter. By the spiritual healing urged by Mr. Hickson is the power of the healing Christ brought directly to bear. I can illustrate my point by relating the case of an old lady, very deaf, who came to Mr. Hickson. He laid his hands on her and prayed with her. She left the chancel not hearing any better than before, but saying, 'My deafness has not been healed, but I don't mind being deaf any more.'"

Has Seen Cures.

"Do not understand by this that actual cures are not effected. I have ample testimony in support of the claim of cures. But I also insist that, where the actual cures are not brought about, there is this spiritual uplift that enables one to be reconciled. Also I am not willing to concede that, even in the case of this old lady, a cure is impossible.

"You have asked whether actual cures have come within my own observation. My reply is unqualified on that score. They have. A case in point is that of a young woman whose hand had been closed by rheumatism so that she could not articulate its joints. On leaving the altar she was able to move her hand as freely as I move mine. She told me it was the first time in several years that she had been able to move it. I made some inquiries and verified her story in so far as it was possible. Those who had observed her as she came to Mr. Hickson testified that her hand was tightly closed and that she apparently had no power to move it. I have direct testimony on other cases quite as remarkable as hers. There is, for instance, the case of a young woman at Trinity Chapel in New York. She came to the chancel supported by

(Continued on Page 2)

THE UNDYING FIRE

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

"He shall baptize you with fire."
—St. Luke 3:16.

This was part of the valedictory address of the great preacher who bore the rare distinction of being the "forerunner" of Christ. Retiring before the supreme messenger whose way he had come to prepare, he declared that where he had baptized his disciples with water, the great Master would baptize them with fire. That John's disciples had been zealous in the new cause of which he was the acknowledged leader is self-evident, but mightier than John there was at hand about to enter human life a power so potential that all the world should come to feel its influence and acknowledge its supremacy. The fire kindled by the Sovereign Teacher from Nazareth has illuminated the world and while now and again in the course of human history it has seemed to lessen and decline, it has never been extinguished, and today men are recognizing its illuminating, refining and inspiring influence as they have never done before.

H. G. Wells, in his latest book, "The Undying Fire," has, as never before in his prolific writings, recognized the urgent and tragic need of this Christ-influence in all human concerns. True, Mr. Wells declares the supremely important place that education must occupy in an age of reconstruction, but it is not merely education that issues in culture that he clamors for, it is the deepening of the religious conviction that an undying fire burns in the hearts of men, if they will but recognize it, giving both light and energy for the great moral struggle in which mankind is engaged, as well as affording an assurance of ultimate and complete victory. In fine, the undying fire that is quenchless is the deep-rooted conviction that man is eternally and essentially related to God, and that in some poor and humble way he is co-operating, to the end that God's will and purpose may ultimately prevail.

Says Mr. Wells: "For four years now, the world has been marching deeper and deeper into tragedy. Our life grows more and more insecure. All human relationships have been strained, and behind the tragedy of warfare comes the gaunt and desolating face of universal famine, and behind famine, pestilence." Truly, he paints a gloomy and forbidding picture and yet the great publicists and economists hesitate to refute his chilling statements. One of the greatest authorities on financial and economic conditions whose weekly reports find a conspicuous place in every commercial house, in one of his recent letters to his clients says: "The need of the hour is not more legislation. The need of the hour is more religion. More religion is needed everywhere, from the halls of Congress at Washington to the factories, mines, fields and forests. It is one thing to talk about plans and policies, but a plan and policy without religious motives are like a watch without a spring or a body without the breath of life."

It was over a hundred years ago that Carlyle wrote: "A new splendor of God must come out of the heart of this industrial age." It was the reasoning of the canny Scotch philosopher in a period where the problems were far less complex and difficult of solution than they are today. Neither the reduction or the high cost of living nor the adjustment of international difficulties through a league of nations will bring the world back to normal conditions. The sanctions of religion and the unflinching recognition of them underlie our very peace and security. It is growing increasingly clear that we must be visited with a new baptism of fire. Apathy and indifference to fundamental religious principles, disregard of the sanctity and sanctions of religion, a social life whose practice contravenes the mighty teach-

ings of the Nazarene, and a flippant unconcern for moral and religious obligations have brought us perilously near the cataclysm which Mr. Wells describes. The call that is heard around the world is for a return to the ways of sane and wholesome piety.—Courtesy Minneapolis Tribune.

SPIRITUAL HEALING ENDORSED.

(Continued from Page 1)

friends and depending on crutches. She left without the assistance of friends or crutches. I did not observe this case myself; but I have the testimony, the direct testimony, of those who did."

Dr. Manning was asked how he came to lend his indorsement to Mr. Hickson.

"If you remember, Archdeacon Gregg of Worcester, preached in Trinity last Lent. He told me much about Mr. Hickson, of whom I had read. Archdeacon Gregg's own credentials were unimpeachable. In addition he was a wholesome, vigorous man who would compel the approval of other men. He was quite convinced not only of the sincerity but also of the success of Mr. Hickson. His messages confirmed my own reading and the testimony that had come to me privately. Archdeacon Gregg told me he wanted me to know Mr. Hickson and said he would arrive in America via Boston, very soon.

"When Mr. Hickson came to New York I invited him to Trinity Chapel. I did that for the very pertinent reason, so it seemed to me at the time, that it was the quietest spot in the parish. I felt that no public attention would be directed to his work and that this would be to its advantage."

"For a few days Mr. Hickson worked at the chapel without attracting much attention. But then the newspapers heard of it. One morning I had so many telephone messages that it seemed as if every newspaper in New York wanted to find out something about Mr. Hickson. To every newspaper representative I said the same thing.

"I asked them all to excuse me from discussing Mr. Hickson, but to go and see for themselves. I will confess to you that I looked for the newspaper reports with some misgivings. There were so many opportunities in a venture of this kind for discussions that would not be serious, and that might tend to discredit the work we were attempting. I found, however, that the newspapermen approached the matter from the point of view of the man in the street.

"The undercurrent of their reports indicated that they, too, were just as earnestly seeking after the truth in the matter as were the people at large. And, in this connection, let me say that one of the most appealing things about the proposal for a healing ministry is the universal demand for just that thing.

"The newspapermen all seemed convinced of Mr. Hickson's sincerity. And what is true of the newspapermen is true of all the men that have come in contact with him. Now let me be personal. I have given to Mr. Hickson's work my unqualified approval. There are no reservations to this at all. I believe in him and in his work.

Church Has Not Availed Itself of This Power.

"Somehow the church has not availed itself of this power. Mr. Hickson's effort is to call the church to a consciousness of the availability of this power. He does not claim to be a healer. He does not claim that he can heal anything. But he does, in a beautiful spirit of humility, declaring that he has been used of Jesus as a medium for the transmission of His healing power.

"Mr. Hickson is almost diffident as he makes this claim, because it is so susceptible of misconstruction. Also he says that his claim is not of a personal thing. By that I mean that

he believes the power that comes to him is in the reach of others. Mr. Hickson himself has explained that the possession of this power is a progressive thing. It is something that is capable of development by using.

Prayer Circles Formed.

"We are establishing in Trinity 'Prayer Circles,' as Mr. Hickson has suggested. At these 'Prayer Circles' we shall pray for people by name. We shall use Christian names only, as this matter is a sacred and confidential one. Also we shall pray specifically for their several needs. You must not ask me to give the names of any of the people treated by Mr. Hickson. If they care to give them of their own volition that is their own concern. But there is an ethical line to be drawn, just as there is in the practice of medicine. 'Keep in mind the idea of the 'Prayer Circle' and think of the spectacle of a great church like ours on its knees with a revitalized faith in the power of Christ to heal the sick! Think of the reflex of six thousand of our clergy, with a new consciousness of the power of Christ!"

"Mr. Hickson is giving us a very old message. He is not preaching anything new."

Formula for Re-creation

Knees on the ground—
Eyes on the Cross
Hearts in Heaven.

Sunday mornings
half after seven.

—St. Andrew's, Newark, N. J., Tidings.

A HAPPY RETORT.

The plea of the non-church attendant has seldom been met more effectively than by a speaker at the Church Congress of the Church of England, Rev. Studdart-Kenedy, who was introduced as "one of our best known chaplains." It is thus reported in the Church Times:

Particularly happy was his method of dealing with the man who says "I don't go to church; I don't get any good out of it." A roar of laughter succeeded his reply: "You silly ass, you didn't join the army to get any good out of it." And in the same way with the man who says "I don't need church; I don't swear, I don't drink. I'm all right." Imagine the sergeant finding a man doing nothing and saying, "What are you doing?" And he replies, "I'm all right! I haven't shot the colonel," and the sergeant answers with heat, "Who said you had! Don't you know there's a war on?"

WE RECOMMEND THIS SORT OF GOSSIP.

Dropping a word now and then about our church happenings is the best way to make them a success. Gossip comes from gossib, or God-sib, a sponsor at baptism; and alludes to the small talk when the gossibs get together (so you see it is connected with a parish). Now there is plenty to gossip about; the increase in activities and attendance at all of our organizations; the bazaar (for which ask a little now and then); the Sunday evening suppers and the social hour afterward (where you can gossip some more); the parish work you have not been doing, but will shortly take up; the names of recent comers into the parish, who would be glad to be called upon; as well as those who have been sick or shut in, and unable to attend the various things on our long list of meetings. Yes, there's lots to gossip about. Gossip is really sociability. Every member, every week, tell some one about the work of St. Philip's.—St. Philip's (St. Louis, Mo.) Bulletin.

THE BOOK TASTER

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

Book Notices.

What Shall the New Prayer Book be?

The Second Report of the Prayer Book Commission has been published. It closes with a prayer of Thanksgiving. We imagine both committee and the Church generally will be glad to use it, when all this liturgical work is ended. Amendment and enrichment seem to have run riot but the final outcome is yet to be seen. It is a clean cut report of fine work patiently and successfully carried out. Everyone at all interested ought to have this book for informative and historical use.

Second Report of the Joint Commission on The Book of Common Prayer, appointed by the General Convention of 1913, New York. The Macmillan Co., \$2.00.

What Shall a Young Man Count as Most Important?

"Who is the foolish man? The man who hears and believes but does not live according to his beliefs. Who is the wise man? The man who hears, believes and lives according to his beliefs."

A worker in the Y. M. C. A. has prepared fifteen studies in the Life of Jesus. They are good in their way, earnest and direct, familiar in style without irreverence. They are original only in method of presentation. Each study provides a few minutes on the part of the class which may use them. In his remarks upon the church, which he spells with a small "c," he adopts the usual Protestant contention that the Church of God is a voluntary institution arranged by man for the development of Christian character and the nurture of Christian life.

Jesus and the Young Man of Today. By John M. Holmes, New York: The Macmillan Co., \$1.00.

Books Received.

From the American Book Company. A School History of the Great War.

America First, Jasper L. McBrien.

Webster's Secondary School Dictionary.

From J. B. Lippincott Company. Oscar Montague—Paranoia, By George Lincoln Walton, M. D., \$1.50.

A Gentle Cynic, being the Book of Ecclesiastes, By Morris Jastrow, \$2.00.

The Soul of Ann Rutledge, By Bernie Babcock, \$1.50.

From the Macmillan Company. Jesus and the Young Man of Today, By John M. Holmes, \$1.50.

Second Report of the Joint Commission on The Book of Common Prayer, \$2.00.

The Church and its American Opportunity, Papers read at the Church Congress.

Theology as an Empirical Science, By Douglas Clyde Macintosh, D. D., \$2.00.

From Funk and Wagnalls Company. Christianity in the New Age, By Mrs. E. Herman, \$2.00.

"People say," Mr. Baldwin said later in the course of his address, "that the Nation-wide Campaign is for money. Money in this campaign merely means the accomplishment of an end. That end is the more efficient equipment of the Church. I, as a layman, see the campaign as a spiritual affair. If it were not so, I would not be interested."

The Sectional Conference of the Brotherhood of St. Andrew, comprising four chapters in the 21st (suburban) ward of Philadelphia, met Monday, October 27th, to hear about the Detroit convention, and discuss and plan for the Nation Wide Campaign. Charles Cain of the Brotherhood National Office made the principal address. A committee was appointed to plan for a special meeting to be held in St. Stephan's Church, Wissahickon, Pa., on November 17, 1919, to further the campaign.

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A PRAYER FOR THE NATION

Almighty God, Who alone makest men to be of one mind in an house; pour out upon this our Land, in these times of stress and turmoil, the guiding influence of Thy Holy Spirit. Teach us that love which thinketh no evil; that forbearance which is Christ-like; and that consideration for another's rights which is like Eternal Justice. Quiet, we pray Thee, all contentions and strife and lead us into that prosperity and peace, under which Righteousness which exalteth a Nation can alone prevail. So shall Thy Kingdom come, and our Country continue as the world's hope unto all generations. We ask this in the Name of the Prince of Peace, Thy Son, Jesus Christ our Lord. Amen.

PAWTUCKET PARISH HONORS SERVICE MEN.

The returned soldiers of St. Luke's Parish, Pawtucket, Rhode Island, were given a banquet and welcome home reception, by the rector, vestry and parishioners and by about two hundred members of the British-Canadian Veterans of the war, who marched to the church in uniform, headed by a band. Preceding the address of welcome the rector, the Rev. Dr. Arthur J. Watson, spoke on the League of Nations, giving it his hearty endorsement. Following the banquet Dr. Watson extended greetings to the men. He said in part: "We want men like you who never say die, who take things as they come and make the best of them. You may not die for your country, but you may live for your country—and that is a heroism as honorable as to fall upon the battlefield. Your life is before you, and as true citizens of this nation, you are called upon to maintain her freedom and her free institutions." In conclusion he said: "In the midst of our rejoicings, we strike a minor chord in memory of our comrades, Jack Flaxington and Alfred Horton, who answered the roll call of heaven from the firing line of honor and duty."

DISTINGUISHED LAYMEN TAKE PART IN CAMPAIGN

Hon. James W. Gerard, former United States Ambassador to Germany, and Judge Alton B. Parker, were the principal speakers at a mass meeting in the Cathedral of St. John the Divine on Armistice night, Tuesday, November 11, in the interest of The Every Name Campaign. Hon. George W. Wickersham, Attorney General in President Taft's cabinet, presided, and the Rt. Rev. Charles Sumner Burch, D. D., Bishop of New York, and Rev. Dr. Ernest M. Stires, D. D., director of the Every Name Campaign and member of the Campaign, attended and spoke briefly. Hon. Oscar W. Ehrhon, Secretary of the National Republican Club, who

is Chairman of the Committee on Speakers and Meetings of the Every Name Campaign, said: "The meeting was arranged in order that all of the churches in the Diocese of New York might unite in furthering the Every Name Campaign, which is the metropolitan adjunct of the Nation-wide Campaign to promote Christian citizenship and mobilize our forces for meeting the problems of after-the-war reconstruction. At the same time, by holding the meetings on Armistice Night we had a fit opportunity to observe the first anniversary of the ending of the great war, in whose problems the Church is so intimately concerned."

"The great object of our campaign is to bring the laity into the closest touch with the work of the Church in this new age, and when such distinguished laymen as Mr. Gerard, Mr. Wickersham and Mr. Parker enlist in the cause we feel they have a message which every element of the community may hear with interest and profit."

The mass meeting was preceded by an organ recital of patriotic music.

GEORGIA ARCHDEACONRY MEETING.

The Archdeaconry of Albany, Diocese of Georgia, held a convocation in Christ Church, Cordele, Georgia, November 4-6. Bishop Reese gave the address at the opening service, taking for his subject, "The Nation-wide Campaign." At the celebration of the Holy Communion on the morning of the 5th inst, the Rev. Robert N. McCallum, rector of Grace Church, Waycross, preached the sermon. Subject, "Remembrance." The program for the several sessions included also "Bible Study for the Clergy. Sermon on "The National Church," by the Rev. Roberts P. Johnson, vicar of St. John's Church, Brainbridge. Sermon on the "Man With One Talent," by the Rev. W. W. Webster, vicar of St. Luke's Church, Hawkinsville. Thesis on "Grace," by the Rev. W. H. Higgins, rector of St. Thomas Church, Thomasville, "The Religion of the Prayer Book," by Drs. Delany and Barry. A Homiletical Hour, led by the Rev. John Moore Walker, rector of St. Paul's Church, Albany. Sermon on "What is Humility," by the Rev. R. G. Shannonhouse, vicar of St. Matthews' Church, Fitzgerald.

FOUNDERS' DAY AT KENYON COLLEGE.

As always on the Festival of All Saints, the founders of Kenyon College, Gambier, Ohio, were memorialized in a service at the College Chapel. The impressive Founders' Memorial was read by the President of the College, followed by the corporate prayer for the institution. The Holy Communion was celebrated by the Bishop-coadjutor of Ohio.

Immediately after the service at the Chapel the academic procession marched to Rosse Hall, where the degree of Doctor in Divinity was conferred upon the Rt. Rev. Ernest V. Shayler, Bishop of Nebraska, and the degree of Doctor of Laws upon the Rt. Rev. Boyd Vincent, Bishop of Southern Ohio. The degree in Divinity was conferred by the Theological Faculty upon Bishop Shayler upon his consecration to the Episcopate. Bishop Shayler graduated from Bexley Hall in the class of 1896. The Collegiate Faculty voted last spring to confer the degree of Doctor of Laws upon Bishop Vincent in honor of the thirtieth anniversary of his consecration to the Episcopate and his services as a trustee of Kenyon College. Because of his absence in Europe on the work in connection with the World Conference on Faith and Order, Bishop Vincent was unable to receive the degree at the last Commencement.

Announcement is made of the resignation of Mr. Paul J. Brindel from the publicity staff of the Nation-wide campaign. Mr. Brindel is engaged in other publicity and advertising work in New York City.

A SUNDAY AFTERNOON INNOVATION.

Noted Operatic Star Reads the Lesson in New York Church.

A series of short Sunday afternoon services have been inaugurated at St. George's Church, New York, a special feature of which is succinct, straight-from-the-shoulder talks on current topics. The Rev. Dr. Paul Reiland, the rector, on Sunday, November 2nd, appealed to clergy and laity alike to beware of missing the real object for which the world war was fought, namely, to make all future war impossible. This is to be accomplished, he declared, through religion alone.

The launching of this new afternoon service, which lasts from four to five o'clock p. m., brought out one of the largest congregations which has been seen in St. George's for some time. A striking feature was introduced in the appearance of Mr. David Bispham, the noted operatic star, who not only read the Scripture lesson, Corinthians 1:13, but also rendered the Recitative and Aria from Elijah. There was also a preliminary organ recital which included selections from Widor, Bach and Dvorak, and an additional feature in the procession of the full choir of 200 voices with which the service was opened. It was announced that these services will be continued throughout the month, and may be made a regular feature at St. George's. Each Sunday a layman of the character and standing of Mr. Bispham will read the Scripture lesson, and well known vocalists will sing.

Mr. Bispham's reading of the lesson was a distinct innovation, concerning which it was said that Dr. Reiland, at whose suggestion Mr. Bispham's volunteer services were invoked, believes it is desirable that the artistic beauties of the Scripture shall have the same trained rendition as any other great literary production, sacred or profane.

ZION CHURCH, CHARLESTOWN, W. VA., 100 YEARS OLD.

Zion Church, Charles Town, West Virginia, celebrated its one hundredth anniversary October 31st to November 2nd, inclusive. The programme included a Sunday School Hallowe'en entertainment, laying the corner stone of Peterkin Hall at St. Hilda's school, Men's banquet, a pageant by the students of St. Hilda's School, the anniversary service, at which Bishop Gravatt, a former rector, preached the sermon, and a mass meeting in the interest of the Nation-wide Campaign.

Ten rectors have served Zion Church in the century of its history, as follows: The Rev. Benjamin Allen, the Rev. A. B. Smith, the Rev. Alexander Jones, who was rector seventeen years; the Rev. Dudley Tying, the Rev. Charles E. Ambler, whose rectorship extended during the trying days of the Civil War; the Rev. Dr. Wm. H. Meade, the Rev. Dallas Tucker, of the Rt. Rev. Wm. Lyall Gravatt, the present Bishop of the diocese; the Rev. Robert S. Coupland, and the Rev. John S. Alfriend, the present revered rector.

SUNDAY SCHOOL INSTITUTE

A meeting of the Episcopal Sunday School Institute of the Convocation of Germantown, Pa., was held October 28th, at the Church of St. Martin's in the Fields Chestnut Hill. Delegates of three of the local churches were in attendance. The topic was the Christmas Sunday School festival. A number of good carols were sung by a boys' choir. Some new and old carols were in the number. 109 Delegates were in attendance. Considerable interest was manifested and the discussions brought out good suggestions regarding Christmas entertainments. It was evident that the church is wide awake in these shifting times, and has accepted the challenge of the new day in earnest.

INSPIRING MEETING AT BROOKLYN.

Flame of Enthusiasm Leaps High—Distinguished Men Participate.

Brooklyn, N. Y., Nov. 3.—The flame of enthusiasm for the Nation-wide Campaign leaped high today when more than 100 clergy, laymen and women of the Diocese of Long Island met at luncheon in the Brooklyn University Club. It was an inspirational meeting, to which fire from the Nation-wide Campaign Day at the General Convention was brought by the Long Island deputies, and dynamic force from the central generator of the Church's great movement—the new campaign commission—by Lewis B. Franklin, former head of the Government's war loan organization, now member of the commission and treasurer of the campaign.

"If you think eloquence has died out from the Episcopal Church," said the Rev. Dr. Reese F. Alsop, rector emeritus of St. Ann's Church, Brooklyn, and one of the Long Island deputies to the General Convention, in speaking of the Nation-wide session in Detroit, "you are mistaken. Never in my life have I heard so many speeches that rang and thrilled with enthusiasm. They seemed to raise expectations almost too high and to make the vision almost too splendid. Yet I feel if that enthusiasm ever spread through the Church it would guarantee success to one of the most marvelous movements ever known in the Church."

Unselfish religion was Mr. Franklin's basic interpretation of the Campaign.

"We all know," he said, "the pitiable state of our Church as indicated by the attendance of its membership. We must find the reason. The work of the Nation-wide Campaign is to find that reason, and then provide the remedy. This condition is a proof that selfish religion is a failure. I don't believe the average American can find a heart appeal in religion that has for its aim, first and last, the saving of his own soul."

"My experience in the five Government loan campaigns has convinced me that Americans are essentially an unselfish people. Now, the motive for that Nation-wide Campaign is not what we can do for ourselves, but what we can do for the man who has no religion, for the man who is 25 miles from any church, for the man who is 50 miles from the nearest school. Give the people of our Church a chance to save the souls of others, and their own will be saved in the work."

"We must have an every member canvass to make every member a real member, an attending member."

The Rt. Rev. Frederick Burgess, Bishop of Long Island, presided at the luncheon. In addition to Dr. Alsop and Mr. Franklin, addresses were made by William N. Baldwin of Garden City, chairman of the Diocesan Campaign Committee; the Rev. Dr. W. F. Wrigley, rector of Grace Church, Brooklyn; Colonel William Cogswell of Jamaica, advocate of the Diocese; the Rev. Dr. Robert Rogers, rector of the Church of the Good Shepherd, Brooklyn; the Rev. Duncan M. Genns, rector of St. Thomas' Church, Brooklyn; Walter R. Marsh, head master of St. Paul's School, Garden City, and the Rev. Henry D. Waller, rector of St. George's Church, Flushing.

The announcement of the acceptance by Henry P. Davison, head of the American Red Cross and member of J. P. Morgan & Co., of his appointment to the campaign commission, was heralded by Mr. Baldwin as "a tremendous thing for this Church and this campaign."

ORDINATION AT McKEESPORT, PA.

On Sunday morning, Nov. 2, 1919, in St. Stephen's Church, James Albert Midgley was ordained Deacon, by the Rt. Rev. Cortlandt Whitehead, Bishop of Pittsburgh. Mr. Midgley was presented by the Rev. L. Norman Tucker, Rector of St. Stephen's Church. The Bishop preached the sermon to a large congregation.

The Rev. Mr. Midgley was born in Mechanicsburg, Ohio. He is the seventh son of the late Jonas and Ann Midgley. He was educated at the Mechanicsburg High School, Ohio State University, Casino Technical School, and recently completed his theological studies at the Philadelphia Divinity School, Philadelphia. During the past summer he took special courses in psychology, history and dogmatic theology at Berkeley Divinity School, Middletown, Conn.

While Mr. Midgley was a student at the Philadelphia Divinity School he had charge, under the supervision of Dean Bartlett, of St. Wilfrid's Church Camden, N. J., where his efforts met with greatest of success. In less than two years the congregations were four times as large as when he took up the work, and the number at Sunday School increased from fifty on the roll to two hundred in actual attendance.

The Bishop of Pittsburgh has appointed Mr. Midgley to work at St. Mark's, Pittsburgh, under the direction of the Rev. L. Norman Tucker. St. Mark's is an old parish, with a well equipped plant, situated in one of the more densely populated sections of the city. It is felt that this is a good field and great results are expected from the efforts of the young, energetic, capable clergyman.

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EDITORIAL

By Bishop IRVING P. JOHNSON.

THE NATION-WIDE CAMPAIGN.

In every forward movement of a nation-wide character, there are certain things that must not be lost sight of in the multitude of details that are apt to obscure one's vision. It is strange and significant of our materialistic sphere that the moment one mentions money in connection with any movement, that moment the face hardens, the head shakes and the hand unconsciously touches the financial pocket and the spiritual side is lost sight of.

This seems to be what happened in this Nation-wide Campaign.

Everyone felt the need of arousing the conscience of the Church, but some felt that the introduction of a money drive would defeat this object.

Whether they were right or not, it became evident at the General Convention that if the strong Dioceses of the East are going to play the game, they had to be consulted as to the rules of the game.

There is nothing inherently unfair in this.

* * *

Moreover, it was felt by the Board of Missions that while they had a perfect right to inaugurate the plan, they are lacking in authority to make it universally effective.

So they referred the whole matter to the General Convention, that being the only body in the Church that could speak with full authority on these matters.

So the Board of Missions put the Nation-wide Campaign up to the General Convention and the General Convention referred it to a joint committee of both houses.

This committee might justly be called a very conservative committee in its personnel. It was not a committee that one could expect to be moved by sentimental considerations nor in its majority to have a decided predisposition in favor of the plan. It was well that it was so, because it was apparent that if the Church was to move in a united fashion, it must have the support of the large conservative element that forms our constituency.

This joint committee wrestled with the proposition for many days and finally arrived at the conclusions as printed. It gave its blessing to the enterprise, but transferred its further prosecution from the Board of Missions to a joint committee.

Personally, I am not impressed by the efficiency of joint commissions, neither do I believe in swapping horses when you are crossing a stream.

How far the joint commission will utilize the machinery, methods and personnel of those who inaugurated the plan remains to be seen, but the whole affair seemed a timely and concrete reason for giving to this Church an Executive Council which has the power and the representative character to speak for the Church in all matters except those of faith, order and legislative enactment.

* * *

As a matter of fact, the Nation-wide Campaign has been from the start a matter of Diocesan initiative, and each Diocese will progress in the campaign according to the power that it has developed or may hereafter develop.

It would have been impossible for those Dioceses which had waited for the General Convention before they acted, to complete the canvass by Dec. 7th, while it was equally impossible for those Dioceses which had begun early, to change the date of their objective. So the joint committee permitted Dioceses which had not begun, to postpone the time of the canvass to as late a date as Easter, 1920.

But the majority of the Dioceses will make the canvass on Dec. 7th.

* * *

It may be well, therefore, in this article to sketch the process by which a Diocese which has kept up with the barrage has carried out its process of preparation.

There are certain axiomatic principles that must guide the successful progress of this campaign.

1. The Church has a right to expect its leading men to take the leading places in this campaign.

The Diocese is entitled to its most influential layman to head the Diocesan committee; the parish its leading member to take charge of the parish committee.

* * *

2nd. It then becomes a natural thing that no one has the right to evade any service laid upon him which he is able to perform.

If this principle of conscription is persistently followed out, it will impress the rank and file that they, too, must not evade the issue.

* * *

3rd. There must be selected a campaign manager who should be a layman, have a salary and devote his entire time to the campaign. It is worthy of this or it is not worthy at all.

This is essentially a layman's movement, in which they are

challenged by the Church to come back with constructive criticism of the Church's methods.

4th. Having formed your Diocesan committee and secured your manager, the next point is to stimulate a general interest in the campaign by creating an Advisory Council in your largest center of population which shall meet weekly, possibly at luncheon and discuss the vital issues of the campaign, not with the idea of academic fireworks, but in order to put forth distinct recommendations in the issues involved.

These recommendations when made are passed on to the Diocesan committee, revised by them and then submitted to each parochial committee.

This parochial committee through its captains of ten passes on the results of these deliberations to every individual in the Diocese.

* * *

In the Diocese of Colorado we are following this up by a week-end conference at the Cliff House in Manitou of nearly one hundred men and women, about equally divided—which will carry the recommendations further, with a view to having them embodied in a Diocesan Manual which the Bishop is to edit, and which is to be given at the final canvass to every adherent of the Church in this Diocese.

That Manual is to contain the layman's own estimate of the layman's own duty to the Church in the matter of prayer, service and finance, as well as a method for leading up to a Diocesan Advisory Council the methods which will be adopted of making the Nation-wide Campaign a permanent asset to the Diocese.

* * *

Your editor has become convinced that vestries cannot be spiritualized, that Diocesan Councils are for business, that Boards of Trustees cannot be made inspirational bodies but that inspirational propaganda of the Church can best be conserved if those laymen who have a fitness for such work can be made to study it, and head it up into a permanent advisory council, which shall furnish the Bishop that which he has heretofore lacked—a constituency which is interested in his work, and which is willing to study and to put the Church into the life of the nation in such a way as laymen only can do.

In short, the Ecclesiastical polity of the Church, until it was paralyzed by the Roman curia, was always liquid and followed the secular vessels to which it was related.

The Roman Curia itself owed its name to this fact.

The methods of administering governments have changed, and we cannot impose an ecclesiastical imperialism upon a constitutional democracy.

If the laymen are an integral part of the Church, and are to take an active part in its expression, they must have an active share in its administration; not supplanting the orders of the ministry, but cooperating with them in its active prosecution. As a Bishop, I am perfectly willing to trust the faith and conservatism of the laity to cooperate with the traditions and ideals of the priesthood, if they can be brought into intimate relation with it in the administration of the Church.

* * *

About raising the money? Well, this campaign will raise just as much as it deserves to raise, and it will deserve to raise just as much as it has succeeded in training its laity to the need.

Let us challenge the laity to carry out their baptismal vow, and we can trust the laity to finance the enterprise, for we have the most intelligent and most broadminded body of laymen in the world.

A PRAYER

Low at Thy feet, in drear repentance, we
Shreds of the Infinite appeal to Thee—

Thy mercy, Lord.

Sin steeped, ill minded as we surely be;

Narrow, vainglorious, sight lost of Thee,

Thy pity, Lord.

In Thy all seeing sight, Thy majesty,

Thy wealth of mercy, all our hope must be

In Thee, dear Lord;

If, in our littleness, one spot there be

Unsullied and still dedicate to Thee,

Have mercy, Lord.

Our hearts are full, our thanks are wholly Thine

For fields o'erflowing, store of corn and wine,

Praise Thee dear Lord.

But now we pray Thee fill our souls as well

With attributes more pure than we can tell

To Thee, dear Lord.

Let us, Thy children, Father, live for Thee,

In stainless lives of love and purity,

For thee, dear Lord;

That when before Thy awful throne we stand,

Uncloaked, revealed, for judgment at Thy hand

Thou pitiest, Lord.

—A. L. MONK, Denver, Colo.

WHY NOT GO TO CHURCH?

A series of special, pungent, practical and searching examination leaflets have been published and distributed by the Nation-wide Campaign Committee of the Diocese of Colorado. The first leaflet is as follows:

Why Not Go to Church?

"Man is distinctly a religious animal."

In all nations, in all climes, and at all times, the great majority of men have manifested an instinct for religious worship.

Those who have not felt that instinct have felt an antagonism to it, proving its existence as a force.

Discuss the above proposition with yourself.

Have you ever given yourself a mental examination to ascertain why you believe or do not believe in religious worship?

Do you agree that attending Church should be more for giving (i.e. reverent worship) than for receiving (what you can get out of the sermon)?

Do you expect to maintain your spiritual outlook while you neglect the worship of God?

The example you set your children is a dominant factor in shaping their character. Are you satisfied about it?

Continue your discussion with yourself.

Most people who stay away from Church excuse themselves by criticizing the Church.

They say it isn't what it ought to be.

But the point is, what have you done to make it better?

The chance for the honest critic has now come; provided he will first criticize himself in this matter.

The Episcopal Church in this Nation-wide Campaign is now challenging men and women throughout the nation and it asks you:

1. Are your reasons (or excuses) for neglecting Church worship valid reasons?

2. Will you help and advise how to make Church services more uplifting and more helpful?

The answer to the first question you keep to yourself—for action.

We ask you to begin on the second at once by answering the questions on the opposite page for the assistance of a Committee in this Diocese who are studying this matter.

The following questions are asked you with the serious purpose of the Bishop and the Diocesan Campaign Committee for Colorado who desire to learn, both from those who attend regularly and from those who do not, how Church services can be improved:

What additions or alterations should be made in the usual Church services (morning and evening) to make them more helpful or interesting to you?

What are the most convenient hours for your family for Sunday Church services?

(This form should be torn off and either handed to the "Captain" who calls upon you with Campaign literature, or mailed to the Chairman of your Parochial Campaign Committee or to the Diocese Campaign Secretary, 221 Coronado Bldg., Denver.

There is no need to sign it if you prefer not, though we should be glad to have you do so.

Leaflet No. 2, "What's in a Sunday School?" will be published in The Witness next week.

The Newark, N. J., Evening News, in an extended editorial comment on the Nation-wide Campaign, says, "Grandoise in conception yet eminently practical in its planning is the Nation-wide Campaign about to be inaugurated by the Episcopal Church. Since its foundation in America in colonial days as a daughter of the Church of England this communion has entered upon no movement so ambitious and so significant."

DO YOU BELIEVE?

Grounds For Confidence in the Church's Power—Potential Strength Revealed.

One day, not long ago, the mail brought to an isolated smelter camp a copy of one of the Church's weekly papers, for the only Episcopalian family in the little settlement.

In it were references to the Nation-Wide Campaign.

Out of that camp a few days later went a letter to the editor of the weekly asking for "more light" on "this great movement."

The appeal of that letter, its evidence of the widespread awakening within the Church, everywhere, the growing realization of the tremendous significance of the campaign, is made the text of Bulletin No. 3 on the Campaign, just published at the Campaign headquarters in New York.

Bulletin No. 3 is devoted to the survey of the Church's needs made for the Campaign—is "more light." It is light that penetrates to the basic structure of facts which have made the Nation-Wide Campaign inevitable, which makes its success essential—facts revealed by the survey, facts that pertain to the Church and to the world.

And the guiding purpose in the presentation of these facts so the bulletin states is to show more specifically what every man, woman, boy or girl in the Church must believe, know and do to make the Campaign advance with power.

"Do you believe in the Nation-Wide Campaign?" the bulletin asks.

"Do you believe that there is nothing else so important for America and for the world as that the spirit of Jesus should be made increasingly to inspire and control its life?"

"Do you believe that this Church of ours should be serving that end, not with half its intelligence and half its strength, but with all its intelligence and all its strength?"

"Do you believe that all the intelligence and all the strength of the Church is not enlisted until you have enlisted yours?"

"If you believe in these things, then you believe in the Nation-Wide Campaign."

For, explains the bulletin, the Campaign is a conviction, organized; the conviction that the Kingdom of Christ's influence is so imperious that it must be made real now; that the Church's full resources are obligated to that cause, and that those resources include your thought, your energy, your service and your gifts.

Then comes the facts. We are told that less than half of the people of the United States are acknowledged members of Christian churches; that the Church, with 1,000,000 communicants has only 500,000 children in its Sunday Schools; that the Episcopal Church, which gave 105,000 men to the colors in the great war, has given only 455 men and women to the missionary army in foreign lands; that the money given for congregation last year was \$15,000,000 or 30 cents weekly for each communicant, and the money for missionary advance, \$3,000,000, or six cents weekly.

There are other facts, grounds for confidence in the Church's power. The Church, says the bulletin, has in its membership intelligence, ability and force which make its power far greater than its numbers indicate. The Church gave to the leadership in the war the commanding general of the army, the commanding general of the navy and the chief of the A. E. F. chaplains. The Church's missions are unsurpassed in statesmanship and quality of influence among Christian forces.

"And finally," says the bulletin, "and supremely, there is ground for hope and confidence because the Church has dared in this great time to front her task with bold imagination, and has asked, through the Nation-Wide Campaign:

"For the prayer, the concentrated intelligence and the service of her people;

"For the 1,470 new workers—ministers, physicians, nurses, teachers, laymen and women—in the missionary army of advance;

"And for \$62,378,574.88 in three years to support a program of advance."

Those figures are interpreted. It is shown what they mean to the Daughters of the King, the Girls' Friendly Society, the Church Periodical Club, the Brotherhood of St. Andrew, the Church Temperance Society and the American Seaman's Institute, in terms of expansion and development of their work. It is shown what they mean to the spread of the Church's work among the Negroes, the broader application of its programs of social righteousness, the development of the Sunday School, the increase of the work among college students, the provision of adequate resources, of schools and hospitals for the missionaries at home and abroad.

There is an itemized table of askings, showing that the \$62,000,000 total includes more than \$35,000,000 for the domestic dioceses, \$7,994,849.40 for domestic missions and \$11,886,568.61 for foreign; \$2,987,229.44 for religious education; \$620,000 for social service. There is also a detailed statement of the proposed distribution of the 1,470 new workers sought. And, finally, there is a record of the development of the campaign from the time the Board of Missions, ten months ago, adopted a resolution committing itself to the campaign, to the day of the campaign's presentation before the General Convention in Detroit, and the passage of the resolution creating the special commission to direct it.

PLANS OF CAMPAIGN EXPLAINED.

The part conference leaders are to play in the Nation-wide campaign was outlined at a conference of all clergy of the Diocese of Chicago, Thursday afternoon, November 6. Herbert Leigh Lawrence, of Ann Arbor, explained the working plans of the campaign organization in each parish composed of an executive committee and subcommittees. The Nation-wide Campaign, he explained, is really an organization of parochial campaigns working under a centralized purpose.

Conference leaders are chosen by the committee of each parish to bring the program and the aims of the campaign to the members of every church, through personal contact. The leaders, familiar with all details of the survey of the whole church through weeks of close study of complete reports made to Nation-Wide Campaign headquarters, are sent on speaking tours to meet the laity of the church in small, informal groups, and to put before them the concrete problems of the whole church as shown by the figures of the survey.

Conference leaders are expected to begin their instructive work about the middle of November, and will continue to bring the members of each congregation into close touch with the needs and motive of the campaign until the beginning of the Intensive Week which starts on November 30 and ends December 7, when the army of Information Men, trained speakers organized on the plan of the Liberty Loan Minute Men, will spread over the country to reach the smallest parish and to inspire all Episcopals with the impulse to serve in the church's new program of reconstruction and expansion.

A sermon has been defined as "the longest distance between two points, the beginning and the end." Among the many well-known stories about long sermons is that of the railroad man who said of a preacher, "He's all right, but lacks terminal facilities." Another is of the child who, when the minister asked after a prolonged discourse, "What shall I more say?" cried out, "Mister, please say 'Amen.'"—Light.

HEALING THE SICK IN BODY AND SOUL

Description of Mr. Hickson and Story of His Work in Chicago.

Mr. James M. Hickson, the English layman who is spending some time in this country bringing messages of health and joy to great numbers of people who have flocked to the churches in New York and other cities to attend the services at which he laid hands upon those who were sick in body and mind, for the past two or three weeks has been in Chicago, where he has ministered daily at St. Peter's Church, and on occasions in other churches of the city. Over a thousand people crowded into St. Peter's Church on one week day morning seeking the help that they felt they would receive at his hands. Mr. Hickson, himself, lays no claim to any power independent of Our Lord in the gift of healing that has evidently been bestowed upon him. He refers to himself as an instrument through which the healing grace of Christ comes. We publish below a statement made by one who was privileged to attend a service conducted in Christ Church, Chicago, in which the rector, Rev. Dr. Charles H. Young also took part.

"During the past two weeks in the city of Chicago, many hearts have been gladdened and lives have been blessed through the ministry of healing, as exemplified by Mr. Hickson, the English layman who is spending some time in this country on this mission of mercy. Day after day he has been meeting throngs of earnest people, sick in body, mind or soul, and by the laying on of hands, he has been the instrument, in God's providence, for their healing. Mr. Hickson, whose work has been mentioned before in these columns, is a strong, robust man, of pleasing, wholesome personality, and his faith is simple, earnest and inspiring. He takes no credit to himself for his unusual gift, but is happy in being used of God to promote the peace and happiness of his brethren. One who was recently privileged to feel his healing touch has told of his methods, viz.: "The church was filled with the sick, the lame, the sorrowing, besides many devout Christians who were engaged in earnest prayer for God's blessing. Mr. Hickson was introduced by the rector, and after a brief prayer service, he talked quietly, earnestly and in simple language, of the revival of healing which is being practiced now as in the first three centuries of the church. He told us that we must cleanse our hearts of sin, that we must acknowledge our weaknesses, and ask God to open the doors of our souls, that His healing grace might flow in. He told us anew of God's love for His children and urged us to have faith as a little child who trusts his father without wavering. Mr. Hickson warned us not to expect a sudden healing, although this often occurs, but on the contrary, he asked us to be patient and to be faithful, and to take time each day for communion with God, that the work of healing may be perfected in us. Those who had come to be healed of their infirmities were then asked to approach the altar rail to receive the laying on of hands. As we knelt in quiet supplication, the healer approaching each one in turn, asked the nature of the malady and then with his hands upon the suppliant's head, he prayed that we might be healed. His words were earnest, intense and suited to the need of the individual, and those of us who were privileged to feel his healing touch were thrilled with the presence of the Holy Spirit and went away with deep gratitude to God for his wonderful love for His children."

ST. LOUIS CATHEDRAL CENTENNIAL.

Reception to Bishop Tuttle—Members of Choir Since 1887 Sing—Past and Future of Cathedral Presented.

The following excerpt from the St. Louis daily papers of last week, tell of the very interesting services and functions held in celebration of the Centennial of Christ Church Cathedral, November 1-9:

More than 1500 of the clergy and laity of the Episcopal churches of St. Louis, together with many visitors from other cities, attended the reception at Moolah Temple to Bishop Daniel S. Tuttle and the other Bishops attending the celebration of the centennial of Christ Church Cathedral.

Bishop L. L. Kinsolving of Brazil, N. S. Thomas, Bishop of Wyoming; Dean Carroll M. Davis of Christ Church Cathedral, and Bishop Coadjutor Johnson were in the receiving line. They were attended by a guard of honor, consisting of James A. Waterworth, Richard Shapleigh, George Boswell and C. W. White-law and Mesdames Homer Knapp, Sam Davis, James A. Waterworth, William Bagnell and C. W. White-law.

Wardens of the various Episcopal parishes through the city, with their wives, and the members of the Chapter of Christ Church Cathedral, aided in the receiving.

The reception was informal.

The past and future of Christ Church Cathedral were presented at a centennial meeting of the Woman's Auxiliary, by Bishop Thomas and Bishop Kinsolving. Coadjutor Bishop F. F. Johnson presided. The house was well filled, a few men having places among the many women.

Bishop Kinsolving's address was a direct appeal to the women to inspire their sons with a vocation for the Church.

Bishop Kinsolving declared the nation could not get along without "Churchmen." He said Old Glory comes "from the escutcheon of a Virginia Churchman, George Washington." He mentioned Jefferson, Alexander Hamilton, James Madison and John Marshall as illustrious examples of national leaders drawn from the Episcopal Church.

High Praise Given Bishop.

Bishop Thomas, citing Methuselah's life of 969 years, said that there must be "breadth and height and depth," as well as length to a life worth while. All of these dimensions, he said, the life of Christ Church Cathedral possessed. He recalled the map of the old Missouri Territory, which took in everything west of the Mississippi River and Minnesota, and told of the pioneer explorers who went out from St. Louis. The "height" of which he spoke was exemplified, he said in "the leadership of the most spiritually divine man I ever knew, your saintly Bishop, who presides with such inimitable and wonderful skill over the assemblages of the Church.

Probably one of the most impressive features of the centennial cele-

bration was the song service of the present choir and the former members since 1887, when the first vested choir was organized, held at the Cathedral.

Several hundred people were waiting when the church opened its doors at 7 o'clock. Within a short time every seat was taken and persons jammed the aisles. When the processional of men and boys reached the end of the side aisle a way had to be made for them before they could proceed up to the chancel.

About 150 men who had come back to the Cathedral for the deunion were in the processional, all in vestments, with the small boys and the men who form the present choir. The volume of sound was tremendous and the services one of the most impressive held by that church.

Rev. Henry Mizner gave a brief address, which was a deep and fervent appeal to the choir members to come back to the Cathedral in the true sense of the word, and to revive their boyish faith and religious practice. Success, fame and honors were nothing, he said, if ideals and vision had been lost. Choir singing, he said, was not an entertainment, but only a means of drawing people nearer to God and lifting up their hearts to heaven.

The service, apart from the singing, was brief, consisting of a lesson from the Bible, prayers, the saying of the general confession and pronouncing of the absolution by Coadjutor Bishop F. F. Johnson, who also gave the benediction. The hymns sung were all familiar ones, from "Onward Christian Soldiers" as the processional, to the national hymn to the music of "America."

Interest in the service was centered in the solo of Julius Simonet, and when he came to the front of the crowded chancel filled with rows after rows of white-gowned singers, there was intense silence, broken by his clear, high tenor in "The Publican," the song he sang Sunday after Sunday when he was the boy soloist of the Cathedral twenty years ago, and one of the most famous sopranos in the country. His voice is remarkably clear and sweet now, and as one of the old men of the Cathedral congregation remarked, "the twenty years seem a dream and it is the old choir, with Simonet in his old place."

The choir also sang two old favorites, "Send Out Thy Light," by Gounod, and Field's "Magnificat." Among the people present at the service was Mrs. H. H. Darby, widow of the late H. H. Darby, who was the first organist of the Cathedral, and the choirmaster who trained Simonet as a boy. Mrs. Darby is one of the great many persons who have returned to St. Louis for the centennial.

Dean Davis said that the crowds attending all the centennial events were so far beyond expectation that it was almost bewildering. "It is most hopeful that St. Louis people are crowding into the Cathedral and the services in other buildings, and listening so intently to the Bishops who have come with their great messages," said the dean.

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PRAYER A SPIRITUAL DYNAMIC

By REV. DR. SAMUEL McCOMB.

The Nation-Wide Campaign is primarily and fundamentally a call to a spiritual revival within the Church. The world makes one paramount demand upon the Church. It is the demand for goodness, holiness of character. To meet this need is the highest function of the Christian Society. To fail here is to fail everywhere; it is to leave the world in all its spiritual poverty. What, then, is holiness? Let us listen to the words of one who, though he stands outside the Christian faith, is gifted with no small measure of moral insight. "Holiness," says Lord Morley, "differs from virtue, duty and religious belief. It is an inner grace and instinct of soul by which the spirit purifies itself from earthly appetites and lives in patient, confident communion with an unseen good." Translate this somewhat impersonal and abstract mode of speech into terms of personality and we have this great man of letters recalling us to the source of the Church's power and influence—"communion with an unseen God." Thus it is that we are pointed to prayer as the real dynamic of the Church's life.

We should not try to define prayer too narrowly. Indeed, in the interests of the spiritual life, it would be well to make our conception of it as generous as possible. We all know in a measure at least what we mean by the word. We are not far from the heart of the matter if we say that it means the turning of the mind to a Will and a Strength higher than our own, whereby spiritual energy which would otherwise slumber becomes active, and spiritual work is done.

Today men are asking of every religious truth: What is its ethical value? Some there are who find in prayer joys of a mystical, emotional exultation unknown to less sensitive spirits, but such experiences are not of the essence of prayer. They depend on the psycho-physical states, on temperamental predispositions. You may have an abundant answer to prayer and yet feel none of the raptures of which you hear others speak. The real worth of communion with the Unseen is the mighty spiritual transformation it brings about. It arms the will to beat down temptations, to conquer evil habits and to put on the virtues of Christ. The saddest of human tragedies is a divided personality. We are not at one with ourselves, we are a prey to sins, fears, doubts, vacillations, indecisions; we are disloyal to our real and fundamental self. The animal man is master for long years and yet the spiritual man cannot be silenced; so life distracted and at war with itself goes on its ineffective way always in the shadow of disillusion and death. The supreme need is for some power that will unify the divided self and bring to it peace and healing.

Says Mr. H. G. Wells, "Prayer is a power. Here God can indeed work miracles. A man with the light of God in his heart can defeat vicious habits, rise again combative and undaunted after one hundred falls, escape from the grip of lust and revenges, make head against despair, thrust back the very onset of madness. He is still the same man he was before he came to God, still with his libidinous, vindictive, boastful or indolent vein; but now his will to prevail over those qualities can refer to an exterior standard and an external interest. He can draw upon a strength almost boundless beyond his own. * * * If you but lift up your head for a moment out of a stormy chaos of madness and cry to Him, God is there, God who will not fail."

To some extent we can see the rationality of the truth which the novelist proclaims. The attitude of man involved in the act of praying tends

to simplicity; hopes, emotions and feelings are all gathered around the central Reality, God. The higher and more spiritual the conception of God is, the more effectively are all the powers of the soul organized and unified. Ancient inhibitions are swept away, fears dissipated, obsessive desires lose their urgency and die out, peace takes the place of conflict, and the whole man is lifted out of weakness into strength, out of inadequacy and impracticality into a faith and a confidence that can remove mountains. The soul sees itself and its aims in the light of God's unerring judgment. It condemns and renounces whatever cannot stand this searching test and it organizes its life afresh around a new, holy, vitalizing, spiritual center. With unity comes peace and with peace comes happiness.

But if from one point of view spiritual regeneration is an act, from another point of view it is a process. We may progress by decision of the will, by free acts of choice, on these forthgoings of volitional power depend our weal or woe. As we stand at the cross-roads of the spiritual life, our imperative need is for light and guidance, because the wrong choice means sin and misery and it may mean frightful disaster. Wisdom, the clear vision of the needs of life and of the appropriate means by which to realize them is the gift of the Divine Spirit who gives liberally to all men, but who does not coerce or take the will by storm. Prayer is the free turning of the mind to the soul of goodness; it is the contemplation of the eternal truth and righteousness; it is the surrender to the vision of the grace, the simplicity and the loyalty of Christ. From this vision flows insight into the divine meaning of the facts of experience. Things really great and worthy of homage reveal their splendor; things really small shrink to their true proportions.

So far I have spoken only of the significance of prayer for the individual, but the Church as a body is also called to pray. Indeed, the immensity of her task drives her back upon the source of her life. She must pray or else sink into despair. Think of it, to her is committed the task of social regeneration, of world-wide evangelism, of healing the social disorders that especially characterize our time, of living out and realizing the new ideals for the new democracy. Only by switching herself on to the dynamo of the spiritual universe can she feel within herself such abounding currents of power as shall enable her to face the mighty responsibilities committed to her care. Yet often the Church's power fails, because she has no clear and vivid image of what she really desires. Much energy is wasted in the mere saying of words behind which there is no genuine knowledge of what is possible or what is impossible, of the concrete conditions that concern the thing prayed for. This principle is especially applicable to the two great causes near to the heart of the modern Church. They are Christian unity and the missionary enterprise. To pray for the unity of Christendom, if our prayer is to be anything more than a pious wish—that is, a wish which we believe to be unreasonable—implies that we know what the Church stands for, what she is intended to accomplish in the world, what are the causes of the "unhappy divisions" that mar her usefulness and grace, and the means by which they may be removed, and how best to seize every occasion which may come our way to illustrate the unity for which we pray. The same thing is true of prayer for missions.

If we believe that the Christian religion is the final revelation of God's purpose of redemption for man, we must feel that it would be well for all men to become Christians. In proportion as this conviction lays hold of us, our prayers will rise in intensity and assurance, but this conviction cannot lay hold of us unless we know something of the rise and progress and methods

of the missionary movement, of the deep-rooted hindrances, racial and religious, to the acceptance of the Gospel message and the best means of surmounting them. Hence in order to give reality and dynamic quality to our petitions, we shall probably find it necessary to concentrate our thoughts on a definite area of the missionary field, to know what the workers are doing in this special region, to understand their difficulties, to mobilize all our energies for their support, to study the social, political and religious environment of their activity; all this would have a reflex influence on our prayers and these in turn would kindle the enthusiasm and faith without which our interest and effort must gradually fade and die.

It is the belief of serious and far-sighted men that we are living in the most critical epoch in the history of mankind. The war, with all its shame and horror, was but the prelude to the opening of the world drama. The social order is beset with great dangers. The wildest passions are straining at the leash. The principle of democracy which most of us had accepted as the merest political truism is now face to face with anarchical and fanatical doctrines which threaten its existence; in large parts of the world wrong and injustice are making men mad and it is to this world that the Church is called to minister. Her function is to be like a high beacon flooding the world of human passion with a celestial light, to her it is given to say the healing and reconciling word, but that word must enter into her own life as a great inspiration and the mood most favorable to its entrance is that of prayer. Of such a mood are born the poise, the serenity, the insight, the healing quality that are alone adequate to meet the bitter needs of this generation.

DAY OF PRAYER FOR INDIAN WORK AND WORKERS.

Sunday, November 16th has been set apart as a day of prayer for Indian Work and Indian Workers. The Rev. Francis S. White, domestic secretary of the General Board of Missions, has sent out to the Bishops of the Church the following announcement signed by Alfred W. Anthony, Executive Secretary, and Rodney W. Roundy, Associate Secretary of the Home Missions Council:

At the recent conference of Christian Workers among Indians, held in Wichita, Kan., September 24-26, 1919 the following vote was passed:

"In view of the urgent and immediate need of native Indian workers, this conference hereby asks that in all Indian missions, as far as possible, the second or third Sunday in November be set aside as a day of prayer to Almighty God that He will raise up in the many tribes, men and women who shall give their lives to the service of Indian evangelization; that, as far as possible, all friends of the Indian unite with us in prayer, for the object stated, on the date named."

Acting upon this request, the Executive Committee of the Home Missions Council designates Sunday, November 16, 1919, as a day of prayer for Indian work and Indian workers and asks all boards and all friends of the Indian to remember this cause in prayer on that day.

The week, November 16-23, 1919, is Home Mission Week, to be observed in all the churches, the subject of which is "The Soul of Democracy, Christian Service, Personal and Social", and this special day of prayer for our Indian brother befits the week and the theme.

The First American, religious by nature, trustful in large measure and ready for guidance, needs Christian leadership from among his own people to bring him far along the Jesus Road.

Nothing out of its place is good, and nothing in its place is bad.—Whitman.

WHERE ARE THE YOUNG PEOPLE?

By A YOUNG CHURCH WOMAN.

A Challenge to the Church.

I have been reading with keen interest all that The Witness has had to say with reference to the "Nation-wide Campaign." A great deal of thanks is most certainly due the originator of this movement, and the result must necessarily be a great awakening of the Church, not only to her duties and responsibilities, but a realization of the privileges which are here at this particular stage in her history. As many have remarked, the great world war among the nations of the earth has ceased, but a greater warfare is to be waged for the cause of Christianity.

When reading the following lines, please do not consider one of them as having been written in the spirit of criticism, for although a great deal of candor and frankness may be used, there is not one thought of criticism intended. On the contrary, the purpose for their being written at all is that the writer and others who are interested may receive some valuable suggestions and help as how best to remedy what, in her opinion, constitutes a serious problem in the Church today.

I am going to ask you the same question, in precisely the same words that I put it to our Parish Worker several years ago, viz.: "Where are our Young People?"

It seems to me that any parish, I care not where located, should blush with shame to have to make the confession that she has no young people in her ranks, or has not been able to reach and interest the young people of the community.

A Large Parish—Few Young People in the Pews.

The parish to which the writer claims membership is located in a large Middle Western city, with a membership of about 350. On Sunday morning it is a rarity indeed to see ten young people in our pews. I don't mean children eight to fourteen years of age, because some of our teachers manage to get their scholars of that age to attend with them. I refer to young men and women, say, 16 to 25 years of age. At the 11 o'clock service, or the 8 o'clock, one may perhaps see four or five young men or women. There surely must be some reason for this. It is, I believe, due to the fact that after the boy or girl has passed, let us say, his 16th year, there is no especial place in the Church School for him, unless he is willing and capable of taking a class of younger children to teach. As many at this age are not sufficiently trained as teachers, nor willing to assume the responsibility of teaching, these young people drift away from the school, and from the Church.

A Bible Class the Remedy.

I believe that a remedy for this would be to have a Bible class, or what might be termed a "Religious Educational Class" in every church school. These classes of course would have to be taught by men and women, intellectually capable, and willing to give their time and effort to such work. These classes for young men and women separately, where the parish is large enough, or co-educational classes where it is not, would to a certain extent be the means of continuing religious education and church teaching among the young people.

No doubt, you will say, who read this, that there is scarcely a church school anywhere in the country that does not have its "Adult Bible Class," in most instances taught by the rector himself. True, but as far as my experience and investigation has gone, these are composed of men and women in middle age, or many years beyond. It is impossible to interest young people in a class of this kind, and it is also quite a difficult task, if it is possible at all, to find an in-

dividual so versatile that he or she can teach a class containing students ranging in age from 16 to 90 years.

If we could establish classes in our parish church schools, the nucleus of which might be composed of the boys and girls who graduate from year to year from the highest grade of the G. B. R. E. Course, it would be a means of retaining our young people in close connection with school and church through that period which is so vital to character building. If something definite and substantial is not done at once toward establishing the young people in our churches, this generation will have a great deal to answer for to the men and women of tomorrow. If we are to have homes built upon a religious foundation, it seems that the young people of today should be considered and prepared to be the home makers and citizens of the future.

After Confirmation, What?

The time is at hand when something must be done in a definite and personal way to hold the young men and women to the church. No doubt the clergy and many of the laity will say that this should be and is done through the church by Baptism and Confirmation. Granted, but there comes the question, which it seems is very plain, "After Confirmation, what?" We must face the facts as they really are.

There are thousands of successful business men in the Episcopal Church today. Let the men of affairs, the banker, the financier, the lawyer, the railroad magnate, the merchant, the college or university professor, give of his knowledge, personality and experience as a leader in a Sunday Morning Bible Class for young men. If these same men would evince as much interest in the youth of our parishes as they do in the members of their country clubs, members and business associates of Commercial Clubs, the brothers of their local chapters of fraternal organizations, etc., I venture to say there would not be many weeks elapse before these men would have a staunch following of young men, whom they would be proud to refer to in after years, as the result of their endeavors.

It seems that the ideal parish of today would be that one in which we found entire families communicants of the church; where the men and women of years and experience, were giving of themselves and their knowledge in the endeavor to make the young men and women of today better prepared to meet the problems of tomorrow.

I am a young woman from that stratum of American life known as the "Middle Class," and as I sit at my typewriter putting on paper what has been in my heart and head for some time, I think of the privileges and opportunities of the church with reference to her young people. I remember the women of brilliant minds, splendid accomplishments, and wealth, who have had all the advantages that money and position can provide. Perhaps some of these will step out of their places as officers in social clubs and become leaders of our young women. If they would lend their companionship to the young women of the parishes, by organizing classes as mentioned before, or offer themselves in educational and social clubs for the young people in the numerous parish houses throughout the country, they would have an opportunity for doing personal work, that would not only redound in years to their credit, but I make so bold a statement as to say that the companionship of the two groups would be mutually beneficial.

Let there be more equality so far as one high plane of womanhood is concerned, and by her sincere friendship, let the older woman help in a vital way the younger, and perhaps the future generation will see a higher type of womanhood than the past.

I trust that after the Nation-wide Campaign Churchmen and Churchwomen everywhere will awaken not only to their duty, but to their privilege, in the work suggested above, or suggest something more beneficial to solve the problem, if possible.

THE BENEDICTINES OF CALDEY ISLAND

By PAUL J. BRINDEL.

(Editor's Note:—This is the second of a series of articles by Paul J. Brindel on the Anglican Church's Monastic Orders. The first, dealing with the Order of the Holy Cross, appeared in July. The next one will describe the work of the Cowley Fathers at Boston and will appear in an early issue.)

At a time when the cry is for the Church to come out of its isolation and do something to justify its existence in a twentieth century world, it is hard at first glance to see what excuse there is for a monastic order and especially a contemplative one. And so it is well to quote in starting from that excellent little volume, "The Benedictines of Caldey Island," from which facts for this article were gleaned.

"Has the race no need for deep recesses of worship, for hidden caverns of faith and hope and love hollowed out in the depths of the social heart; for sweet, cooling springs of grace to slake the thirst of the multitudes that struggle in the heat of the day? And what more apt than certain souls be set apart to fulfill just this purpose; to be 'praying ones' of the community, by way of eminence to besiege heaven violently by word and deed; to relinquish every other duty that this may be accomplished consistently and well." Also to cite that equally true quotation:

"If you can pray, if you have in any degree acquired the holy art, then for God's sake do not do anything else. Give your self to it. Continue on the Mount with hands upraised—there will be no lack of fighters down below, who will triumph by the help of your prayers.

The Benedictines of Caldey Island are of probably greater interest to American Churchmen than any other British monastic order, with the possible exception of the Society of St. John the Evangelist (the Cowley Fathers), so familiar to every resident of Boston, where their American cloister is. For it was an American diocesan—Bishop Grafton of Fond du Lac in 1903 who installed and blessed Father Aelred Carlyle, founder of the Community, as the first abbot of the Anglican Order of St. Benedict since 1534 when religious communities in the English Church fell under the heavy hand of Henry the VIII. A few months later at the invitation of Bishop Grafton, the Abbot visited Fond du Lac where he was ordained a deacon in the Fond du Lac Cathedral on Nov. 12, and priest in the Church of St. Peter at Ripon, Wis., on November 15.

Caldey Island, off the coast of South Wales, ranks with Ionia and Lindisfarne as Anglican "Sanctuaries of the Sea." A century before Saint Columba established his Reliquary appears to have been a monastery on Caldey Island. These early Celtic monks were succeeded by the Benedictines in 1120, the latter holding the Island until the Dissolution in 1534. Thus for a thousand years without a break Caldey was the home of Anglican monastic orders and now there has started another epoch since 1906 when the modern Anglican Benedictines assumed full control of the island by purchase.

Despite the difficulties, Abbot Aelred labored in founding the Community, seventeen brother monks and novices accompanied him when the community moved to its present home on Caldey Island thirteen years ago. Since then the number of applicants who wish to test their vocations as religious, has always been far greater than it was possible to accommodate—a remarkable contrast to the few men in the American Church who seek to enter the handful of Anglican monastic orders in this country.

It is impossible in such an article as this to describe the work of the Caldey Island Benedictines. One phase is of particular interest, however, for American Churchmen of both sexes are eligible to membership in "The Confraternity of St.

Benedict." Membership obligations are quite simple, being:

1. To wear the Cross of St. Benedict.
2. To be very careful about the daily examination of conscience.
3. To communicate at least once a month.
4. To observe the days of abstinence appointed by the Church and to attend the celebration of the Holy Eucharist on Sundays and Feast Days.
5. To say the following prayer for the Community every Sunday:

Antiphon—The man of God, Benedict, despising the world and triumphing over heavenly things, sought in word and deed the treasures of the Heavenly Kingdom.

V.—The Lord loved and adored him.

R.—He clothed him with a robe of glory.

Stir up, O Lord, we beseech Thee, in Thy Church, the spirit which animated our holy Father, Saint Benedict, the Abbot; that we, being filled with the same spirit, may strive to love what he loved, and to practice what he taught. Grant us, O Lord, to persevere in the service of Thy Holy Will, that in our days those who serve Thee in the Cloister may increase both in holiness and in number, through Jesus Christ our Lord. Amen.

Our Father, etc. Glory be, etc.

Complete information about the Confraternity and the Community handicrafts may be obtained from the Secretary, Caldey Abbey, Tenby, South Wales. The Community also publishes Pax, an illustrated quarterly similar to the Holy Cross Monthly Magazine published in this country at West Park, N. Y.

In studying the rapid rise of the Order of St. Benedict in the British Church after nearly three centuries, it is interesting to learn that an American Benedictine Community may be launched soon in Pennsylvania.

A STRATEGIC POINT IN NEED

"Grace Church in the Mountains," Waynesville, N. C., Rev. Albert New, M. A., Rector, has been engaged in a strenuous campaign during the summer to raise \$2,500 wherewith to re-build a parish house, totally destroyed by fire five years ago. To date, \$1,747 has been subscribed, but the vestry are hoping to complete the fund before Christmas. Donations may be sent either to the rector, or to the Bishop of Asheville.

Mr. New has been rector four years, during which time an old mortgage of \$900 has been entirely paid off; a new Hinner organ installed at a cost of \$1,200; six memorial windows and handsome electric candelabra have been given to the church. A vested choir was introduced this summer. Waynesville is the only parish in North Carolina west of Asheville, a distance of over one hundred and twenty miles. A strategic point, the parish desires the hearty and cordial support of all church people.

Bishop's Wife Elected Member of Syracuse School Commission.....

In the recent New York elections, Mrs. Fiske, wife of the Bishop Co-adjutor of Central New York, was elected as a member of the Syracuse School Commission as the candidate of the women's organization of the city, who are seeking to improve school conditions, pay larger salaries to the teachers and erect new school buildings. Mrs. Fiske was a candidate on the Democratic ticket and was elected by more than 11,000 plurality, though the other city candidates on the ticket were defeated by some 6,000 majority. She is one of two women elected to the board.

Two young men, communicants of Christ Church, Waterloo, Iowa, have entered Kenyon College, preparatory to studying for holy orders. The Rev. M. L. Tate, Rector.

MEMORIAL.

Memorial of the Rt. Rev. John C. Sage, D. D., at Rist Cathedral, Salina, on Sunday, October 12th, by the Rev. Dr. Rudd, vicar.

Two men shall be in the field; the one shall be taken, and the other left. St. Luke xvii., 36.

The most mysterious thing about the greatest of all mysteries—Death—is his selection of those whom he takes away. Age, circumstances, prominence, or obscurity seem to make no difference to him. The tender bud, the growing grain, the ripened sheaf—now one, now another, is cut down in seemingly the most haphazard manner. We grope our way through life, and though we are sure in our Christian faith, and know of a certainty that death is only an incident in the onward march of the soul back to God who brought it into being, yet we still question the reasonableness, as it appears to us, of the time chosen for the great transition.

Here was our Bishop. In the prime of life, with fine abilities, and splendidly devoted to the upbuilding of the Church in the District of Salina. Seeing and talking with him almost every day, it is easy for me to testify that his every thought and his constant thought was for the success of the work which God had entrusted to his care. Little by little, with statesmanlike management plans were being formed and means patiently sought to carry these plans to a successful issue. There is no doubt in my mind that in another year, or two at the most, great advance would have been made all along the line throughout the whole district; an advance which would have been of the greatest value to the entire work of the Church in this part of Kansas.

But before we could see scarcely anything more than the great possibilities before us, and some could not, or would not, see even those God took him suddenly to the nearer presence of Paradise.

It is all very strange! A dozen possibilities might be urged as fancied reasons, but that is all guesswork. This much is sure, God knows. And He always does not only what is right, but ever that which is according to His love.

Then, again, there is the question of our own loss and bereavement. We lament and often refuse to be comforted. Here comes our great testing time. Alas! it sometimes results in the denial of our Christian faith. If we believe, as we ought, that, as St. Paul says, it is better for our dear ones "to depart and be with Christ," then, continued sadness is apt to degenerate into mere selfish grief wherein our own loss becomes of more importance than the happiness of the departed and the manifestation of God's will.

I stood one day on the rocky shore of Lake Lucerne, in the very heart of mountainous Switzerland. On every hand and coming down to almost the very edge of the lake, the giant hills circled round about. On one hand rose the great Mount Pilatus, on which, tradition says, Pontius Pilate died in torture of soul over the remembrance of his consent to the Crucifixion of the Man of Galilee. On the other hand Rigi towered on high, a familiar watchtower for tourists. That day we climbed the Rigi to get the sunrise view. Up above the lake and lower valley we climbed till, just at dusk, we reached the summit, and soon retired to await the morning sunrise. At break of day, the trumpet of the guide roused us from our sleep. Hurrying out, there, spread out before us in the rare beauty of the early sun, lay a vision of unspeakable loveliness. As far as the eye could reach in every direction stretched the wondrous outlook. Beloved, shut in as we are in this lower vale which we call life, our vision is confined; we know nothing of what lies above and beyond our earthly vision; but some day, when the night is gone, under the guidance of God's angel, we shall climb up the heights of Paradise, and there we

shall see, and know, and understand something of those plans of God which are hidden from us here. Looking back from the mount of vision at this old earth, which we then shall have left behind, we shall wonder why we were so short-sighted and why we puzzled here over the things that then shall be made clear in the light of God's face. Till then we must grope on in the uncertainty of this mortal life, endeavoring to keep very close to God, and striving to do our appointed task till the shadows flee and the morning cometh. As for those passed on, we know that it is well with them. They rest in Paradise with all His saints.

The saints of God! Their conflict past,
And life's long battle won at last,
No more they need the shield or sword,
They cast them down before their Lord:
O happy saints! forever blest,
As Jesus' feet how safe you rest!

The saints of God! Their wanderings done,
No more their weary course they run,
No more they faint, no more they fall,
No foes oppress, no fears appall:
O happy saints forever blest,
In that dear home how sweet your rest!

The saints of God! Life's voyage o'er,
Safe landed in that blissful shore,
No stormy tempests now they dread,
No roaring billows lift their head:
O happy saints forever blest,
In that calm haven of your rest!

The saints of God their vigil keep,
While yet their mortal bodies sleep,
Till from the dust they too shall rise
And soar triumphant to the skies:
O happy saints; rejoice and sing:
He quickly comes, your Lord and King!

O God of saints! to Thee we cry;
O Saviour! plead for us on high;
O Holy Ghost! our guide and friend,
Grant us Thy grace till life shall end;
That with all saints our rest may be
In that bright Paradise with Thee!

But let us remember that we are put here, in this earthly life, for work, not for idle dreaming; not even the dreaming of the glories of that other land. These visions are given us for consolation, for inspira-

tion, to help us keep our courage true. We must toil on till the Master calls.

"What the Bishop says" has frequently been the caption of the first column of our little paper, "The Reminder." Although he can write his message no more, still, he being dead, yet speaketh.

What the Bishop urges is this: "In spite of all hindrances, let us move on. God's work does not tarry, and your faith and hope and zeal MUST not! Leaving the things of the past, let us go on unto perfection." That is what the Bishop says, that is his watchword, "Go on."

Up behind the city of Montreal, Canada, rises Mont Reale, the "Royal Mountain," from which the city gets its name. Along the crest of this hill, joined side by side, extend two cemeteries. One is Protestant, and the other Roman Catholic. Each is filled with some of the most expensive and beautiful monuments which I have ever seen. Just on the dividing line between these cities of the dead, I came upon an unpretentious slab. The inscription was only one line, "She was a faithful servant." That to my mind is an ideal epitaph. And that, beloved, is the epitaph which I would place over the grave of John, Bishop of Salina. "He was a faithful servant."

"DRESS AS WE ARE PAID."

"We were interested to hear a prominent local churchman advocate a strike among the ministers for higher and more equitable wages, the slogan to be, 'Dress as We Are Paid,'" says the Rev. Dr. Weeks, rector of the Church of the Epiphany, Niagara Falls, N. Y.

"The churchman believes rightly that if church people saw their pastors enter their pulpits in a garb in keeping with pay, say that of the third-rate laboring man, who often gets higher wages than the ministers' so-called 'salaries,' shame would cause them to immediately open up their hearts and pocket books.

"We know of no obstacle to such a strike, which has become so popular with other classes of people, except scruples on the part of the ministers themselves, but surely the breaking of any minor prejudices would be offset by the greater good accomplished in bringing the members of congregations to practice the familiar teachings such as 'The Lord loveth a cheerful giver.'"

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Advertising Religion

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.

A PRACTICAL TEXTBOOK AND NOT A VOLUME OF THEORIES.

ADVERTISING RELIGION is the product of successful Church publicity experiments in a number of dioceses by the head of the Kansas Diocesan Publicity League, now a member of the publicity staff of the Nation-Wide Campaign. Display advertisements, tried and proven successful in conservative parishes, are among the illustrations. The student of this book will have a comprehensive knowledge of publicity and advertising methods and will know how to meet his parochial problems along these lines. Churchmen cannot afford to be ignorant of what even conservative clergymen admit to be the greatest missionary aid at the service of the Church today. Advance orders at \$1.25, plus postage, payable upon delivery of book this fall, now being received.

ADDRESS:

THE WITNESS

6219 Cottage Grove Avenue

Chicago, Ill.

OPPOSED TO ANOINTING THE SICK.

To the Editor of The Witness:

The ceremony of anointing with oil takes its sole origin from St. James' instruction how to introduce religion into the sick room. The good news was news indeed and required adjustment to all the details of private life. The priest and his paraphernalia had completely left the stage, even his name never appears in the New Testament except to say that certain of his profession had become Christians. The Spirit had been poured out on all flesh and all believers in Jesus Christ had been consecrated by the Divine Governor of the new dispensation, the Holy Ghost, as "kings and priests unto God." The minute directions of the Jewish ritual having been thus abrogated it is perfectly clear that a radical readjustment was necessary. If the Bible were not too ponderous to be of practical use it could only contain terse and condensed instructions, generally a statement of principles which left the readers of various times to apply to their own conditions; and the practical Apostle, St. James, here deals with that sickness to which all flesh is heir, and his instruction is explicit. He directs that the elders of the church community should be summoned in order that by prayer the sick man might be placed in God's hands, for they surely knew of the command, "I will be asked for all these things." The Apostle refrains from giving us the psychological reasons for that injunction as we are quite capable of elucidating them for ourselves. He then directs them to use the physician's art, his reference to which has been strangely perverted into a sacerdotal rite. The papists have deducted from the Apostle's direction their sacrament of extreme unction, and some of our clergy, forever hankering after the pervert doings of Rome, forsooth would follow their crooked example.

Now, Sir, the Apostle's meaning lies on the surface. He does not use the ordinary word (*chrien*), to anoint, the word from which *Christos* comes, the Anointed One; but he uses (*aleipho*) whose root is the verb, *aleo*, to warm. Now surely a tyro in exegesis would see that the Apostle's meaning was not that the patient should be crossed with the forefinger of a priest, dipped in consecrated oil, but that he should be *rubbed*, for in that generation the osteopaths and chiropractors were the popular doctors, and they are here again only their modern representatives do not use the lubricant which made the massaging of their predecessors more easy and efficacious.

It is very singular, and as far as I know it is a subject not as yet treated by any writer, how at various times sundry modes of treating diseases have obsessed the public mind. I remember seeing a large book by the celebrated Bishop Berkeley in which he would have it that tar water was a universal panacea; and it is evident that in New Testament times rubbing with oil was of universal "use" in cases of disease; did not the Good Samaritan carry a bottle of oil in his wallet for this very purpose?

Now, Sir, I submit that to pervert this very natural and indeed very necessary apostolic injunction, how to treat a sick believer with the medical practice then in vogue, consecrating the means by prayer, into a purely ecclesiastical ceremony altogether apart from a physical remedy is not in accordance with the better knowledge of our time, and I trust that any service for a rite which has no Biblical authority ought not to have a place in the Prayer Book of a Protestant Episcopal Church.

H. Martyn Hart.

"The General Convention," says the Detroit News, "achieved more constructive legislation, that should make for the translation of religion into the life of America and the world, than any previous general gathering of the representatives of the Anglican faith in the New World, in its 132 years of history."

MORE RELIGION, NOT MORE LEGISLATION NEEDED.

There Is a Crisis, Who Does Not Know It? There is a Call, Who Does Not Hear It?

The Rev. Dr. Ernest M. Stires, new director of Every Name Campaign in the Diocese of New York, preaching before an unusually large congregation at St. Thomas' Church, solemnly warned his parishioners that a crisis is impending in the nation's affairs which religion alone can avert. "Thoughtful people do not have to be told," declared Dr. Stires, "that this is a time of grave crisis. There are many who even seem oppressed with a sense of impending disaster. The truth is that the materialism which was defeated in battle threatens more subtly now in times of peace; threatens on all sides—in our friends, in our families, in government, in industry, society, in the Church.

"There is a crisis; who does not know it? There is a call; who does not hear it? The responsibility for leadership now falls upon the Church. Even those who have never been particularly sympathetic toward religion are declaring now that nothing else can save human society."

The occasion was Dr. Stires' first appearance before his congregation since his designation as Director of the Every Name Campaign, which is

the share of the Diocese of New York in the Nation-Wide Campaign to mobilize the Church for national service.

Religion, Not More Legislation Needed.

Dr. Stires quoted Roger Babson, the Massachusetts economist, as follows:

"That need of the hour is not more legislation: the need of the hour is more religion. More religion is needed everywhere, from the halls of Congress at Washington, to the factories, mines, fields and forests. Take the Labor situation. I am convinced it will be the labor situation which will bring to an end our present period of prosperity and throw the nation ultimately into chaos. The solving the labor situation is wholly a question of religion. The wage worker will never be satisfied with higher wages and shorter hours, any more than you and I are satisfied with more profits and a bigger house. Things never did satisfy anyone and never will. Satisfaction and contentment are matters of religion. Communities and industries where right motives are paramount have no serious labor problems."

Dr. Stires told his congregation that the Church is not awake to the mission of the hour. "The supreme need," he continued, "is to vitalize the whole Church, to mobilize all of our great resources, to enlist the personal service of every man, woman and child in the Nation-Wide Campaign."

CHURCH LOSS AT FERGUS FALLS, MINN.

We are in receipt of the following communication signed by Bishop J. D. Morrison of Duluth, and the Rev. Dr. Francis S. White, Domestic Secretary of the General Board of Missions:

With a fatality list finally totaling sixty, a very great many people more or less seriously injured, with a property loss estimated at \$3,500,000, affecting 1,077 families; with sixteen churches blown away, and six more badly damaged; the cyclone of June 22nd, will long be remembered by the people of Fergus Falls, Minn.

How did this effect the church? St. James' Church was completely wrecked; besides, thirty-one of our church families suffered personal losses amounting to \$125,250. But with characteristic faith and enthusiasm they have determined to go forward, and at a parish meeting held on September 30th, they authorized the Rev. James G. Ward, Rector of St. Paul's Church, Virginia, Minn., who was formerly in charge of the parish for seven years, to solicit and collect money for new buildings.

It is proposed to erect a plant to cost \$35,000. Of this sum, \$4,000 has already been pledged by the church people of Fergus Falls, with the probability of collecting a like amount next spring, when our people

shall have had time to rebuild their homes.

The remaining \$27,000 will have to come from the church at large. May we not hope that in this day of high expectations and of large accomplishments this appeal will stir the hearts of churchmen everywhere to help their deserving and struggling brethren in their dire need? All gifts will be gratefully received and thankfully acknowledged by the Rev. James G. Ward, Virginia, Minn.

NEW YORK CHURCH NORMAL SCHOOL.

The Board of Trustees of the New York Church Normal School entertained on October 23rd, a notable group of Sunday School superintendents from the churches of Manhattan and the Bronx at the Roma Restaurant. Forty Sunday school heads were present. Dr. S. W. Patterson, chairman of the Board, presided and introduced the Rev. Horace Percy Silver, rector of the Church of the Incarnation who gave the address of the evening.

Mr. Silver stated that our churches are filled with men and women who are ignoramuses on church matters on account of the great diversity of lessons used and because these are poorly taught. The church has the machinery for effective work, but the people do not know what it is for. He further stated that we went into the war for a great spiritual ideal; but Christian people "pussyfoot" around the greatest spiritual proposition of all as though it does not amount to much, whereas, it is the only thing worth fighting for. Our great need today is to teach the children that divine things are the only ones worth while. Men and women go into a dark room to try to get into contact with spiritual things through a medium; but we do not need to slip up some dark back way while we can come directly to the Lord, of all spiritual life. Mr. Silver made a strong plea that the children be set free from ignorance, prejudice and superstition as our highest patriotic duty and declared that the only way to do this is to have Sunday School teachers who are trained for their work the same as our public school teachers.

Dr. Patterson stated the purpose of the Normal School to be (1), to train teachers now in service, (2) to develop and train those from sixteen to twenty-one who should be in Bible classes, so that they will furnish competent teachers for the near future; (3), to have a clearing house for ideas, and (4), to have a system, the Christian Nurture Series, which will be both uniform and flexible.

The chair then introduced the principal of the school, the Rev. George Farrand Taylor, who reported that seven sessions of the school will be held in each of five different centers in Manhattan. The faculty consists of fifteen paid successful teachers of the Christian Nurture Series selected from a list of sixty. The trustees are investing over five thousand dollars in the enterprise and to date 325 teachers have enrolled. The meeting was then thrown open for informal discussion and questions. The interest was keen throughout and the school expects to extend its activities in various ways, so that it will soon place the religious education of the church in Manhattan and the Bronx in an enviable position. At the close of the meeting it was suggested that the superintendents should later resolve themselves into a council of advice meeting two or three times a year.

The first session of the school was held at the chapel of the Intercession on the evening of Friday, October 24th, with an enthusiastic attendance of 165.

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Money is Life—Stored up

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You can, if you choose, release a part of it to build a church on the western plains. And so long as the work of that church continues, it will be your life that is working.

You can release a part of it to spread the Gospel in China. Another voice than yours will speak the message; but it will be still *your* life at work.

SOME men exhaust their whole resources in the petty business of feeding, and clothing, and amusing themselves. But other men, through their money, put lives to work in great tasks throughout the world. And in the lives that their money influences they achieve an immortality of influence.

WILL you eat up your whole life as you travel along? Or, will you invest a part of it in influence that will continue through the ages?

The Nation-Wide Campaign for the Church's Mission