

The Witness

"We Shall be Witnesses Unto Me." Acts 1:8

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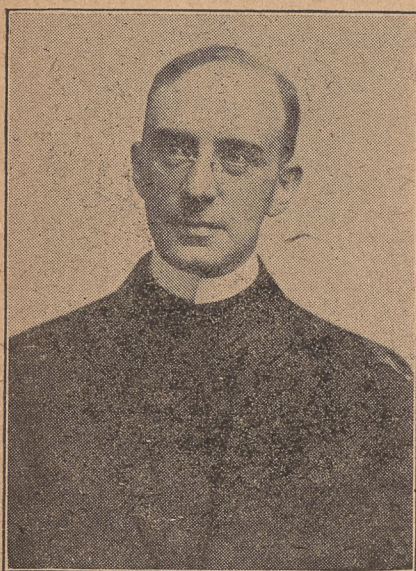
HOBART, INDIANA, NOVEMBER 17, 1917

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REV. DR. MIKELL CONSECRATED BISHOP OF ATLANTA, GA.

On All Saints' Day, in St. Philip's Cathedral, Atlanta, Ga., Rev. Harry J. Mikell, D. D., was consecrated Bishop of the Diocese of Atlanta.

Although a week day, the crowds that attended overflowed the Church building. The long procession entered



the Church at 10:30, singing Hymn 404, "I heard a sound of voices".

In the absence of the Presiding Bishop, Bishop Gailor of Tennessee took his duty.

Bishop Guerry of South Carolina was the preacher, and emphasized the power of the pulpit. Addressing the Bishop-elect, he said:

"All I have said, my dear brother, has a very direct bearing on the solemn services in which we are engaged. There is no office in the Church which gives a man such unparalleled opportunities to preach the Gospel with power and authority to all the people as that of Bishop. A large part of your influence will depend upon your ability to take advantage of this opportunity.

"I would remind you that when a man is consecrated a Bishop, he is not consecrated a Bishop of the Protestant Episcopal Church, but, in the language of the Prayer Book, is made 'a Bishop in the Church of God'. This Church of God is none other than that Holy Catholic and Apostolic Church to which all baptized persons belong, and of which our Church forms but a small part. You are the Bishop of all the people, whether they will accept you or not. You have a duty to perform to all of God's children beyond the borders of our Church. If there ever was a time when a Bishop was called upon to exercise his Catholic heritage and to minister the Word and Sacraments to all the baptized members of his flock, that time is now. Both by word and good example I pray God that you may prove a wise and statesman-like leader of your people.

"In the words of the Ordinal, 'Give heed unto reading, and exhortation and doctrine'. May the angel of the Lord which Isaiah saw in the Temple take from off the Altar this day the coal of fire of prophecy and touch it to your lips, and endow you afresh to preach the Gospel with new power and with a more inspiring message, that men everywhere may welcome your coming and flock to hear the saving Gospel of Christ, preached by your mouth, and look to you for that spiritual leadership which belongs to your high and holy office."

Bishop Mikell had been Rector of Christ Church, Nashville, Tenn., for nine years, and a large delegation

from that Parish attended the consecration service, as well as did a number of the clergy of that Diocese.

It was a day long to be remembered, and an auspicious entering upon the great work the new Bishop has undertaken. It was a "God-speed" that came from all directions as an encouragement and inspiration to this chosen leader.

THE WITNESS adds its God-speed, and hopes Bishop Mikell may have many years of labor in this important Diocese.

CHURCHES OF NASHVILLE SAY GOOD-BYE TO DR MIKELL

The American, Nashville, Tenn., gives the following account of an impressive service held at Christ Church, in that city, on Monday evening, October 28th:

"All of the Episcopal Churches in the city united in the farewell service for Dr. H. J. Mikell, who leaves Nashville to take up his duties as Bishop of the Diocese of Atlanta. On the request of the Clergy of the city, who were present in the Chancel, Dr. H. C. Tolman, of Vanderbilt university,

"We are true apostles when we hear God speak and surrender our lives to that service to which he calls us. This is what we mean when we bid our Rector 'God-speed.'"

"The Eiffel tower at Paris is now a great Marconi station. It transmits the ether waves from far beyond the sea. Originally it was erected for purposes of gain. The highest purpose of its builders was a financial one. For many years after the Paris exposition it remained idle, a mere freak of human invention. But today it has been touched by the finger of progress, it catches the thousand messages from the sky; it has linked itself to the great law of service. So the life which has been touched by the finger of God's holy spirit radiates messages of truth and courage, of healing and power. It becomes God's ministering servant and speaks with new tongues; it glows with Divine fire and casts its benediction on the world.

APOSTLESHIP EXPLAINS THE DIGNITY OF POWER

Apostleship explains the dignity of life; it tells us we are God's ambassadors and Christ himself gives us our credentials, 'As the Father sent me into the world, so send I you.' These words mean that when men come in touch with our lives, they come in touch with the Lord Jesus himself. The bells of old St. Michael

farewell, used the fullness of meaning which is contained in the Greek word *chaire*, "farewell," and "rejoice."

"This word," he said, "we speak with the greatest tenderness, devotion, affection and loyalty." He thanked him for what his ministry had meant to Christ Church; how he had brought these souls by his words and life a vision of the Christ, the Christ of love, of forgiveness, of gentleness, of courage, of truth, of service and of sacrifice.

"Although Dr. Mikell is leaving the tender associations which have bound him to his people," he said, "the halo of his life will remain and cast its benediction upon them forever.

"My highest wish," said Dr. Tolman, addressing Dr. Mikell, "is that when your life is ended and loved ones gather about your bed and there comes again the old word, *chaire*, 'farewell,' may it be filled in that solemn hour with the triumphant meaning *chaire*, 'rejoice,' enter thou into the joy of thy Lord."

At the morning services yesterday of the Men's Bible class of Christ Church, W. H. Lambeth, on behalf of the class, presented Dr. Mikell with a \$50 liberty bond, and Wm. Knok, Jr., on behalf of the Junior Brotherhood class, presented him with a handsome umbrella. Dr. Mikell thanked the members of both classes and was so deeply touched by the evidence of affection felt for him that tears filled his eyes when he bade them farewell.

me for a limited service, should that contingency arise.

With assurances of my devotion to the interests of the Church, and of my love and respect for you, sir, I remain,

Respectfully yours,
WM. P. REMINGTON.

New Awakening in the Brotherhood of St. Andrew

Mr. George Herbert Randall, Executive Secretary of the Brotherhood of St. Andrew, has issued a circular letter to the Chapters in the United States, "in order that all our members may share alike in the enthusiasm and profit of the new awakening in the Brotherhood". He states that the recent Convention held in Philadelphia, "looked at from every angle, was a success—a very great success". There was a registration of 1,420 delegates. Thirty-two States were represented. The Convention Hall was at all times so crowded that men were obliged to stand along the sides. Nearly 1,000 men and boys attended the Corporate Communion; 1,100 men sat down to the opening Convention dinner. Four thousand attended the Sunday afternoon mass meeting, and hundreds were turned away. It is planned to have a Camp Secretary in each of the forty-two larger camps and cantonments in the country.

Mr. Edmonds, General Secretary of the Brotherhood, will soon go to France to learn of the welfare of our Churchmen and Brotherhood men in the camps, and how to aid in promoting Church work among them. During the past year 106 Senior and 34 Junior Chapters were chartered or revived. It is the largest number since 1907. An inspirational Brotherhood Fund of \$13,000 has been subscribed. The circulation of the official organ of the Brotherhood, St. Andrew's Cross, has increased from 7,558 in September, 1916, to 9,887 in September, 1917. The National Council has authorized the employment of an additional Field Secretary and the appointment of a National Junior Secretary, to have charge of the development of the Junior work. "This is what is rightly termed a war year for the Brotherhood," says the Executive Secretary, "but interest in our work, rather than being diminished, seems to be strengthened as opportunities for service present themselves and as difficulties are surmounted."

The New Lectionary

The official edition of the New Lectionary was issued last November in a neat pamphlet of 46 pages. It contains not only the proposed lessons in two series, covering two years, but the lucid and full explanations of the Commission as to the plan upon which the tables are constructed. The tables, as given in some of the current Almanacs, were prematurely printed from an earlier copy of the Commission's report, and therefore were without the very numerous corrections that were later inserted. Copies of the authorized edition may still be secured by application to the undersigned, with an enclosure of twelve cents in stamps.

Clergymen who have not received a copy of the last General Convention Journal will receive it by return mail by remitting 25 cents to cover postage. Copies of the Constitution and Canons, in separate form, are furnished on a remittance of 40 cents. HENRY ANSTICE, Secretary. Church Missions House, 281 Fourth Avenue, New York.

A SIMPLE MESSAGE

He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.—S. Matthew 10:39.

The greatest find is one's self. And it is never accidental. The result is always by following along a prescribed course. That course consists of the willingness and determination to spend the best thought and activity for others. On the surface it appears to be loss. But actually it is gain. Christ established this course by His own matchless life—He really lived for men. Because of this He is the outstanding man. Only as we follow His example can we experience our largest self.

delivered the farewell sermon. With charming eloquence Dr. Tolman explained the meaning of apostleship, its consecration and dignity, and paid a splendid tribute to the piety of Dr. Mikell as a priest, and to his success as a prelate. The scene was affecting when at the conclusion of his discourse, Dean Tolman pronounced his blessing on Bishop-elect Mikell and bade him farewell.

Dean Tolman said in part:

"I am certain that all present are impressed with the solemnity and sacredness of this hour. It is a solemn hour because we are met at this last service to bid adieu to our beloved Rector and friend. It is a sacred hour because he is reluctantly laying down the great work which he has been doing to enter upon God's service in another field. The clergy of our city are gathered in the chancel and have asked me to speak for them. It is not my message which I bring, nor is it theirs. It is rather the message which lies in your hearts, as if through my feeble lips you were offering your tribute of love and affection.

TELLS OF CONSECRATION AND DIGNITY OF APOSTLESHIP

"It is proper at this parting hour that we dwell upon the consecration and dignity of apostleship, for the phrase apostle of Jesus Christ means literally one who is Christ-sent. It shows us that life is a mission; that it is a Christly mission and that the test of our apostleship is measured by our faithfulness to this Christly calling.

in Charleston, S. C., have three times crossed the sea. They were broken in the Revolution, but each piece was carefully gathered and all were sent to England where they were melted and recast in the same foundry where they were originally made. Again they crossed the ocean and were put in place in the heaven-pointing spire where, perfect once more, without the loss of a single note, without the lowering of a single tone, they ring out their celestial music. How often our minister, has taken the broken hearts and the fragments of broken lives and recast them in the flame of infinite love that they may join the symphony of the music of the skies."

TO BE WORLD APOSTLE IS GREAT- EST WORK

Dr. Tolman illustrated how joy comes to the heart of God's servant, when he sees the Christ image reflected in the human soul. He spoke of how Dr. Mikell was entering upon the office of Bishop in order that he may be an apostle in the Church of God, but above all may he be an apostle in the world.

"To be a world apostle," he said "is the greatest work given to human life. On the pedestal of the magnificent statue of Phillips Brooks in front of Trinity Church, Boston, are these simple words: 'Phillips Brooks, a preacher of the word and a lover of mankind.' There are many forms of eulogy, encomium and honor, but this tribute rises above all into the pure air of God's heaven. It can be spoken only of a life that is God-sent."

Dr. Tolman in bidding Dr. Mikell

Rev. Wm. P. Remington Accepts his Election

The Rev. Wm. P. Remington, Rector of St. Paul's Church, Minneapolis, Minn., has forwarded the following letter to the Presiding Bishop of the Church, accepting his election as Suffragan Bishop of South Dakota:

November 6th, 1917.

Rt. Rev. Daniel S. Tuttle, D.D., LL.D., D. C. L., Presiding Bishop of the Protestant Episcopal Church in the United States of America, 74 Vandeventer Place, St. Louis, Missouri:

Rt. Rev. Sir: It gives me pleasure to inform you this day that I have decided, under the guidance of God's Holy Spirit, to accept the election of the House of Bishops to become Suffragan Bishop of South Dakota, and that I am ready to be consecrated at your earliest convenience, pursuant, of course, to the confirmation of my election by a majority of the Standing Committees of the Dioceses.

An election by the House of Bishops to a difficult Missionary field came to me as a command. Men are learning in these days to do not what they want to do but what those in authority believe them capable of doing. My answer has been delayed on account of my obligation to the Minnesota Base Hospital, of which I am the Chaplain, and which may be called into service on the first of the year. This question, however, has been happily reconciled by the assurance of Bishop Burleson that with your permission and that of the Board of Missions, they will release

GOD'S FORGIVENESS IS ONLY WON BY OUR CO-OPERATION

BY THE VERY REV. FRANCIS S. WHITE

THE TWENTY-FOURTH SUNDAY AFTER TRINITY

THE COLLECT

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O Heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

"Absolve, set loose Thy people." It is God's desire to loose us from the habits of sin. He will do this if we cooperate. God's forgiveness is only won by our cooperation. "Loose the bands, oh Lord, untie us and set us free."

This is the cry which Mother Church wants us to have in our hearts, and on our lips. We have tied ourselves up with habits of sin. To be set free we must offer to help God. We should chiefly want to be set free, not from the punishment, but from the power of sin. This is the Key to the power of Absolution. Our offenses! No one who reads this but has his list of offenses, his burdens caused by his own frailty, and making him offensive to his Maker, and in many cases to his neighbor. How can his Maker set a man free from offensive things? Only by giving him the power to keep his feet in straight paths. God will release a man from the eternal penalty due his offenses, but how can He give a man back the days on which those offenses were committed? This is one of the penalties which God does not take out of a man's life. His sins will show him up; if, however he is truly sorry for his sins with a firm purpose to commit them no more, then there is the assurance that God will wipe out the offense as far as spiritual punishment is concerned. In the wiping out, or the setting free, the pardoned man walks again as a son of the Father, not as a criminal marked "forgiven."

It is wonderful when men can feel the same way toward their brothers that their Father does toward them. Let us pray earnestly to be delivered from our offenses. There is a wonderful sense of freedom to one who in confessing has yielded his will to cooperate with God's purpose. "Forgive the guilt, blot out the stain, heal the wound, prevent the mischief, break the bond of my sin—this is the prayer of the true penitent," says Bishop Hall. "It is this that I am looking for in the Sacraments," continues the Bishop, "whereby I am taken out of the weakness and corruption of my fallen nature and made partaker of the sanctified and life giving Humanity of the Incarnate Son—that my sinful body may be made clean by His all holy Body, and my sin stained soul washed in His most precious Blood."

"Is this the Blessing I look for in absolution—to be pardoned and delivered from my sins, set free again to serve God in the liberty of His children, loosed from the bonds of those sins which by my frailty I have committed?"

"Bountiful goodness!" not "bargaining goodness." God's forgiveness goes further and deeper even than our repentance. For man he has set a rule "Forgive us as we forgive others."

For himself if the sinner but turn in earnestness, no matter how vile or bad he has been God says "Today thou shalt be with Me." Repent, confess, thou shalt be loosed from all."

Happy, thrice happy he who in his early days resists the beginnings of any kind of evil, for if resisted in youth the law of an opposite habit will be contracted and the bands of sin will never succeed in shackling our future.

Think about absolution. How does God grant it? How do you know you have been loosed from the bands of your sins? What is your attitude toward those who have offended you? Is your forgiveness bountiful, is your forgiveness helpful? Is your forgiveness like your Heavenly Father's? And are you cooperating with those who forgive as God cooperates with those He forgives?

THE EPISTLE

We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gos-

pel, which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth: as ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the spirit. For this cause we also, since the day we heard of it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.—Col. 1:3.

How greatly are you interested in the faith and the hope of your fellow Christians? Enough to be giving thanks to God for them? The Greek word for thanksgiving is in our word Eucharist. Yet are there many of us that make the Eucharist a thanksgiving to God for others than our very own? And do we continue interceding for others besides our friends at the Eucharists? The hardest thing for a forgiven man to realize is the sense that those who forgave him are rejoicing over his repentance. They may forgive, but they seem to hold themselves at a distance; watching a man's progress in the Gospel life, but not "walking" with him. This is part of the penalty a forgiven man pays for past transgressions. His comfort must come in the sense and knowledge that the angels are rejoicing. This seeming aloofness of good men is partly due to the loss of the family or household idea in religion, and to the natural aversion that goodness has for badness. Here is shown the human side of perfect love, not yet perfect enough to reflect the divine side of perfect love.

See what one who is repentant, and one who is baptized into a state of repentance must do. He must "be filled with a knowledge of God's will." You know where to get that knowledge, but have you diligently sought it? and tried to bring to its acquisition all your mental and spiritual understanding? How diligently do you study God's word? All its parts, all its teachings, all its promises, all its warnings? This is the duty, which if you get early the habit of performing will make you fruitful in every good work and able to walk worthy of your calling. You will find that most people who are convicted of sin are those who have very superficially read, and studied the words of Jesus and His apostles. Begin to read now with the spirit as well as the understanding and you will be helped to walk worthy of your calling as a forgiven child in the household of God.

"Meet to be partakers of the inheritance of the saints in light." How do we become fit for this participation? "We have to be loosed, freed from the presence and the power of sin. By God's grace, certainly, but not without our effort. What a wonderful day it will be for the Church on earth when the older ones in the Church will have the younger ones in the Church on their hearts just as St. Paul had the members of the Church in Colosse. And remember not to trust this spiritual oversight to others; realize your own responsibility, and week by week keep yourselves ready and worthy to help others walk worthy of their vocation—praying for them, studying to serve them, keeping them mindful of the fact that you are thanking God for them. And especially let the weak brothers that know you care because they are forgiven and that you are willing to help them with companionship in prayer and service as well as by advice.

THE GOSPEL

While Jesus spake these things unto John's disciples, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. And, behold, a woman, which was diseased with an issue of blood twelve years came behind him, and touched the hem of his garment: for she said within herself, If I might but touch the garment I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed them to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land. St. Matt. ix:18.

To be forgiven, to be freed, to be loosed, we must do our share. We must come and touch the hem of the garment. We must come worshipping, and make our intercessions. Bishop Doane wants us to notice that this day's Gospel teaches us the power of God, and the frailty of man. "To God's power the child is only asleep; yet to the powerlessness of man she is really dead. To God's power the hem of Christ's garment has power to cleanse a disease of twelve years' standing, which to the powerlessness of man was incurable. So the power of God is essential to the cleansing of sins, which only the weakness of man makes so strong in their hold on us." Again note that we must have believing obedience to be released, unbound. The servants were unbelieving, the hired mourners were scornful but the child's father believes and prays, and the child is loosed from the bands of death. So the parallel story of the woman in St. Luke's Gospel shows how the humility, the courage, the determination of the woman showed the difference between the touch of carelessness and the touch of faith. Healing came by the touch, but Jesus said, "Thy faith hath made thee whole."

What are Sacraments without faith? How clear the story makes it that faith, plus means, is the proper combination. Christ touched through His appointed means—faith acting in their obedient use. Absolution is not to be had for the mere asking. There must be, as Bishop Doane says, struggle to overcome difficulties, the remonstrances of unbelief, the laughter of scorn, the sense of impossibility, shame, fear, hopelessness. There must be entire faith. There must be obedience to see Christ in the hem of the garment, in the common, material things in which Christ walks the earth today; in the things that are near the dust in their commonness, and reach down to the dust of our sinfulness and prostrate penitence; in the Sacraments of pardon and the absolving voice. And while the unbelieving multitudes that throng and press the Lord are unhelped and unhealed, the single soul is "of good comfort," is "made whole" and "goes in peace." All the virtue in absolution is from God, and yet there is virtue in the hem of His garments, even in the mortal sinners who absolve in His name; so that by the ministry of reconciliation the Lord absolves the people from their offenses.

Let us study anew the question of absolution as our Church teaches it. Let us make this day's Collect a personal prayer; let us resolve to do our share in making ready to receive absolution, realizing the necessity of perfect faith and of continued effort to form habits which will make sinful habits impossible, even when we think we have passed the habit-forming age.

F. S. W.

The Church Idea

Did our Lord write a book, or did He codify a religion, or did He found a Church? That is, did he bequeath a book which every one could read and interpret, as he pleased, so that those who agreed as to what this book meant should organize a religious organization to teach their interpretation? The answer to this is plain, when we consider that the first book of the New Testament was not written before 50 A. D. and that the last not before 90 A. D. Moreover one of the first books written, 1st Epistle of St. Paul to the Thessalonians, takes for granted that the Christians had been instructed in the Christian religion. This means that the early Christians did not have a written Gospel for more than 20 years after our Lord died. More than this, we know that our Lord wrote nothing Himself. He taught His Gospel orally.

Now, then, if He did not write or bequeath a book, how did He provide for the spread and preservation of His teaching? He said that He had not come to earth merely for Israel, that He had other sheep which were not of this fold. How were they to hear and know that voice calling them? He chose certain men as His Apostles, He

COMMENTS ON THE NEW LECTIONARY

By REV. C. B. WILMER, D. D.

	MORNING PRAYER		EVENING PRAYER	
	Second Lesson	First Lesson	First Lesson	Second Lesson
24 S. af. Trinity	Deut. 15:1-11 Eccles. 44	Matt. 19:16-29	Hab. 3	I John 1:1; 2:6
M.	Prov. 22:17-end	Luke 13:1-17 13:48-end	Dan. 1	psa-137
Tu.	23:1-18	14:1-24	2:1-23	3
W.	23:19-end	14:25; 15:10	2:24-end	4
Th.	24:1-22	15:11-end	3:1-23	5
F.	24:23-end	16:1-18	Song, v. 1-34	II John
S.	25:1-20	16:1-18	Dan. 3:24-end	III John
S. next before Advent.	Eccles. 47 Isa. 11:10; 12:6	Heb. 11; 12:2	Jer. 33	Matt 22:1-14

As has already been explained, the New Lectionary employs, on the closing Sundays of this year, passages which, while appropriate, may yet be omitted without serious loss, in case there are not Sundays enough to include them. This year, for example, the twenty-fifth and twenty-sixth Sundays after Trinity are thrown out. Now it so happens that we have in the Book of Ecclesiasticus several chapters consisting of reflections upon the Godly men of the past:

"Those dead but sceptred sovereigns Who rule our spirits from their urns."

and these may, some of them, come in well here. Today we have chapter 44, on Enoch, Abraham, Isaac and Jacob. By a curious coincidence it is the very chapter which, in the daily lessons (present Prayer Book Lectionary), is assigned to November 18th. Coming there on a week day, however, it is known to a very limited number; nor does it fall there in the same close connection with the history on which it comments as in the Revised Lectionary. The New Testament lesson is our Lord's answer to the question of the rich young man on how to attain eternal life, including the promise to His chosen Apostles that "in the regeneration" they should sit on twelve thrones judging the twelve tribes of Israel, an expression which harks back to the close of the first lesson, while the whole selection is keyed to the future life in line with the Collect, Epistle and Gospel. Even before Advent the Church begins to direct our thoughts toward eternity. The raising of Jairus from the dead (Gospel) lifts our thoughts to the other world, while the Epistle, selected with true instinct, leads us to think of that sort of rising which makes us "meet to be partakers of the inheritance of the saints of light"; and the Collect prays for deliverance from the bands of sins committed. The mere fact of death does not admit one into eternal life. Only regeneration through the Spirit does that, and it begins here. The Old Testament alternate (which might well include verses 12-15), the Sabbatic release of debtors, was selected because its inner spiritual meaning fits the thought of the Collect, release from sin's slavery. Even in the literal sense it is not without suggestiveness as to the constant need (until the regeneration) of evening up things a bit in this commercial old world.

In the New Testament historical course we have arrived at St. John's first Epistle, which, taken as a whole, is peculiarly appropriate for winding up the old year and introducing the new, from its double references to both Advents of our Lord. (See i:1-3, 2:17, 18, 28, etc.) The chapter from Hab., one of the finest in the whole Bible, rises above the religious eudemonism which eliminates much of the Old Testament and prepares us for that fellowship of joy which is with the Father and with His Son, Jesus Christ (I. John 1:3). Though all the crops fail and business goes to smash, I will rejoice in the Lord!

trained them for work by intimate fellowship with Him; to them He showed Himself alive after His Resurrection, "by many infallible proofs," to them He gave power to go into all the world, "making disciples of every nation," upon them He sent God the Holy Spirit to lead them into all truth. They formed the congregation of Israel, the Body of Christ, and to them were added as many as were being saved. In other words just as God chose a tribe and made of it His chosen people, so Christ chose twelve men and made them His Church, His Ecclesia. Now it is an interesting thing to note that none of these, except three, wrote anything. Most of the New Testament was written by St. Paul, and to Christians instructed in the Christian religion, and on subjects in which they needed more instruction.

There is no evidence in history or the Bible that any group of so-called Christians could take whatever they pleased of the Faith and form a volun-

Atlanta, Ga.

Editor Witness, Hobart, Ind.:

Dear Sir:—On behalf of the Commission on Revision of the Lectionary, I desire to express appreciation of the good words spoken of our work by Dr. Anstiee in your columns a few weeks ago, to which I beg to add our own appeal for a larger use, this second year, of the New Lectionary, beginning with the first Sunday in Advent. My personal belief is that the second year's lessons, both morning and evening, will commend themselves to the Church more highly than the first, not meaning in the least to disparage the latter. The justification of this opinion must wait on the detailed exposition, Sunday after Sunday, which I am permitted to write for some of the Church papers. But in the meantime, and in general, I may say that the Old Testament historical course for year two, beginning with the Division of the Kingdom and extending to the Inter-Biblical period, bringing in the Apocryphal literature, is precisely that portion of Jewish history which is least known to our Church people, is the most important and has had the most light shed upon it by the labors of modern Biblical scholars. It does not at all commit us to any rationalistic treatment of the Bible if we acknowledge that the great prophets of the Old Testament have been practically discovered in modern times, and that their messages to their own ages, when presented in their historical connection, are seen to be full of truths needed by ourselves. Again, as the central fact of this latter part of the Bible, take the captivity of Judah, followed by the restoration. Redemption From Exile is the theme for Easter morn of the second year, as Redemption From Egypt was the theme for Easter of the first year. In a discussion on this subject which took place in one of the meetings of the Commission, a well known layman of the Church made this statement:

"I never knew there was such a thing as Redemption From Exile until I learned it from the Masons, and I am in favor of a Lectionary which does not require our members to go elsewhere to learn the essential facts of the Bible history."

Of course he had in mind our Sunday lessons. One might extract the idea of Redemption From Exile from the daily lessons, but surely a Lectionary should make the great Biblical passages on Sundays, and arrange the prophetic and historical writings in such connection with each other as to be mutually explanatory one of another. Even the daily Lectionary, as at present existing, is very far indeed from accomplishing that.

For these and many other reasons, I beg, on behalf of the Commission, to urge on all of our clergy to give a fair and full test to the tables of year two. If, after doing that, they do not know more about the Bible than they ever did before, they must have been exceptionally well-informed. We also ask for criticisms.

Yours truly,
C. B. WILMER,
Chairman of Sub-Committee.

tary organization. There was always a Christian Church, later to be called the Catholic Church.

Deans of Seminaries Training Station

The Very Rev. Bernard I. Bell, Dean of St. Paul's Cathedral Church, Fond du Lac, Wis., is spending a six months' leave of absence at the Naval Training Station at Great Lakes, Ill. He will assist the Chaplain the Rev. Frank Thompson, especially in furnishing opportunity for weekly Communion, in preaching, and in personal visitations. He will gladly look after any boys whose names are sent him by clergy, parents or friends. Such persons should, if possible, send the boy's company and regiment, as otherwise it is difficult to find an individual among 14,000 troops. The Dean's address is in care of the Chaplain's office, Great Lakes, Ill.

WHAT THE CHURCH TEACHES THE LAST COMING OF CHRIST

XLIII.

Our Lord, before His death, as well as after His Resurrection, promised that He would come again. The Second Advent, to judge and reign, forms an essential part of Christian doctrine. We find it in the Creed: "From thence (the right hand of God) He shall come again to judge both the quick and the dead." We find it in the Te Deum: "We believe that Thou shalt come to be our Judge." It is expressed in the Litany, and in the Collect for the Advent Season.

BASED ON CHRIST'S OWN WORDS

The expectation of Christ's coming to judge the world is Church doctrine, because it is received on our Lord's own authority. The New Testament is full of the thought; it forms large sections of Christ's teaching in the first three Gospels; it is the central note in the Apostle's sermons, as recorded in the Book of Acts; the Epistles are full of warning or encouragement drawn from this same thought.

St. John's Gospel stands alone, among all the books of the New Testament, in not emphasizing the thought of a coming for judgment. St. John speaks, rather, of a "coming" which was fulfilled by the descent of the Holy Ghost at Pentecost (xiv:8-22), and Christ's coming, at the moment of death, to take the passing soul into His own keeping (xiv:2-3).

But that there is no essential contradiction between St. John's Gospel and the rest of the New Testament ought to be very clear from the fact that the primitive Church found no difficulty in including all in the one Canon of Scripture. And a closer reading of St. John's Gospel makes it clear that he knew about our Lord's promises of coming again. The words of Christ, which he alone quotes, regarding himself, "If I will that he tarry till I come, what is that to thee?" presupposes a teaching about that "coming" which was familiar to all his readers.

MANY "COMINGS"

There are many "comings" of Christ, even beyond these two of which St. John speaks, at Pentecost and at the hour of death. Christ came in judgment when Jerusalem was destroyed by the armies of Titus. He came in power and great glory, to reign, before the death of St. John, as the Church was spread throughout the world and organized. To such a "coming" our Lord referred when He said, "There be some standing here that shall not taste of death until they see the Kingdom of God come with power." Yet Christ came again with greater power and glory when, under Constantine, the world's empire became Christian instead of Pagan. So Christ has come to reign many times since, through feudalism, through the Reformation, through the great movement which ended slavery throughout the world. Christ is, we believe, about to come in greater power and glory than ever as the result of this greatest of all the world's wars.

CHRISTIANITY A RELIGION OF OPTIMISM

Christianity is, through this doctrine of the Second Advent, an optimistic religion. The golden age is not in the past as it is in pagan religions, but always in the future. The statement in the Creed, "I believe that He shall come again, with glory, to judge both the quick and the dead", is like a trumpet call from despair to hope. The world's darkest periods are always, to Christian faith, the darkness which precedes the dawn of a yet more glorious day.

A FINAL COMING

There is a tendency today to deny the Church's doctrine of the last day, and to look only for a series of progressive comings, in world crises. But the Church's truth still stands against such shortsightedness. The very acceptance of progressive comings implies a final coming, which completes and ends the series. There cannot be an endless series, because astronomers tell us that the world will not always be habitable. Human history on this planet must end some day. Since the "comings" in history are progressive, there must be one last coming which completes the progress.

Moreover, sin cannot be eradicated by human institutions or laws, or by education, and Christ cannot come in the fullness of His power and glory to reign in a world of sin. There must be, then, a final Advent, which in a real sense is cataclysmic, in order that the sin may be destroyed. There are mysteries in the Church's doctrine, but there are impossibilities in the belief of the man who rejects the Church's teaching.

J. H. V.

Everyday Religion

By Dr. James E. Freeman
MOBILIZE

"That they all may be one."

That the Founder of Christianity expected and looked for the intimate fellowship of His believers is unquestioned and unchallenged. Of course, He reckoned with the divergencies of human nature, even as He reckoned with the varying temperaments of His disciples. We do not believe He sought for precise uniformity of religious practices, but He did emphasize the great essential of unity.

We have fallen upon a time when the demand for this greater fellowship among Christian believers is imperative and indispensable. We believe that the mobilization of the world's Christian forces is one of the tragic demands of the hour. For our own part, we have come to believe that an insular Church is an insolent Church, and that some form of federation must come, before the Church shall resume its place of leadership in the new period of reconstruction. The whole drift or tendency of our age is toward mobilization of forces. In industry and in the State we are witnessing this mobilization today, especially here in America, as we have never known it before. In the face of this tendency are we, the conservators of religion, the accredited representatives of that character-making power, without which there can come no new world-cosmos out of the present world-chaos, to go on without the mobilization of our forces, scattering our fire and wasting our energies, while the mighty enemy triumphs over the minds and wills of men?

We cannot believe it. We are at the greatest crisis the Church has faced in its whole history. The very foundations themselves seem to be upheaved, and the whole fabric is endangered. From all parts of the world there is heard the yearning cry of men for religion, the religion of the Man of Nazareth, undiluted by any peculiar brand of denominational pride or conceit. Nothing is more tragic than the failure of the great Christian Church of every name to seize opportunities as they come, and by concentrated effort to utilize them for the salvation of men. The world today is literally staggering and bewildered in its search for leadership and a sustaining religious conviction, and confronted with this condition, we dare not be mere purveyors of denominational wares and nostrums. Let there be variety in form, but let there be unflinching unity in those fundamentals that underlie and render valid all forms.

Mobilize! Mobilize!—this is, the clear, clarion call of the hour, and we betide the Church if it fails to meet it. The churches of this land represent in a very real way its character-making forces. If they are to do their work with any measure of efficiency, especially during the critical days that lie ahead, they must be so intimately related in their large enterprise that there shall be neither friction nor competition nor anything that shall give the enemy occasion or opportunity for a successful attack by front or flank. Let us have done with cheap, sentimental expressions of unity that only serve to mislead the mind of the people, and, with a true spirit of devotion to our great Captain, effect a unity that is both practicable and Christian.

There are clearly defined grounds of agreement and there is a common, universally recognized basis for co-operation and fellowship, and that basis at present is the recognition of the Saviorhood of Jesus Christ and the world's appalling need of Him. For the sake of homes and firesides, for the sake of altars and pulpits, for the sake of a distracted, disillusioned and discouraged world; yes, for the sake of the saving of the multitude wandering along the world's broad highways without God and without hope, let us so federate the divided forces of Christendom that the lowly Christ shall be lifted up and become regnant in the hearts of men.—(Courtesy of the Minneapolis Tribune.)

The Life of Prayer

THE LIFE OF PRAYER

The Comfort of Prayer

Life eternal is not any kind of life prolonged ad infinitum, it is the divine life of God in the soul of man. The kingdom of heaven is within us; we could not lift our life by main force of will to Almighty God, so God in Christ came into our feebleness and brought heaven down to us. In the sacrament of Baptism we are brought into living unity with Almighty God through Jesus Christ.

We speak of this unity in Baptism as new birth, and this expression brings to our mind the general idea of development according to natural law. We recognize in our spiritual life the same law of development as in the natural life; as the psalmist well expresses it, "They go from strength to strength; each one appeareth unto God in Zion."—Ps. 84 : 7.

As we said in the first paper of this series, God is life, because God is Love; the love of God is creative. So then the more we respond to the strong energy of divine life within us, the more the spirit of love grows in our souls, developing that strength upon strength which the psalmist speaks of, and which moulds us more and more into the likeness of Almighty God. This progress we sometimes speak of as the way of sanctification.

The love of God as it becomes the potent force within us, fosters the habit of referring all things to Him who governs all things. So, unconsciously almost, the spirit of prayer becomes the natural expression of our daily spiritual life.

And it is just at this point we find "that comfort which comforteth us in our affliction," for in the face of little worries or great anxieties we gain in poise, because we get a perspective not limned after worldly sight, in which Almighty God is always in the background. Thus it was that St. Peter wrote to his converts: to throw, once for all, the whole burden of their earthly life with its anxieties upon Almighty God, because He careth for them.

The more our Heavenly Father becomes a reality to us, the more our hearts with their burdens are drawn to the Eternal Love in prayer, for we know with the certainty of faith which no man can shatter, that because God is our Father, He careth for us with an intense and watchful affection.

How the sting then is taken out of the anxieties and troubles of life when we rise to the full meaning of divine worship. Oh, the pity, that so many of us nurse our troubles so carefully because we never have grasped all that is contained in the words a child of God. Many of us have experienced the dreadful heart-sinking, nerve-distressing, courage-dissipating sense of anxiety. And it is all so unnecessary. Our Heavenly Father did not send anxiety into the world; we created that ourselves when we began to nurse our troubles and have sad forebodings of the future, forgetful of the Divine invitation to cast our cares upon Him.

It is true, sorrow or suffering may overtake us, or even disaster; it is true we must each of us bear our own cross, the mark of our fellowship with Christ, and yet if we will permit the Father to draw us to Himself by the cords of love our suffering will be robbed of its bitterness, nay, more, it will help us, the easier, to find our way into the compassionate, tender heart of God.

Thinks He Can Do More Good Fighting Than Serving as Chaplain

The Rev. Joseph Barnett, assistant at St. George's Church, New York City, who declined an appointment to a Chaplaincy in the Army, has waived claims for exemption and enlisted as a private soldier, and is now in training at Camp Devens, Ayer, Mass., "It's not because I want to be a hero, or because I want to fight," he said in an interview published in the Chicago Tribune, "but it's because I think I can do more good for my country, and for the men who will fight beside me, as a soldier in the trenches than I could do as a Chaplain."

"You see," he said, "I know that I could be a Chaplain, but I feel that I couldn't be of half the service as a Chaplain that I could be as a man in the ranks. There is a gulf between the Chaplain and the private soldier that is mighty hard to bridge. The Chaplain lives with the officers, he sleeps with them and he eats with

them, and it's hard for him to get the point of view of the man in the ranks.

"Now, I am not going to be a soldier in order to get an opportunity to preach to my mates. In fact, I'm not going to tell them I'm a clergyman, but I am going to try to show them, by example, that a minister can live with them and fight with them and suffer with them, and at the same time not be unfaithful to his vows. I think that by example I can lead men to do better and to live better. I'm not going to, sermonize and preach, and I'm not going to do Missionary work for the Church, but I do think that when it's all over—whether I come back or not will not make much difference, perhaps—the men who will have been with me will know that at least one clergyman was not above living with them and dying with them, if need be. And I think the Church will be the gainer."

"You know there is a feeling here and everywhere that the clergymen are trying to play the game safe. They are willing to urge others to go to the front, so the layman says, and they go themselves as Chaplains, but they rarely expose themselves to the dangers of the battlefield. I think that I will be doing much to disprove this if I can go through with this as a man. I'm not sure that I will have the courage to play my part like a true soldier, but, God willing, I will never flinch in the face of danger. I want to show the layman this: His minister is able and willing to fight in the trenches side by side with the men from all walks of life."

Bishops Send Personal Letter to Men in the Service of Our Country

The Rt. Rev. Dr. Boyd Vincent, Bishop of Southern Ohio, and the Rt. Rev. Dr. Theodore I. Reese, Bishop Coadjutor, have sent the following personal letter to each of the 500 men enlisted from their Diocese in the National Service:

"You have enlisted in the active service of our country. You have gone forth from home, friends and associations which you hold dear. You have left the influence of your home Church and its ministrations to your religious life. But the ties of home, friends and Church have only been lengthened, not broken. All the affection of those you love, all the moral and spiritual strength you have gained from home and Church are with you now as you place your life under that discipline which our country lays upon you, that your best may be put forth into your service to the world's need.

"We do not doubt that letters from home and friends will remind you of these unbroken ties, and that your minister has you constantly in his thoughts and prayers; but your Bishops, who have the pastoral care of all within your Diocese, wish you to know how truly they are concerned with your welfare. We are proud of you. Your name is on the Honor Roll of your Parish and Church. Your Church, as well as your home, remembers you in her prayers, confident that you will be true to your best and quit yourself like a man. Know that God has you ever in His keeping, that He will guide, guard and strengthen you under all conditions. Keep your life open to Him. Pray daily for those you love. Go to the Holy Communion as often as possible. Keep the faith that we all have in you. Regard your present discipline as part of discipline in the character of Him who gave Himself for the eternal welfare of the world. Feel your life set into and made a real part in God's plan for bringing in a new era of peace and good will on earth. Make your contribution to the world's need by a character strong, pure and true that the next generation will thank God for your faithful and devoted service.

"You are called to a great privilege and responsibility. It is a challenge to your manhood, to which we know you will respond triumphantly. When your service has been rendered, may you return with a character unstained, a life whose loyalty to duty has added glory to our flag, honor to your family and merited the Divine approval of Him in whose strength your service has been well done

Baptism

Many people ask: Is Baptism necessary? Many Church people are acting as if they did not consider it necessary, since they neglect to bring their children to be baptised. Is Baptism of vital importance? Yes. Our Lord thought so, for His last commission to His apostles was: "Go ye, therefore and make disciples of all the nations, baptising them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." (Mat. 28:19.)

The way of becoming disciples was by baptism. Adults converted are to show their adherence to the Lord Jesus by being baptised. See Acts 2:38. Even St. Paul was baptised. He thought that it was necessary. Then when found disciples at Ephesus who believed but were not baptised, he had them baptised. (Acts 19:1-5)

Children have been baptised in the Christian Church from the beginning until the 16th century, following the custom of the Jews whose children were brought into covenant relation to God, and became from their circumcision members of God's family. When a Gentile family was converted to the Jewish faith, all girls were baptised, and so became of God's people. To St. Paul and the apostles the Christian Church became the true Israel of God, into which the Gentiles were engrafted by baptism.

What does one become by baptism? A child of God by a spiritual birth, just as he was born a member of a human family by physical birth, so he now becomes a member of God's family with God as his father; a member of Christ. St. Paul speaks of the Church as the Body of Christ into which we are brought by our baptism, so then by baptism the child is brought into the Church of God, the true Israel; an inheritor of the Kingdom of Heaven, a citizen of God's kingdom, now on earth, and to be fully realized in the future; he has all the rights, privileges, and duties of that citizenship.

How can any parent keep his child from Holy Baptism?

God

What does this word mean to most people? I have often wondered, and I have not been able to determine from their words or conduct. If the Christian religion is true, then God is a very real and vital fact in the universe. What is God?

First, God is spirit, and He possesses no bodily form. He is not limited by the restraints of matter.

God is self-existent. He is the only being that exists of and by Himself, and depends upon no one. He never had a beginning and he cannot have an ending.

God is Almighty. He is able to do all things, and nothing exists independent of Him. He is now ruling the universe. He knows all things. He is everywhere. Nothing is hid from Him. He created all things, and by His will they were and are.

God is love. He exercises His love within the divine Trinity, and He shows His love to man in and by His beneficent acts.

Now let us think awhile about the universe. How did things as they are come to be? Not how are they working as we know them, but how did they begin? We know that there are in the universe certain forces which follow certain laws, but did these forces create themselves and the things on which they act, or were they created? The popular magazines talk very glibly of motion being the origin of heat and life, but where did motion begin? Who started it? When you think about such things, and other things in the universe, you are compelled to acknowledge God, Who has a divine purpose in His creation, and Who created man as the culminating point of His creation.

Does God care about man and his work? Certainly man as the crown of creation is a spiritual being, for whom God designed a career and an end, which is the completion of the image of God in man. Every man has his part to play in God's purpose. When man fails to do this, God's purpose is that much retarded. God being love, wishes man to attain that high destiny. "Blessed be the God and Father of our Lord Jesus Christ, who *** hath chosen us that we should be holy and without blame before him in love." So St. Paul.

NEWS IN A NUTSHELL FROM EAST, WEST, NORTH AND SOUTH

St. Mark's Parish, Le Roy, N. Y., celebrated its one hundredth anniversary on Nov. 4th.

St. Paul's Pro-Cathedral, Springfield, Ill., has the honor of giving the largest number of men of any Church in the capital city of Illinois to the military service of the country.

Miss Rebecca L. Richmond has given \$500 towards the Building Fund of St. Philip's Church (colored) at Grand Rapids, Mich. Plans for a new Church building are completed.

The Churchman's League of Washington, D. C., has secured an option on three lots upon which a new Church building will eventually be erected.

Bishop Charles P. Anderson dedicated, last Thursday evening the new Parish House of the Grace Protestant Episcopal Church, Oak Park. Together with certain improvements in the Church building the Parish House represents an outlay of \$65,000. The Rev. F. R. Godolphin, the Rector, celebrated the fourth year of his anniversary as Rector.

The clergy of Chicago, and a number of Rectors outside the city, at a meeting held Nov. 5th, passed a resolution, without a dissenting vote, endorsing candidates for the bench on the fusion ticket in the judicial election which occurred on the following day. The resolution stated that, "We reaffirm our loyalty to the Government of the United States, and because of our conviction that the vote tomorrow, at the judicial election, will be interpreted as a vote for or against the Government, we urge all loyal citizens to support the fusion ticket at that election."

The exterior of St. Michael's Church, Mt. Pleasant, Iowa, has been greatly improved by brick veneering, and was re-dedicated on Sunday, Oct. 28th, by the Rt. Rev. Dr. Theodore N. Morrison, Bishop of the Diocese, who preached a strong sermon and confirmed a class of four presented by the Rector, the Rev. Felix H. Pickworth. Special music was rendered by the Vested Choir, under the leadership of Mr. Fred Van Hon, with Miss Blanche Thorson at the organ. A local paper states that the Bishop, before his sermon, congratulated the members of the Parish upon the improvements, and contrasted the condition of the Parish with what it was when he made his first visitation, nineteen years ago.

Our Parish Visitor, published in the interest of the Church of the Epiphany, Niagara Falls, N. Y., contains a number of attractive illustrations at the head of articles in the November issue. One of the illustrations, a depositor at the bank window of a receiving teller, enforces the suggestion that "our Treasurer has been unable to make as large deposits for the Church as would have been possible if all those who made pledges to support the Church paid those pledges regularly", and the Rector, the Rev. Dr. Weeks, asks the pertinent question: "Do you realize that a Church pledge is, or certainly should be, the most sacred moral obligation that you can possibly make, that you owe your Church pledge just as much as you owe your house rent, unless, after paying it to date, you asked to have your pledge withdrawn?"

There were thirty-four clergymen, including Bishop Garland and Dean Taft, at the Fall Convocation of Chester and Delaware Counties, in the Diocese of Pennsylvania, held in St. John's Church, Lansdowne, the last week in October. The Rector, the Rev. Crosswell McBee, D. D., extended a hearty welcome to the clergy and lay delegates. The addresses and reports of the Missionaries in the field were deeply interesting and encouraging. The Rev. Charles Ricksecker of All Saints' Church, Darby, reported remarkable progress in his field along the Delaware River, and stated that it was quite probable that there would be not less than fifty thousand men employed in the near future in the neighborhood of Esington, Prospect Park and other towns on the Chester Pike, which would require the establishment of new Churches to meet the situation.

Personal Mention

The Rev. Lee W. Heaton, who recently resigned the Rectorship of Christ Church, Dallas, Texas, has accepted work in the Diocese of West Texas, under Bishop Capers.

The Rev. W. W. Williams, Rector of St. Paul's Church, Key West, Fla., has resigned to accept the call to the Rectorship of St. Peter's Church, St. Petersburg, Fla.

The Rev. N. B. Groton, Rector of the old historic Parish of St. Thomas' Church, Whitmarsh, Pa., has left for Camp Hancock to co-operate with the Y. M. C. A. in religious work among the soldiers.

The Rev. Frank E. Brandt, Rector of Trinity Church, Aurora, Ill., for over six years, resigned and accepted a call to St. Martin's Church, Austin, Ill. He began his new work on the 1st of this month.

The Rev. Verne Stover, Rector of St. John's Church, Camden, Ark., has been appointed one of the State Field Secretaries of the War Work Council, under the Y. M. C. A. St. John's Parish has given Dr. Stover a leave of absence until after Nov. 18th.

The Rev. Allen Pressley Wilson of Baltimore, Md., has been appointed Chaplain of the Sanitarium Chapel at Mt. Alto, Pa., by Bishop Darlington.

The Rev. Dr. Wyatt Brown, Rector of the Church of the Ascension, Pittsburgh, Pa., has recovered from his late illness of some six weeks' duration.

The Rev. J. B. Haslam, Rector of Christ Church, Streator, Ill., sometime lecturer in Sociology at Nashotah House, Wisconsin, and at one time in charge of the Cathedral of St. Peter and Paul, Chicago, has been appointed by Bishop Anderson Field Secretary of the Civil Service Commission of the Diocese of Chicago.

The Rev. John Munday, Rector of Grace Church, Port Huron, Mich., has been granted a year's leave of absence, beginning Dec. 1st, by the Vestry. The action was rendered advisable owing to the ill health of the Rector and his family. It is hoped that twelve months spent in a less changeable climate may work a complete cure.

Miss Rose Wilson, for the past two years Parish Helper at St. Paul's-by-the-Sea, Ocean City, Md., has accepted a position as House Mother at the Bethlehem Day Nursery and Kindergarten connected with the Church of the Incarnation, New York City. Her address is 249 East 30th Street, New York.

The Rev. Herman Lilienthal, Rector of St. George's Church, Astoria, L. I., and prominent in charitable and civic work, has been granted permission by the County Judge of his County to change his name to Lonsdale. Mr. Lilienthal has taken this action so that his name will be in agreement with that of his brother, a resident of London, England, who made the change three years ago.

The Rev. Charles A. Bragdon conducted his final services at St. Matthew's Church, Prosser, Wash., on Sunday, Oct. 27th. Mr. Prosser has reached his sixty-eighth year, and has been in the ministry of the Church over forty years, and has retired under the Pension System. He will reside on his orchard tract near Prosser.

Charles E. Currer of Atlanta, Ga., a prominent banker and business man, has left a bequest of \$20,000 to St. Philip's Cathedral, Atlanta. Mr. Currer also very generously remembered the nurses who had waited upon him during his illness, and gave practically his whole estate to charity.

Dean Abbott, Trinity Cathedral, Cleveland, Ohio, returns from England, where he has been preaching to the Soldiers in the training camps. The topic of his sermon on Sunday morning was, "The Religion of the Tommy."

The Most Rev. Clare L. Warrell, D. D., D. C. L., Archbishop of Nova Scotia and Metropolitan of Canada, was the Preacher at the service of Choral Even Song at Trinity Cathedral, Nov. 4th. His text was, "Whether we live, or whether we die, we are the Lord's." He had a very sweet message for all. Archbishop Warrell was recently married to Dean Abbott's sister, of Halifax.

West Texas Notes

During the summer months St. Mark's Church, San Antonio, was re-decorated and new pews and choir stalls installed. The new pews have been so arranged that the seating capacity has been increased about fifty per cent.

Patriotic services to stimulate the sale of Liberty Bonds have been held in the San Antonio churches. St. John's congregation has bought three bonds as a permanent investment for the Church, and in St. Mark's two patriotic evening services have been held, one on October 21st and the other on October 28th. At the first service, a very stirring address was made by Judge W. S. Fly, while at the second one the congregation of Christ Church joined with St. Mark's, and addresses were made by both the Rev. Dr. Stevens, the Rector of St. Mark's and the Rev. Mr. Richards, the Rector of Christ Church.

Two new clergymen in the Diocese are the Rev. Benjamin Bean, who came to St. Luke's from Western Colorado, and the Rev. Leonard B. Richards, who came from the Church of the Incarnation, Atlanta, Ga.

San Antonio churches are much interested in caring for the soldiers stationed at the various camps in the vicinity of the city. The Rev. Dr. Doud is doing a very fine work among the men stationed at Camp Travis and at Fort Sam Houston, the Rev. Mr. Reese, formerly Rector of the Church at Victoria, is a Chaplain at Camp Travis, while at St. Mark's every Sunday, after the mid-day service, a dinner is served to all the men who will stay, and the Parish house is open at all times for their convenience.

New York Notes

An interesting mass meeting was held in Carnegie Hall Nov. 12 to consider the subject of "Religion in Education". Among the speakers were a Jewish Rabbi and Cardinal Farley. It may be discovered some day that the failure to vote aright or to be moral and honorable in work and in business is not so much the fault of the Public Schools as it is the fault of other unwise opponents. Religion will get into education more readily from a united Church, made anxious to serve the State in righteousness and truth, than it can from mere denominational criticism.

The Rev. Walter Russell Bowie, Rector of St. Paul's, Richmond, Va., is called to succeed Dean Robbins at the Church of the Incarnation, Madison Avenue. Dr. Bowie is young and youthful looking, but is a strong preacher. He made an excellent impression in some Lenten sermons in St. Paul's Cathedral, Boston, and is a graduate of Harvard University. He will be a welcome addition to the pulpit of New York.

Tennessee Notes

The Rev. E. E. Cobbs was instituted as Rector of Christ Church, Nashville, on Sunday, November 4th, by the Bishop of the Diocese. Bishop Gallor also preached the sermon on this occasion.

The Convocation of Knoxville had a very interesting session recently. They adopted the design of a Church flag which was the work of the Rev. Mr. Renstead, and recommended it to the Diocese.

A resolution was passed guaranteeing the salary of a man to do general Missionary work in Northeast Tennessee, i. e., the country lying between Knoxville and Bristol.

A committee was appointed to memorialize the Diocesan Convention to propose to the General Convention the practice of counting as members of this Church the baptized, instead of communicants.

A ten-minute daily service of prayer and intercession is being held in St. John's Church, Johnson City. These services have been well attended, and are causing considerable interest. This little Parish of 130 has eight volunteers in the service.

Newark Notes

The Rev. Seth C. Hawley of Maine has accepted the charge of St. Mark's Church, Mendham, and is expecting to enter upon his work there immediately.

The Bishops of New Jersey, Pennsylvania and Newark, with the Chaplain at Camp Dix, Wrightstown, N. J., the Rev. Karl Morgan Block, have offered to the War Commission representing the Presbyterians, Methodists, Baptists and Congregationalists a place on the farm which our Church

Three Ordinations

On Sunday, November fourth, in the Church of the Epiphany, Orange, N. J., Bishop Lines, acting on request of the Ecclesiastical Authority of the Diocese of Atlanta, ordained Deacon, Anderson T. Stokes, who was presented for Ordination by the Rev. Hunter C. C. Yen, the preacher being the Rev. Professor H. M. Denslow of the G. T. S. At present Mr. Stokes is assisting the Rev. George M. Plaskett in his work at Orange and Montclair and is taking a course of study in the G. T. S.

Bishop Sherwood ordained to the Diaconate in St. Paul's Church, Springfield, Ill., the Rev. E. J. Hampton, Rector, on Wednesday, November 7, 1917. Mr. John Turner Lillard. The Candidate was presented by the Rev. Wm. Baker of Bloomington, who also preached the sermon. The Litany was said by the Rev. L. L. Riley of Christ Church, Springfield, and the Preface to the ordinal was read by Archdeacon White. Mr. Lillard begins his ministry in St. Andrew's Church, Paris, Ill. St. Matthew's, Bloomington has given four of her sons to the ministry in the past five years.

The Rev. Claude Willard Sprouse was ordained to the Sacred office of the Priesthood by the Rt. Rev. Irving P. Johnson, Bishop Coadjutor of the Diocese of Colorado on the twenty-second Sunday after Trinity, November the fourth, A. D., 1917, at 11 o'clock a. m. in the Cathedral Church of St. John, Denver, Colorado. The sermon was preached by the Bishop from St. Mark's Gospel, 10th chapter and 45th verse, and the candidate was presented by the Very Rev. H. Martyn Hart, who with the Rev. George H. Holoran, assisted in the laying on of hands.

Morning Prayer was said by the Dean, the lessons being read by the Rev. R. L. Harding, Deacon, who was also the Epistoler in the Communion Service.

Litany was said by the Rev. G. H. Holoran. The Bishop celebrated the Holy Communion, assisted by the Very Rev. Dean Hart, who was also the Gospeller.

Mr. J. W. Hudston, Secretary of the Standing Committee of the Diocese acted as Registrar. The Rev. S. R. S. Gray and the Rev. George H. Holoran were the Bishop's examining Chaplains.

Mr. Sprouse was received as lay assistant by Dean Hart in September, 1916, and was ordained Deacon by Bishop Johnson in the Cathedral on the Fourth Sunday after Easter, May 6th, 1917. He was formerly a Student Minister in the M. E. Church in Illinois, and was accepted as a Postulant for Holy Orders by the Rt. Rev. Charles P. Anderson, Bishop of Chicago, on behalf of the Standing Committee of the Diocese of Colorado. Mr. Sprouse is a graduate of the University of Chicago holding the degrees of B. D. and Ph. B.

War Work of the G. F. S.

The War Commission of the Church Girls' Friendly Society in America is at present the matter of vital concern to the whole organization. It will be done for girls, and only indirectly, if at all, for men. Mrs. Harold Brown of Newport, R. I., has consented to become the Chairman of this work, which will have an Executive Committee of nine persons, an Advisory Board of three Bishops, an Advisory Committee of the G. F. S. A. officers, and a large Honorary Committee. Twelve thousand, two hundred and ten dollars (\$12,210) has already been subscribed for the work, and all of this has come from within the Society. No effort has yet been made to increase this sum by appeals to any one outside the organization. The Executive Committee, which will meet within the next few days, will outline a plan for immediate action. Patriotic Leagues will be forwarded in each locality and definite plans for work put into operation and places selected. Every effort will be made to prevent overlapping or interference with other organizations already established.

The War Commission of the Church has taken great interest in the plans of the Girls' Friendly Society for patriotic work for girls, and whatever is done will be with their approval and co-operation.

This patriotic work for all girls is the outcome of the aims and objects which the Girls' Friendly Society has,

Commission has rented at Wrightstown for a desired administration building, and the use of our Chapel for religious services. The ground about the reservation is held at a high price and is very difficult to obtain and our offer is much appreciated.

during the whole course of its existence, endeavored to promote, and it will be carried on by Field Secretaries at points where girls are exposed to special temptations and dangers, not through the regular organization of the Society or its Branches. In the Branches, however, every effort will be made to promote the Patriotic Leagues, war relief work of every kind, and to use whatever workers are available for the larger and more pressing needs of all girls.

In the Ministry Seventy Years

The Rev. Thomas J. Taylor recently announced that he had given up his work at the Church of the Advent, Kenett Square, East Lansdowne, Pa., where he had served for nineteen years, but that his retirement from active service did not mean that he wished to quit conducting service and preaching altogether. He is in his ninety-third year, but is remarkably strong for one of his age. He is reported to have said to a friend: "I am not old—I am young, and if you want to make me fight, just tell me I am old. Yes, I love to preach. I am a practical Churchman, and ever ready to work for God. I have seen every Bishop in Pennsylvania, from Bishop White down to the present time, and I took my hat off to General Jackson when he was President of the United States."

Mr. Taylor resides at the City Mission in Philadelphia, where he has made his headquarters and worked for the past thirty-six years. He was ordained Deacon in 1858 by Bishop Doane of New Jersey, and advanced to the Priesthood in 1860.

Unprecedented Suffering in Armenia and Syria

Dr. Robert E. Speer, Chairman of the General War Time Commission of the Churches, has issued an urgent appeal to the Christian people in America, in which he says the condition of the peoples of Armenia and Syria is tragic in the extreme. Bishop Lawrence gives the appeal his cordial support. A special committee brought in the following report at the recent meeting of the House of Bishops in Chicago:

"The coming Winter threatens unprecedented suffering, and if the Armenian and Syrian peoples are to be saved, and not utterly destroyed, they must receive large and immediate assistance. American charity has done much for them already, but it must do more, and do it at once."

The House of Bishops adopted the following resolution:

"Resolved, That this House commends to the sympathy and generosity of the American people the continuing and increasing need of the peoples of the Levant, especially the Armenians and Syrians, and refugees in the Caucasus and Persia, brought about by the deportation, massacre, hunger, disease and destitution."

Contributions may be sent to Cleveland H. Dodge, Treasurer, Madison Avenue, New York, or to Mr. Woodbury G. Landon, 59 E. 59th St., New York.

Advertises Church Services at the Movies

The Rev. David Clark Beatty, Rector of St. John's Church, Decatur, Ill., is giving a series of forty-one still picture talks on famous historical scenes and notable subjects at the Sunday evening services. He is using to good advantage the "movies" as a medium of advertising the services held in St. John's Church. The following are samples of the ads thrown on the screens in the advertising sections of the moving picture theatres:

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PRIESTS AND POLITICIANS

It is a curious fact that whereas the most popular people we have ever known in the communities where we have lived have been certain priests and certain politicians, yet it is also true that in these same communities these two vocations are looked down upon; and more than that, it is a curious thing that these two vocations which are frequently looked upon as contemptible are the representatives of the two things which men hold in highest esteem, viz.; Religion and Country.

Of course they are looked down upon because they represent these two commanding ideals so badly.

But one looks around to see what their critics are doing to justify their criticism.

We profess to love God and we profess to love our country and so we are angry when somebody misrepresents either.

When we see an idle priest or a scheming politician, it is very natural for us to say, "Pretty representatives, aren't they?"

But stop a bit!

We have some soldiers at the front and perhaps in some battle they may fight very badly. If they are soldiers who enlisted at their country's call, and you had the same chance and didn't enlist, are you the one to criticize?

Perhaps you had a lucrative business; may be the war made it more lucrative still; and so you elected to stay at home with the stuff, and perhaps the other man went in your stead. True he put up a poor fight, but you didn't put up any fight. It is a curious thing in the battle of life, that young men of promise turn away from the priesthood for more promising occupations, and then decline to enter politics for fear of injuring their reputations.

How much better are they than the soldier who does not enlist for fear of injuring himself or his business?

Now if that be our personal experience aren't we the last people who ought to criticize our substitute because he is a poor soldier?

The truth of the matter is that our clergy are far better than the attitude towards the ministry as a profession would lead us to hope. And our politicians are far better than the willingness of our prominent citizens to be soiled in their reputations would lead us to expect.

You can't expect to have the stars shine if you are surrounded with the fog that arises from the flats on which we are all living.

If the Church in times of its warfare, and the state in times of its peace are to be led by men of heroic mould, then the constituency behind them must give real service instead of criticism.

Somebody must really care and must really take an interest in the things for which the true pastor and the real statesman stand.

If you have a poor priesthood and a weak Congress, it is because the whole body is sick and the face merely indicates the nature of the disease.

The pale anaemic countenance of the minister is but the index of a lack of red corpuscles in the body; and the fevered anxiety of the politician to make something out of his job reflects the fever of greed that permeates the body.

Our clergy and statesmen are merely what we are. They are a part of us.

What would make a priest wake up and do things?

It would be to feel behind him the throbbing heart of the congregation, anxious to have things done. And this would be manifested not merely in the anxiety to have him do something, but in the anxiety to join with him in doing that thing.

What sort of an army would we have if the soldiers sat down and watched the officers fight?

But what happens? Here is a congregation composed of men who do things. Very well! He calls a meeting of the Vestry and discovers that the big vision that these men have on the street in the extension of their business and in the capitalizing of the same has shrunk to a thirty cent vision in the Vestry meeting. Where a man's heart is, there his treasure is also.

And back of the Vestry is the congregation made up of people eager to see service? Hardly! Made up of those who pray to have one excused.

It is the same in the state. We are a republic in which each man shares the responsibility for the whole. There is no one group of men who are destined by Providence to care for the republic. But where each man weighs his own reputation, his own business against the common weal, of what has he to complain when those elected to office are looking after their own weal also.

Moreover, priest and politician have a lonesome position.

As a County Treasurer once said to a prominent business man

in a great city, "who knows or cares whether my office is run well or badly? Who ever drops in to see?"

It is the fact that you isolate men and expect them to do great things—well, there is only one man in a hundred who is big enough to serve a constituency which doesn't care.

We know a Vestry that has objected to every priest they have had, after he has served them a few months, and they fancy that the trouble is with the priest.

The trouble is that they are a brake that would stop a high power machine, instead of a dynamo to impart energy.

As well try to run an auto by its brake as to try to make a Church go that has a hard rubber brake for a Vestry.

Each man is responsible for his nickle when he gets on a street car, if the public utility is to be run and each churchman and each citizen is responsible for his share in the enterprise.

If he is not giving it, he has no right to criticize. If he is giving it he will not stop working to criticize, but will try to impart his strength to the other portions of the fabric.

When you begin to criticize you have stopped working, unless while you are working hard there is something that arises which prevents your work—Then criticize by smashing through; but unless you are a hard working and paying constituent, your criticism is an impertinence for which you will be held accountable in the Judgment Day.

THE STORY OF THE CHURCH

THE MEDIAEVAL PAPACY

From Gregory VII. to Boniface VIII.

In the year 1000 the Papacy was just emerging from the chaos of its lowest degradation, when it was the plaything of Italian politicians and had little influence, other than a name, upon the Church of the Dark Ages.

It was rescued from its impotency by the Imperial power, who forced a succession of able German prelates upon the Roman hierarchy.

In the year 1100, Hildebrand (Gregory VII) had passed away, but had left a strong papal organization, with its college of Cardinals and its claim to absolute power over Church and state well defined.

By the insistence upon clerical celibacy the Pope had a well trained army of monks scattered throughout Western Europe, attached to the Papal household.

By the victory at Worms (1122 A.D.) no prelate was to receive the emblems of his office from the secular power.

By his humbling Henry IV., Hildebrand had taught Emperors the power by Papal ban, and had forged a weapon which could bring the haughtiest monarch to submission.

In the year 1200, the highly cultured and benevolent Innocent III. had brought the Papacy to its crowning glory. He had forced the King of France, Philip Augustus, to repudiate an illicit marriage; he had humbled John of England and forced him to receive back his crown as a vassal of the Papacy; he had forced the kings of Portugal and Arragon to accept his mediation; he had extended the long arm of his power as far as Armenia and the Eastern Church. He was indeed "beneath God but above man," and he had substantiated his claim that he was the "judge of all yet judged by no man."

It was during his reign and at his demand that auricular confession was made a necessary practice, and transubstantiation an essential doctrine of the Roman Church.

During the 13th century the Papacy held high court in Europe and no monarch so arrogant as to dare resist its claims.

In England the child Henry was trained by Papal legates, and the revenues under their tutelage which went to Rome were far greater than those which emptied into the Royal coffers.

These revenues which the Papacy required from its vast domain were various as they were enormous.

The claim of "annates" or the first fruits seized the first year's salary of those appointed to high ecclesiastical office. The "Provisions" were taxes levied with which to carry on wars with infidels or other enemies of the Holy See, and frequently exceeded the tenth of the incomes.

The "appeals to Rome" were most expensive processes of litigation which supported a whole army of Ecclesiastical lawyers at the Court of Rome. The whole administration of justice was prolonged to make expense.

The Chronicler, John of Salisbury, gives us a vivid picture of the Roman Court in the XII. century.

"The Roman Church, which is the Mother of Churches, shows itself to the rest not so much a mother as a step-mother. The Scribes and Pharisees sit in it, laying on the shoulders of men burdens not to be borne, which they do not touch with a finger. They shatter Churches, stir up strifes, set clergy and people against one another, have no sympathy with the evils and miseries of the afflicted, revel in the spoils of Churches, and account all gain as godliness. They render justice not so much to truth as to a bribe."

And again this good Catholic historian tells us, speaking of Rome: "The palaces of the priests are splendid, while the Church of Christ is made sordid in their hands. They plunder the spoils of provinces as if it were their business to replenish the treasures of Croesus."

Besides the greed of the hierarchy for money, there was the glaring favoritism or nepotism of the Court. Italian relatives of the Papal Court were loaded with fat livings, abacies, bishoprics, in which their only interest was to draw the pay.

One Pope demanded 300 English livings in one swoop and forbade any Englishmen to be appointed to livings in England until these Italian favorites had been provided.

The external splendor of the Papal Court was great, but the absence of justice, mercy, truth and righteousness was appalling.

In 1300 Boniface VIII. held the great Papal Jubilee, of whom it was said that "he came in like a fox, reigned like a lion and died like a dog."

The Papal Jubilee was marked by the promise of an indulgence to those who visited Rome, and it resulted in a culminating material triumph of the Papacy. Hundreds of thousands visited Rome, and the Papal treasury was bursting to overflowing.

No wonder that it turned the very mortal head of Boniface, and that before the end of his reign, he played the fool, and killed the geese which had laid so many golden eggs.

Church at Waco, Tex. Holds Sociables for Soldiers

The sociables held in the Parish House of St. Paul's Church, Waco, Texas, in honor of the soldiers at Camp McArthur, have been fine successes and been thoroughly enjoyed by the members of the Parish, as well as by the soldiers in attendance. Practically the whole lower floor of the Parish House has been fixed up as reading, writing and reception rooms for the soldiers. For their use have been provided a large number of magazines, periodicals, Church and secular papers, including all of the Church weeklies, and three of the leading dailies from Michigan and Wisconsin each. A piano, victrola, ice water and quite a collection of interesting books have been provided for their use. Mrs. Flora Cameron and Mr. and Mrs. E. R. Bolton have presented to the Parish a handsome silk flag for use in the Church. Dean Francis S. White, who is at the camp, preached in St. Paul's recently and assisted in the services. The Rector, the Rev. W. P. Witsell, and the Dean have been friends for over twenty years.

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THE KINGDOM GROWING; CHURCH EXTENSION IN OUR DAY

THE CHURCH AND THE NEW MATERIAL FOR THE AMERICAN OF BY AND BY

A very interesting and instructive report was presented to the Synod of the Province of New England which met in Boston, October 23rd to 25th, by The Committee on The Various Races. As this report contains the results and conclusions of careful work upon the subject assigned the Committee, and as the matter considered is one affecting other provinces than that of New England only, it seems desirable to bring the report to the attention of the Church generally so far as the Witness may reach. The report is too long to print in the space permitted in any one issue of this paper, but it will be continued until all the subjects of general interest have been presented.

The actual steps taken by the Committee during the past two years are set forth below; the information gathered as to the various races considered will appear in the following issues.

REPORT

To the Provincial Synod of the Province of New England, assembled in Boston, October 23, 24, 25, 1917, and to the clergy and laity of the Province the Committee on The Various Races, created a Standing Committee by the Synod of 1915, with power to act, appointed by the Commission on Missions, submits the following report, to which are appended six short studies on problems relating to particular races.

During the past two years your Committee, by extensive correspondence and personal interviews, has come into touch with the scattered work being done by the Church throughout the country and with the great needs and opportunities within the Province. Your Committee has procured the advice and help of those most experienced in the different phases of the problem. Members of the Committee were personally present this year at the Conventions of Connecticut, Massachusetts, Rhode Island and Western Massachusetts, with the purpose of distributing the publications of the Committee and getting into touch with those most interested in the work. The advice and assistance of the Committee have been sought and given in a number of particular cases, in Hartford, Bridgeport, Providence, Boston, Worcester, Fitchburg and Springfield. Your Committee is grateful for the cordial and wide spread confidence and co-operation, especially of the Bishops of the Province.

PUBLICITY

A careful campaign of publicity throughout the Province has been carried on since April of this year, following a plan formulated for the Committee by the Bishop of Massachusetts.

PUBLICATIONS

In addition to the report of 1915, the following publications, officially sanctioned by the Bishops of the Province, have been issued:

"Swedish and American Church Life," a tract for Swedes, in both Swedish and English editions, written at the request of the Committee by the Bishop of Marquette.

"The Episcopal Church to the Armenian Apostolic Church, Greetings," bilingual, a letter of sympathy and instruction, officially sanctioned also by the Armenian Prelate and Archbishop in America. These have been most gratefully received by the Armenians.

"Manuale dei Sacramenti e Preghiere," a simplified and abridged edition of the principal offices of the Book of Common Prayer, for the use of Italian congregations.

These publications aggregated 20,000 copies, of which 10,800 have been given out, most of them free in the Province, and some sold in response to requests from various parts of the country.

GENERAL CONVENTION NOTICE

Your Committee's publications, which the Synod has instructed the Committee to prepare and publish, attracted the attention of the General Convention last year, when the Standing Committee on Missions made the following report:

Report No. 3.

"A Resolution has been offered by the Rev. Irving P. Johnson, D.D., (now Bishop Co-adjutor of Colorado) that a Commission be selected to prepare a Manual of services and hymns together with a brief statement in simple language of the belief and practice of this Church, said Manual to be submitted to the Provincial Synods for free discussion and suggestion in order that the whole subject may come to the next General Convention. Your Committee begs leave to submit the following report:

"The Province of New England has already taken action along this line, and owing to the large foreign population in the Province has appointed a Committee on the Various Races which has been instructed to prepare and publish a tract in various languages on our Church, its doctrine, history, etc., this tract to have the sanction of a majority of the Bishops of the Province; and also parts of the Prayer Book bilingually, and hymns in other languages." Other Provinces have the same general problem in varying and complex forms.

"Your Committee therefore recommends that this whole subject be left to the Provincial Synods for initial action, at their discretion, and that the Committee be discharged from further consideration of the subject." (Journal of the General Convention, 1916, page 261.)

tension of the work, and has formulated plans for this:

1. Increased ministrations to the following races: Italians, Swedes, Welsh, Bohemians, and Old Syrians.
2. An adequate Port Chaplaincy system whereby immigrants of the various races may be intelligently met and followed up.
3. Publication of the following:

A second edition of the tract, "Swedish and American Church Life" in English.

A similar tract in Italian.

A more extended booklet on the Church and personal religion for the Italians.

A pamphlet for the instruction of our own people on the general subject of the various races and the pastoral opportunities among the immigrants.

The time for large, definite and united action is not after the War, but now. Our American Church has a fundamental part to take in the reconstruction after the War. Successful work then will depend upon our preparedness, and the multitudes of unchurched men, women and children of the various races in our land, who can be reached best of all by our Church, must be restored to living contact with the Lord Jesus Christ. This is our bounden duty for the stability and salvation of America. This is what loyalty to the Captain of our Salvation demands.

Here follows the report of the Treasurer of the Committee which may be omitted as not of general interest two years totalled \$655, of which \$500 was appropriated by the Synod—the remainder coming from contributions, offerings and the sale of tracts and Swedish Service books. We may



THE DAFFODILS

The dearest, merriest maids of all the spring are the dancing, laughing daffodils. I love them so much that my garden is almost given up to them. When the warm, gentle days of spring come, I ask for nothing better than to walk among them and smile and talk to them, or throw kisses to them from my window.

One May-Day. I may have been dreaming, but as I looked out of my window, all these dear daffodils were holding a May-Day party. How sweet and merry they looked! Dresses all yellow and green and bonnets of mel-lowest gold. With laughing eyes and tripping feet round and round the pole they went, winding in and winding out, now a pause, a little bow, and then unwound again.

Suddenly, I could scarcely believe my eyes, they dropped their ribbons, and with the merriest laugh, away, away they went. Up to the gate, out of the garden, not a daffodil was left. I followed as fast as I could, afraid I had lost them entirely. Over the hill they went, across the meadow and through the woods, down to the run-

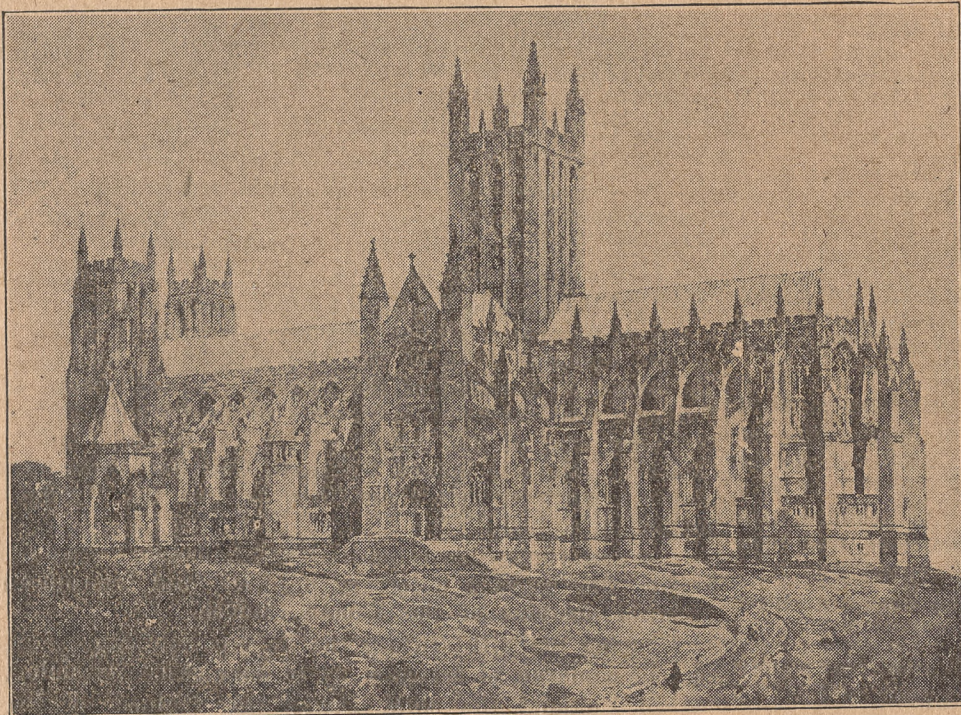
ning, bubbling brook, their bonnets all waving, their yellow hair flung to the breeze. Then into the water they went with many a shout and many a laugh and scream. I thought they must surely be drowned. When I came near they scampered away, nodding and laughing and singing with glee. They ran so fast back through the meadow and trees that I could not keep up with them, and when I reached my garden, what should I see but each daffodil maid in her place. And when I objected to such frolics and play, they cried out in the greatest merriment: "It is spring, don't you know, and daffodil maids must run and be gay."

Mission, and something more than a year ago the Dioceses of Pittsburgh and Lexington withdrew in order to identify themselves with deaf mute work in their respective Provinces. In territory and population, it is the largest organized Missionary District in the world, and yet the General Missionary travels over it many times each year. There are some 700,000 deaf mute adults in the United States, perhaps one-fifth of whom reside in the Mid Western Deaf Mute Mission. And it is an interesting fact to which the Province of the Mid West is not alive that, outside of the Roman Catholic, ours is practically the only Church doing any systematic, organized work among the deaf mutes in this great territory. Indeed, owing largely to the well known ministries of the Rev. Mr. Mann, and the Rev. Mr. Allabough, and that we are in the field, the Protestant Churches seem to be looking to us in a very large measure to do this work. We have, therefore, a very solemn opportunity, which brings with it an obligation of equal solemnity, neither of which we are adequately meeting.

At the meeting of the Executive Committee at Gambier in June, 1916, at which the Bishop of Southern Ohio presided, a resolution was unanimously adopted expressing the sense of the committee that this work among the deaf mutes should be taken over by and made a recognized part of the work of the Mid West Province. It was felt that inasmuch as the territory of this Mission as constituted at the present time lies wholly within the Mid West Province, and that it is general work, supported by the General Board of Missions, and with the united efforts of five Dioceses composing the Mission. It could be most fittingly recognized and oversights by the Province. This action of the Executive Committee was at the time published and made known to the officials of the Province, and since published, and by numerous letters made known to them, with a view to having it brought before the recent meeting of the Synod. It was not, I believe, in any way discussed in that meeting. It is called the "silent ministry of the Church", and therefore the Church seems to think that it might just as well keep silent about it. If our ears were attuned to such heavenly sounds, I imagine we would often hear the angels applauding in the courts above over the beauty, reverence and sweetness of some of these "silent services" constantly going on in the Mid West Province.

An annual report of the General Missionary, the Secretary and Treasurer of the Mid Western Deaf Mute Mission has been printed each year from its organization in 1911 down to the year ending May 1, 1917, copies of which are on file with the Secretary. On account of the high cost of printing and paper, the report for the year ending May 1, 1917, will not be printed, although the full report has been made in type, which is also on file with the Secretary. For that year the General Missionary reports that he held 325 services, baptized 56, celebrated the Holy Communion 68 times, and presented 53 for Confirmation. In 1912 he reported 465 communicants, which included the Dioceses of Pittsburgh and Lexington, and not Western Michigan, and in 1917 he reported 704 communicants, which does not include Pittsburgh and Lexington, but does include Western Michigan.

A. A. ABBOTT,
Secretary-Treasurer, Cleveland.



CO-OPERATION WITH THE RUSSIAN CHURCH

At the request of the Russian Church in America, 1,000 copies of a timely pamphlet, "The Austro-Hungarian Hypocrisy and the Russian Orthodox Greek Catholic Church," by Canon Peter Kohanik of the Russian Cathedral, was distributed in New England by your Committee.

Last year the Committee was able to bring to the attention of the Russian Archbishop the Russian colony in Springfield, resulting in the sending of a Russian priest, the gathering of a congregation, and the purchase of land for a church building.

GIFTS

Through the Committee also, the following gifts have been made: 150 copies of Evening Prayer in Swedish music and language to St. Ansgarius' Church, Providence, and 150 to St. Ansgarius' Church, Boston; 100 copies of Church Hymns translated into Swedish by the Rev. Dr. Sundelof, to St. Ansgarius' Church, Providence; and two sets of vestments to St. Paul's Italian Mission, Hartford.

PROPOSALS AND PLANS

It is planned to bring together for conference the coming winter an important meeting of those most interested in this branch of the Church's work and those who have had experience in reaching the various races.

Your Committee depends, as heretofore, upon the treasury of the Synod for overhead expenses and publicity, and a moderate amount for extension of the work. Private contributions will meet the larger demands of the work which have arisen from the action of the Synod in creating this Standing Committee.

During the coming year your Committee desires to suggest and help bring about a large and definite ex-

also note the distributions, largely free, of the following publications: 10,000 Swedish Tracts, 1,000 Swedish Tracts (English edition), 5,100 Italian Service books, 2,900 Armenian Letters of Greeting, 100 Swedish Hymnals and 300 copies of Swedish Evening Prayer.

Church Work Among Deaf Mutes

Personality has been defined as "capacity for fellowship". In no movements does personality count for quite so much as in those of a religious character. In 1877 the late Rev. Austin Ward Mann, unique among the Christian Missionaries of the world, sadly crippled in body, trained in mind and heroic in spirit, commenced Missionary work among the deaf mutes of the great Middle West, a territory which some one described as "all out of doors". After nearly thirty-five years of this "silent ministry", he died at his post, with the harness on, in January, 1911.

While ascending the stairway at the Union Station in Columbus, on one of his trips, he was overtaken with heart failure, and soon passed to the well earned rest and repose of the saints. He was known to every deaf mute in America, and to many in foreign lands. Up to the time of his death no attempt had been made to organize the deaf mute work in the Middle West, and under an administration so wisely and carefully managed, there was not great need of organization. Besides, it gave the founder of this work opportunity for

initiative which he might not otherwise have had. Mr. Mann made regular reports to each of the Bishops in whose Diocese he ministered, and kept records, models of Church bookkeeping, to which those of us who have seen them can testify. He was his own Board of Missions, Secretary and Treasurer, and financed his own work, toward which the General Board of Missions and the Boards of the Dioceses in which he labored made appropriations.

Upon the death of Mr. Mann, in order to conserve and enlarge upon the work which he had begun, and to relate it more closely to the Church, it was necessary to organize it. To this end, effective from July 1, 1911, six Bishops, those of Pittsburgh, Southern Ohio, Lexington, Indianapolis, Ohio and Michigan, entered into a formal agreement to jointly maintain Missionary work in their respective Dioceses, under the name of the Mid Western Deaf Mute Mission. An executive committee of one clergyman and one layman from each Diocese, with the Bishop of Ohio as Chairman, was chosen, and a Secretary and Treasurer appointed, with headquarters in Cleveland. The Rev. Brewster R. Allabough of the Diocese of Pittsburgh was secured as the General Missionary, and to use the words of Bishop Whipple about one of his Missionaries on the frontier of Minnesota, "He is a man who will stand without hitching", a worthy successor to the Rev. Mr. Mann. A loyal Churchman, a tireless worker, methodical and accurate as an administrator, and a devout spiritual leader, he commands the confidence of the entire Church. Two years ago the Diocese of Western Michigan was added to the Mid Western Deaf Mute

THE NATIONAL CATHEDRAL AT WASHINGTON, D. C.

By Rev. W. L. DeVries, Ph. D. Canon of Washington

PART I.

The purpose of the National Cathedral project is to provide in the city of Washington a great and worthy House of God, free and ever open, a witness for Christ in the capital of the nation—a house of prayer and of grace and of light for all people, and a pulpit for the fearless preaching of Christian truth; or, in other words, a spiritual dynamic centre for the worship of God, the development and expression of the devotional life of our people, the maintenance of Missions and evangelistic undertakings both in Washington and elsewhere, together with broad foundations for Christian education, Church charities and social welfare work.

Such a great central sanctuary has been in the minds and hearts of many since the time of President Washington and the establishment of the nation's capital on the banks of the Potomac. The present project finally began to take shape in A. D. 1891, when, on December 9th, Mr. Charles C. Glover called a meeting at his residence to consider the organization of a Cathedral Foundation in Washington. A group of influential Churchmen and citizens attended, and their deliberations and endeavors led to the securing of a charter for the said Foundation, which was granted by Congress and approved by the President on the Feast of the Epiphany, A. D. 1893. At this time Washington was the see city of no Diocese, being still a portion of the Diocese of Maryland; but on the Feast of the Annunciation, A. D. 1896, the organization of the Diocese of Washington was completed by the consecration of the Rt. Rev. Henry Yates Satterlee, DD., LL. D., to the Episcopate.

Bishop Satterlee was unusually interested in Church building, a close student of ecclesiastical architecture, especially in the Gothic mode, and widely acquainted among the leading men of the Church in various sections of the nation. He took up actively the matter of a National Cathedral. After most arduous labors, he secured, in the late Summer of 1898, the glorious site named by him Mount St. Alban, and set it apart for its holy use by the raising of a Peace Cross in commemoration of the conclusion of the Spanish war, and of the beginning of the Peace Conferences at the Hague, and as a prayer in stone for peace, unity and concord both in the Churches and the nations. This was raised at a great service on October 23rd, during the session in Washington of the General Convention, which was represented at Mount St. Alban by the Bishops and lay and clerical deputies, some seven thousand persons in all being present. This site was suburban. It was chosen after long investigation had proved that an adequate site in the heart of the city could not be had except at prohibitive cost. It was chosen because of its spaciousness, because of its commanding view of Washington, and because experts were convinced that it would soon become a well-populated neighborhood, and ultimately the chief residential centre of the capital. The trend of Washington's development in the past fifteen years has demonstrated the wisdom of the choice.

A great site was needed for the Cathedral because of the allied institutions, such as schools, charity foundations and library, always intended to form a portion of the work of the National Cathedral. As soon as the site was secured, Bishop Satterlee and the Cathedral Chapter proceeded to erect the National Cathedral school for girls, for which funds were provided by Mrs. Phoebe A. Hearst. It was opened on October 1st, A. D. 1900, and has been in successful operation from the beginning.

In extent and location, Mount St. Alban is unquestionably the finest Cathedral site in the world. The view of Washington is surpassed in no city in the world, and equalled by few.

The funds for the purchase of Mount St. Alban were given by many different people, and, through the generous gift of Mrs. Julian-James, the final payment was made on Thanksgiving Day, A. D. 1905. Immediate steps were taken to secure suitable designs and to raise funds for building purposes, and the first portion of the Cathedral, the Bethle-

hem Chapel of the Holy Nativity, was opened on St. Philip and St. James' Day, A. D. 1912, this happy result being largely achieved by the strenuous labors of the second Bishop of Washington, Dr. Harding.

The designs of the National Cathedral are the combined work of Dr. George F. Bodley, the great English Gothic architect, and Mr. Henry Vaughan of Boston, Dr. Bodley's pupil and associate, who has built some notably fine Gothic Churches in this country. Bishop Satterlee, after protracted study of English and Continental Cathedrals, after much consideration and discussion with architects, Bishops and others interested in and versed in Church building problems, and with the advice of the Cathedral Chapter and a special committee of five experts, drew up a long and detailed statement of his ideals and ideas for the fabric of the Washington Cathedral. The actual

of the great undertaking in hand, and so win their interest and contributions.

They are colored to the tone of the Indiana limestone, of which (after protracted investigation of the best available material for all the requisite conditions) the Cathedral is being built. The models give a really adequate and satisfying conception of what the great building will be when complete.

The exterior model has been exhibited at Newport, St. Louis, New York and Washington, and has attracted much and favorable attention. It will be exhibited eventually in other great cities and centers, so that Church people all over the land may have an opportunity to see what is planned for the great National Cathedral at Washington. At St. Louis it was on view at Moolah Temple during the General Convention, and was a centre of interest to a great number of Bishops, the clergy, the lay deputies, the members of the Woman's Auxiliary and others.

A good many leaders in the Church seized opportunities during the Convention to speak to the Bishop and the Dean of their admiration of the Cathedral as planned, and their interest in this great undertaking to

While the material fabric is building, the Bishop and Chapter have been busy raising the spiritual temple which it is to house. Great thought and much study and research have been given to ascertaining the exact place of a Cathedral in the life of the Church, the best principles and methods for making it not merely an ornamental appendage, but rather an organic and functional part of the Church's work, and an effective instrument for the fulfilling of the Church's mission under present day conditions. And the ideal has not only been found, but much has been done at Mount St. Alban to make it a reality.

The Cathedral plan as it is being worked out in the National Cathedral Foundation at Washington is set forth in the following paragraphs:

A Cathedral is intended, first of all, as the Bishop's Church par excellence, where he has the supreme control of the worship and of the work and endeavors to set a norm and standard for the conduct of the services and work throughout his whole Diocese. The Cathedral is at his disposal at all times for ordinations and special services, and the pulpit is always open to him and to those whom he may invite. Its clergy

charged with the maintenance of worship, missions, education and charity; they do not concern themselves with the spiritual and pastoral care of the individual or of the family, as for this the ideal plan is the Parish or neighborhood Church, in which there can be personal and intimate knowledge and ministration on the part of the local pastor. But in regard to the other and above named spheres of work of a Christian Church, the Cathedral has work to do that few Parishes can take care of in any measure, and most not at all.

(To be concluded)

Opening of Club House for Soldiers

Camp Custer, Battle Creek, Mich. Rev. William Heilman, War Commission Soldiers' Pastor.

E. J. Walenta, Jr., Brotherhood of St. Andrew, Secy.

The Episcopal War Commission Soldier's Club House at 16 E. Van Buren St., Battle Creek will be opened on Saturday night, November 10th. The furniture for the Club House which was given by the Men's Club of St. Mark's Pro Cathedral, Grand Rapids, has arrived, and the accommodations offered to soldiers in this building are equal to those in any building open to men of the National Army in Battle Creek.

Many friends of the work have subscribed for magazines which will be mailed directly to the Club. Churchmen in Detroit have provided the Club House with a Victrola and several gifts of records have been received. More will be welcomed. As yet there are no pictures on the walls, and books for the library are still needed.

At this time there are some sixteen thousand men in the camp and sixteen thousand more men are expected to arrive shortly. The War Recreation Board has compiled a card index which shows the religious affiliations of about eight thousand men, and out of this number there are in Camp Custer 446 Churchmen. This list does not include men known to have been transferred to other camps.

So many letters have been received from the clergy and friends of the men now in camp that it has not been possible to reply to the communications and call on the men at the same time. Mr. Walenta and Mr. Heilman are spending as much time in camp as possible, getting in touch with men whose names have been sent to the Club House.

Friends of men in the Camp are urged to invite them to call at the ing Celebration of the Holy Communion-Club House, and are especially requested to mention the Sunday Morning which is held at 8:00 o'clock in Y. M. C. A. Bld 605.

The Synod of the Province of Washington

The Synod of the Province of Washington will meet in Philadelphia from November 20th to the 22nd, inclusive. At the same time the Woman's Auxiliary will hold its meetings in the Guild House of Holy Trinity Memorial Chapel, Twenty-second and Spruce streets. There are to be Mission Study classes and Sectional Conferences. Even the Diocesan Officers' Monthly Conference, usually held at the Church Mission House, New York, has been changed to meet in Philadelphia on Wednesday, November 21st, at 10:30 a. m. The discussion will be on the Woman's Auxiliary and the Board of Missions, and all delegates to the woman's provisional meetings are expected to attend.

The Origin of the Star Spangled Banner

Here is an item of interest contributed by Mrs. Rebecca Norwood, member of St. James' Episcopal Church, Texarkana, Texas, oldest grandchild living of Francis Scott Key, author of the "Star Spangled Banner," taken from her scrap book of sixty years ago.

"Many people may not know that the 'Star Spangled Banner' was first printed by Samuel Sands of Baltimore, and was set to the air of 'Anchored in Heaven,' by John Stafford Smith to suit the extraordinary range and beauty of Ralph Tomlinson's voice.

It was first sung in a tavern adjoining the Holiday Street Theater, by Charles Durang, an actor; it was then sung by half the inhabitants in the streets of Baltimore where thousands joined in the chorus."



drawings of the architects are in large measure the actual working out of Bishop Satterlee's ideals, and the architects themselves acknowledge that the plan is really the Bishop's. The design is of English Gothic at the period that, most experts pronounce it to be at its best, viz: the early decorated mode of the Thirteenth Century. The plans were formally accepted in June, 1907, have been given wide publicity, and have met with universal consideration and much interest and approval. Both Dr. Bodley and Bishop Satterlee were soon called to their rest, but Mr. Vaughan drew up and completed the working drawings for the Bethlehem Chapel, and before his death, on June 30th of this present year, he had finished models of both the exterior and interior of the Cathedral, and drawings of the fabric as a whole, including the details of the Sanctuary and Choir, so that it will be possible to carry out the whole structure in accordance with the visions and ideas of the founders. The model of the exterior is on view at Mount St. Alban. The purpose of these models is partly to provide an embodiment and realization in miniature of the great Cathedral, partly to enable the Chapter to determine what changes should be made in details in order to improve the whole, partly to secure the benefit of constructive and suggestive criticism from experts, partly to guide the architect and Chapter in the building operations, and partly to present to the public a clear idea

place this witness for Christ and this dynamic centre of the Church at the Nation's capital.

The Lord Bishop of Worcester, after a careful examination of the model, very remarkably told Bishop Harding that it is as planned the most beautiful Cathedral he has ever seen. As Bishop Yeatman-Biggs has seen most of the great Cathedrals of the world, took a chief part in the reconstruction of St. Saviour's Church, Southwark, to be the Cathedral Church of the new Diocese of Southwark, is at present engaged in transforming the great and beautiful Parish Church of St. Michael's at Coventry, in Warwickshire, to be the Cathedral for that County, soon to be set off from the Diocese of Worcester, and, like Bishop Satterlee, is a man highly conversant with the ideals and achievements of Gothic architecture, this is a very notable tribute to Washington Cathedral.

At present, the Sanctuary of the Cathedral is in process of building. It is the munificent gift of Mrs. Archibald D. Russell, President of the New York Committee of the National Cathedral Association, in memory of her mother, one of the first friends and benefactors of the National Cathedral Foundation, Mrs. Percy R. Pyne. The work on this is well advanced, and when it is completed it will show the whole east end in its ultimate form. Already the sheer height, vast bulk, perfect proportions and exquisite details are very impressive.

and officers are either appointed by him, or with his full approval and consent, and they form a staff of clergy and specialists in Christian education, in the conduct of Missions and of charity, and also of worship and the devotional life of his Diocese.

The Bishop, therefore, in a Diocese with an organized Cathedral, stands not alone with the help only of a stenographer in the administrative work of his executive office, but, like the President, surrounded by his heads of departments, experts in various lines of the nation's work, the Bishop has a corps of experienced assistants to aid him in maintaining and developing every department of the Church's work.

In the next place, the Cathedral offers a great free pulpit, to which the most helpful preachers of the land are invited, and where they may speak freely on pertinent social, public and religious questions, without any fear whatever of offending or losing the support of some influential parishioner, a serious let and hindrance upon the freedom of preaching the Gospel in the case of some Rectors. Yet again, with its corps of clergy, the Cathedral is the mother Church of the Diocese, as it were, a central dynamo, sending out spiritual influences and feeding bright lamps of heaven's light in remote corners and dark slums of our great modern cities, as well as in lonely country neighborhoods.

The Canons, or Clergy staff of a Cathedral Foundation are specially

INTERESTING FACTS REGARDING GIRLS' FRIENDLY SOCIETY

STANDS FOR PURITY, THRIFT, AND HIGH IDEALS

Motto—"Bear ye one another's burdens."

The Girls' Friendly Society founded in England in 1875, and extending throughout the world, wherever the English language is spoken, is the largest society of girls and women in existence and constantly growing in numbers and usefulness.

The Society was established in America, in 1877, and is a religious organization, based upon the idea of Christian sisterhood, for mutual help, sympathy and prayer. It is intended to unite in the bonds of friendliness, girls and unmarried women, (without restriction as to Church attendance) as Members, who are willing to conform to a few simple rules, under the guidance of Churchwomen, as Associates.

It endeavors to encourage purity of life, dutifulness to parents, faithfulness and thrift, and to raise the standard of womanhood. It is not a charity, but self-supporting, and all who are connected with it, pay a fixed fee towards its support.

Members must be fourteen years old and upwards, and are admitted after a short probation; younger girls are received as candidates. The meetings are held at stated intervals, and are varied in character; Church and missionary work, instruction and amusement, each having place.

A well-arranged system of commendation for Members, going from one place to another, is a special feature. Branches plan their own work, control their own funds, and make their own rules, subject to the Constitution.

Printed for an Associate in Western New York.

The Distinctive Character of the Girls' Friendly Society

It differs from a Parish Guild in being more inclusive; it is not limited to the confirmed nor even to the baptized. It draws girls of any faith or of no faith.

It differs from a Parish club in being more extensive; it is Diocesan, interdiocesan, international in scope. There can be no parochialism in a movement as wide as the Anglican Communion.

It differs from the Junior Auxiliary in being more diversified; its Members are trained to pray and work for missions, but to this is added a wider preparation for life; social, educational, and practical. It helps the mission field; but even more—it is a mission field.

It differs from the Y. W. C. A. in being more individual; with a membership of nearly five hundred thousand, the personal bond between each Member and her own Associate is a striking and potent factor. Each individual thus becomes an integral part of the organization.

It differs from the Campfire Girls in being more adaptable to adult needs and local conditions. It appeals strongly to the older girl as well as to the younger one. Its requirements are concerned with character only; each Branch is free to shape its course as exigencies of Parish and community demand.

It differs from social and secular agencies in being religious in aim and temper. It furnishes a unique opportunity for social work upon a spiritual foundation, through the ministry of personality, under the guidance of the Church.

—Page from the G. F. S. Handbook—printed for a Western New York Associate.

Is the scope of the Girls' Friendly Society as broad as the other Societies for Churchwomen; wherein is it different, and what is its peculiar merit?

In the first place, you will not only find the Candidates in the sewing school and Junior Auxiliary, the Members in Mission Bands and Chancel Guilds; the Associates in the Woman's Auxiliary and the Daughters of the King, but you will find the same sort of work done in these societies, being carried on in the G. F. S. itself. Hence the scope is as broad as all these, and the work inclusive of all their fields.

Our aim is not alone to do something, but to be something; we try not only to do good, but to be good, and

nowhere else will you find a society so essentially protective in its aim and influence. The protection which the G. F. S. gives is three fold: of character, through the moral safeguard of its Third Central Rule, and its stand for purity; of capital, through its principle of thrift; and of labor conditions, through its principle of faithfulness in work, and its work in Social Service, in which the Society co-operates with other organizations. This protection, which the G. F. S. gives its members is world-wide, through its wonderful system of Commendation, age-long through the Church's Sanction, and invulnerable, because it is founded not only on strong rules, but on sympathy and love.

What other Society combines the happiest and healthiest fun, with the deepest spiritual influence?

What other Society takes not only a vocational but a vocational interest in its members?

What other Society works with equal zeal for Parish necessities, Missions, or its own extension?

OUR BOOK TABLE

SOME COMMENTS ON BOOKS OF INTEREST

A Reversible Santa Claus, by Meredith Nicholson. Houghton Mifflin Co. Price \$1 net.

Light fun, administered with a delicate touch, is the reputation for which Meredith Nicholson has achieved no small approval.

In "A Reversible Santa Claus" we have absurdity gone mad in humorous situations, and in a startling solution of apparently insurmountable difficulties. We might outline the story, but that would spoil the delightful surprise that awaits the reader. Here is a Christmas book of a new character. Our candid advice is, buy "A Reversible Santa Claus" at once, read it, and enjoy a genuinely humorous hour, and then send it to your best friend in time for his Christmas stocking.

The Law and the Word, by T. Troward. New York: Robert M. McBride & Co. Price \$1.50 net.

They who are specially interested in groping in the fields of mental science will find in this book of Judge Troward much that is both interesting and suggestive. "The Law and the Word" are matter and thought, the reign of law and the mystery of

A Vision Realized. A life story of the Rev. J. A. Dertel, D. D., artist, priest, Missionary, by J. F. Oertel. Milwaukee: The Young Churchman Co. Price \$2.50.

Doctor Oertel was a genius, whose works of hand and brain are scattered all over the United States. Many a Church gladly owns Altar or reredos, Altar piece or mural painting, or carving, as testimony to his varied ability.

A man of devout life and indomitable energy, he was largely a wanderer over the country in his efforts to serve his Lord and Master as he earned his daily bread. It is a strange and sad story which his sons have here told in this life of their gifted father, yet the story is largely obtained from his own letters, and thus is practically an autobiography.

The book is beautifully gotten up, being copiously illustrated with twenty-four copies of Doctor Oertel's varied work. Among these illustrations one will be pleased to see the well known picture, the Rock of Ages.

This prodigious worker produced, during his long life of seventy-six years, 1,183 meritorious artistic productions. He worked in all branches of his profession—steel engraving, drawing, modeling, carving in wood, painting in oil and water color, and in each executing, with unusual facility, portraits, landscapes, figures,

Inter-American Acquaintances, by Charles Lyon Chandler. The University Press of Sevanee, Tenn.

A Study of Intercession, by David Jenks. Longmans, Green & Co. 90c net.

Before the Morning Watch, by F. A. Remonger. Longmans, Green & Co.

What Is God? by Solomon Cohen. **Jesus Is Coming**, by W. E. B. Fleming. H. Revell Co. and the Moody Bible Institute of Chicago.

A Bishop's Message, by the Rt. Rev. Ethelbert Talbot, D. D., LL. D. Geo. W. Jacobs & Co.

America and the World, a challenge to the Protestant Episcopal Church and to American Christianity. The Young Churchman Co.

The Gospel of Consolation, by William Danks, M. A. Longmans, Green & Co.

The Psalter, Its Growth, Character and Use, by A. C. A. Hall. Longmans, Green & Co.

The Little Treasury, compiled by Isable K. Benjamin. Edwin S. Gorham, publishers.

The Bailey Twins, by Anna C. Chamberlain. The Young Churchman Co.

Vestments, and How to Make Them, by Lilla B. N. Weston. The Young Churchman Co.

Missionary Institute At San Antonio

The Woman's Auxiliary in the Diocese of West Texas held a Missionary Institute for the purpose of training leaders for Study Classes in San Antonio from Oct. 23rd to the 26th, at St. Mark's Parish House. There was a daily celebration of the Holy Communion at St. Mark's Church, Dr. Stevens officiating, assisted by clergy of Christ Church, St. Paul's, St. John's and St. Luke's. Miss Clara Griswold, Educational Secretary of the Diocese of Chicago, conducted most interesting classes on Missions in the Bible every morning from 10 to 12.

Then all met in the Church for daily Intercessory Prayers, offered at noon for our nation, and prayer for Missions. A Mexican luncheon was served to the clergy and delegates to the Institute by the city Auxiliary members. From 2:30 to 4 Miss Griswold conducted a Conference in the Parish House.

Owing to the fact that almost all the Juniors and Sunday School teachers could not attend until after school hours, the Junior and Sunday School plan, under the inspiring leadership of Miss Dorothy Giles, had to be held from 4 o'clock until 5:30. But all were enthusiastic over the Junior classes and the new book by Miss Giles' gifted pen, "The Call of the King".

Wednesday, the program was the same as Tuesday, except the luncheon, which was prepared and served to the delegates by the girls of St. Philip's Colored Industrial School for Girls.

Thursday, the delegates visited the two Diocesan Schools, before and after class sessions, attending St. Mary's Hall for morning exercises and West Texas Military Academy in the afternoon for tea. The delegates drove in automobiles to Camp Kelly aviation field, Camp Travis and old Spanish Missions, and other places of interest, every afternoon.

Delegates were present from all city Auxiliaries, Boerne, Comfort, Go-liad, Victoria and San Marcos. There were fifty-one present the first day, but the average attendance was thirty, and only fifteen attended every session. However, we feel that it has been of the greatest benefit to us, to have had this Institute, and appreciate the efforts of the Board of Missions in our behalf, and thank them for giving us the first Missionary Institute in the Diocese of West Texas.

A. W. S. GARDEN, Archdeacon.

Consecration of Christ Church, Millville, N. J.

On Thursday, Nov. 8, the Bishop of New Jersey consecrated Christ Church, Millville, a building erected several years ago, and recently freed from debt.

Besides the Bishop and the Archdeacon, many priests were present and participated in the service. The sermon was preached by the Rev. El-liston J. Perot, and was particularly a plea for the daily and all day opening of the Church for private devotion.

Christ Church Parish is at present without a Rector. The minor offices of the Church are said regularly by a Deacon, the Rev. Wilson S. Hartzell of Vineland.



What other Society can boast of meeting and befriending strange girls at steamers and trains, protecting a "Chorus girl" in a long itinerary, providing hospital care in case of illness, Christmas joy for the shut-in, and instruction, that includes not only such things as physical culture, singing, dancing, literature, art and music, but the study of the Bible and Prayer Book, Church History and Missions, and through these faithfulness, thrift, purity and womanhood?

—From "The Idle and Ideal Associate"—a G. F. S. "Morality play," by Elizabeth Goodspeed, Secretary of the G. F. S. in Connecticut.

Printed for an Associate in Western New York.

Surely nobody can always know what is right. Yes, you always can for today, and if you do what you see of it today, you will see more of it and more clearly tomorrow.—John Ruskin.

A cheerful friend is like a sunny day, which sheds its brightness on all around; and most of us can, if we choose, make of this world either a palace or a prison.—Lubbock.

For God, who loveth all his works, Through showers the sunbeams fall; Behind the cloud the starlight lurks, Has left his Hope with all!

personality. To a plain and generally clear discussion of this our author brings for its elucidation human experience and scientific knowledge. We are not sure that this book will clear up the doubts of the unconvinced, though it undoubtedly suggests many problems in this realm of investigation which demand serious thought.

The chapter on "Death and Immortality" is not only deeply interesting in itself, but is particularly so from the fact that Judge Troward, having written and speculated much in the attractive field of mental science, has now gone to that land where we shall know even as we are known.

The Heart's Kingdom, by Maria Thompson Daviess. Chicago: Rely & Britton. Price \$1.35 net.

This is a love story, but something quite more than this. The hero is a young parson, and the heroine is a strong character groping her way from agnosticism to clearer light.

The book is full of incident, and the sleepy Southern town where the scene is laid is utilized in all its varied characteristic peculiarities to lend charm to the narrative. Humor and plot are excellent, while the denouement, though not unexpected, is dramatic. This story is not only worthy of a place with "The Dare Devil" and "The Melting of Molly", well known products of Miss Daviess' pen, but is far more vital in its timeliness.

animals and still life, and through it all he realized his visions, and was always a faithful and useful priest of the Church.

Enchanted Hearts, by Darragh Aldrich. Doubleday, Page & Co. \$1.35.

A book of entrancing beauty—combining fairy folk love with modern life. The plot is so ingeniously interwoven that no one can fail to be interested from beginning to end. As a Christmas book, it ought to have a great sale in these days, when it is so difficult to get a novel that is not woven round "The Eternal Triangle".

BOOKS RECEIVED

The Joyful Years, by Wawn. E. P. Dutton & Co. \$1.50.

Come Unto Me, by Frank Inigo Harrison. Longmans, Green & Co.

The Flag, by Homer Greene. Geo. W. Jacobs & Co. \$1.25 net.

The National Mission and the Church, by the Rev. Herbert H. Kelly, S. S. M. Longmans, Green & Co. 20c net.

The Christian's Day, by the Rev. J. G. H. Barry, D. D. Edwin S. Gorham, publishers.

Does Christ Still Heal? by Henry B. Wilson, B. D. E. P. Dutton & Co.

Back to Christ, by the Rt. Rev. Charles Fiske, D. D., LL. D. Longmans, Green & Co.

The Religion and the Church, by Charles Gore, D. D. The Young Churchman Co.